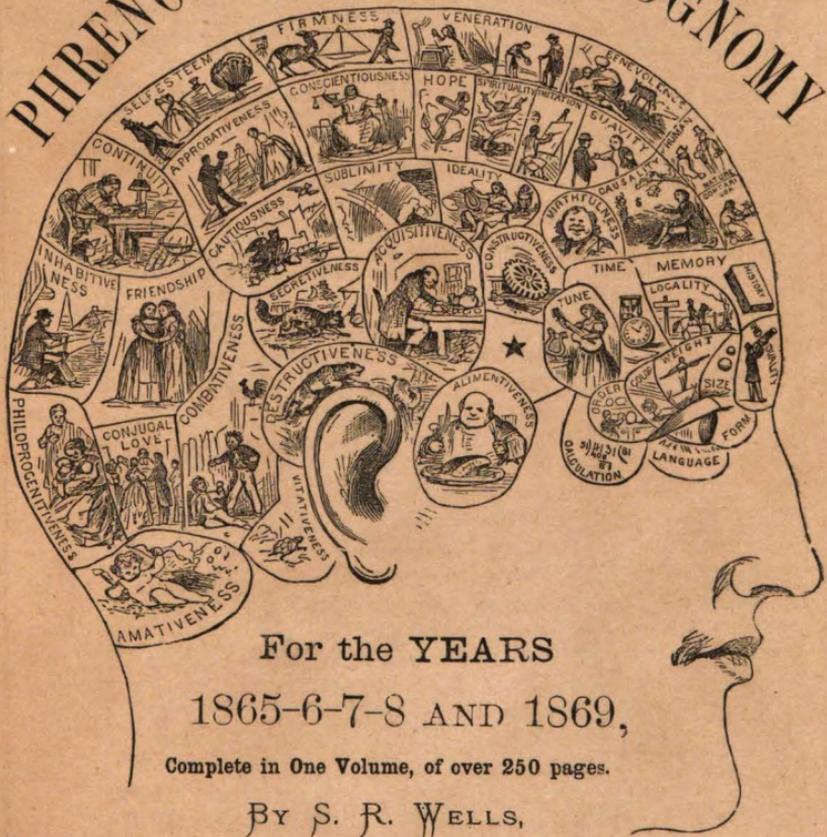


THE  
**Illustrated Annuals of**

**PHRENOLOGY AND PHYSIOGNOMY**



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OF

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# OUR ANNUAL

OF

## PHRENOLOGY AND PHYSIOGNOMY.

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### INTRODUCTION.



Fig. 1.

PERHAPS we can not more appropriately introduce to its hosts of readers OUR ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY for 1865 than by telling them, in part at least, what they may expect to find discussed in this and future numbers.

#### 1. Ethnology.—

This is the science which treats of the different families, races and nations of men, including their physical and mental organization; their natural history; their man-

nners, customs, and religious observances; their relations to each other; and the status of each in the scale of humanity. It is a comparatively new science, but is now attracting a great deal of attention both in Europe and America.

The most commonly received classification of the human races is that of Blumenbach, which makes four grand divisions; namely: the Caucasian; the Ethiopian; the Mongolian; the American; and the Malay. This classification is founded on the combined characters of the complexion, the hair, and the shape of the skull.

2. Physiology.—In its broadest sense Physiology is the doctrine of Nature; thus embracing all the natural and physical sciences, but in the restricted sense in which it is now generally used, it may be said to be the science which treats of the vital actions of organized bodies. It necessarily includes a more or less minute description of the organs themselves, and thus becomes inseparably connected with Anatomy, or the science of the structure of organized bodies.

**3. Phrenology.**—As a science Phrenology teaches that the mind acts through organization or bodily instrumentalities; and also its relation to whatever else exists. It does not now claim to be an entirely completed science. As far as it has now advanced it consists of two parts, viz.:

1. A system of physiological facts and their corresponding mental phenomena.

2. A system of mental philosophy deduced from these facts and phenomena, and from other facts and phenomena related to them. The chief principles of the basis or fundamental or physiological part of the science of Phrenology may be stated thus:

1. The brain is the organ of the mind.

2. Other things being equal, the size of the brain, or of any region or part of the brain, is the measure of its power.

The mind does not operate as a unit, casting itself wholly now into intuitions, now into passions, now into reasoning, now into worship, now into imaginings, and so on, thus undergoing modal changes of a single totality, but consists of a set of faculties, with their corresponding organs, arranged for cognizance of whatever exists, or communication with it, or judgment and action upon or with reference to it.

These faculties are not far from forty in number, so far as known, each of which has a separate special function.

These faculties are arranged in groups, and may be considered either collectively or individually.

**4. Physiognomy** is the science of external forms in their relation to internal organization and character, and will be found more fully defined on the next page.

**5. Psychology**, as the word implies ( $\Psi\upsilon\chi\acute{\eta}$ , soul, and  $\Lambda\omicron\gamma\omicron\varsigma$ , a discourse), signifies simply a discourse upon the soul or the science of the soul. As such, taking the soul for granted as an entity, and abstaining, for the most part, from speculation as to its abstract nature, it has heretofore generally been confined to observations and classifications of its *phenomena*, and the laws of its operation. Phrenology has greatly advanced the science of Psychology, to which it is so closely related, giving it a sure basis on the fundamental facts of organization, correcting its nomenclature, making plain and clear its definitions, enlarging its field of investigation, and developing results more definite and certain than any that had been previously attained. It elevates the inquiry to a loftier plane, and prepares the subject to be turned over into the hands of those who have the data and qualifications to study the soul in its extra-corporeal states and manifestations.

**6. Sociology.**—This is the science or doctrine of Society—of man in his relations to his fellow-men; including Love, Courtship, Marriage, and the Family; subjects of the greatest importance, and having the most direct bearings upon human happiness. Physiology, Phrenology, and Physiognomy are here practically applied.

**7. Anthropology** is most properly THE SCIENCE OF MAN in its completeness, and therefore embraces all the foregoing branches, with whatever else relates to man, either individually or collectively.

## PHYSIOGNOMY ILLUSTRATED.



Fig. 2.—LAUGHTER.

In its most general sense, Physiognomy (from *Φυσις*, nature, and *γνωστικος*, knowing) signifies a knowledge of nature; but more particularly the *forms* of things—the configuration of natural objects, whether animate or inanimate.

As restricted in its application to man, it may be defined as a knowledge of the relation between the external and the internal, and of the signs through which the character of the mind is indicated by the developments of the body.

Popular usage limits the signification of the term still more, and makes it mean simply the art of reading character by means of its signs in the face. This is a too narrow view to take of it. It properly embraces the WHOLE MAN, taking into account the temperament; the shape of the body; the size and form of the head; the texture of the skin; the quality of the hair; the degree of functional activity, and other physiological conditions, as well as the features of the face. It embraces, in fact, in its practical application, the wide domains of physiology, phrenology, and their kindred sciences.

The subject of Physiognomy has received more or less attention in all ages of the world, but most of the writers who have treated it have dealt mainly in vague generalities. This is the case with Lavater, the great modern apostle of the system. Valuable as his great work is, it must be confessed that it develops no science and is no safe guide to the practice of the art of character-reading. Since the days of Lavater, many writers have touched incidentally on physiognomy, in connection with kindred topics. Among these Camper, Blumenbach, Spurzheim, and Broussais are the most noted. Alexander Walker in England, and James W. Redfield in the United States, are, we believe, the only persons who have published works devoted exclusively to the subject, and their books are out of print.

Physiognomy is now attracting more attention than at any former period since the days of Lavater; but there are many still who look upon it as a mere fanciful art, utterly incapable of being reduced to scientific formulæ, and fitted but to amuse the idle and the curious. It can be shown that it is something more—that if not yet entitled to the dignity of a science, it has at least the elements of a science in it, may be reduced to system, and can successfully claim to rank among the most useful branches of knowledge.

Our very limited space here will not permit us to enter upon any discussion of the principles on which physiognomical character-reading is based. It will be enough if we simply state here the grand law that underlies them all—namely,

**THAT DIFFERENCES OF EXTERNAL FORM ARE THE RESULT AND MEASURE OF**

PRE-EXISTING DIFFERENCES OF INTERNAL CHARACTER ; in other words, that *configuration* corresponds with *function*.

Behold the unlimited variety in all created things ! What do these infinitely multiplied differences in *form* and *structure* indicate ? Differences in *function* and *character*—always. Things which resemble each other in quality and function resemble each other in shape ; and wherever there is unlikeness in quality and function there is unlikeness in form ; in other words, there is a determinate relation between the constitution and the appearance of things. As men, therefore, differ in character, so do they differ in face and figure, as well as in the form of the cranium ; and it is because they differ in character that they are unlike in bodily configuration, and for no other reason. One is tall and muscular ; another is short and plump ; a third is small and slender ; and we never find the especial character which properly belongs to one of these figures associated with either of the others.

Is it not one of the most indubitable of truths that corresponding cause and effect are everywhere united ? Does this grand law fail in its application to man ? If we read the character of a country on its "face," must we confess that the human countenance—that mirror of the Divinity—fears no legible inscription ? Can we conceive for a moment that a Newton or a Leibnitz could by any possibility have the countenance of an idiot ? or that the latter in the brain of a Laplander conceived his "Theodicea ?" and the former in the head of an Esquimaux ; who lacks the power to number further than six, dissected the rays of light and weighed worlds ?

Do joy and grief, pleasure and pain, love and hatred, all exhibit themselves under the same traits—that is to say, no traits at all—on the exterior man ? Do prize-fighters and preachers look alike ? or butchers and poets ? Could



Fig. 3.—UNCULTIVATED.

you be made to believe these two profiles belong to persons of similar character and development ? We may as well ask whether truth is ever at variance with itself, or eternal order but the trick of a juggler whose profession is to deceive

But everybody believes and practices physiognomy, though in most cases without being aware of it. We instinctively, as it were, judge the qualities of things by their outward forms. It is said, we know, that "ap-



Fig. 4.—CULTIVATED.

pearances are often deceitful." They are sometimes, it must be confessed, *apparently* so ; but in most cases, if not in all, it is our observation that it is in fault. We have but to look again and more closely to pierce the disguise, when the thing will *appear to be* just what it is. As a rule, we know

that appearances do *not* deceive us. A weak man seldom appears to be a strong one, or a sick man to be well; and a wise man does not often look like a fool.

The very art of dissimulation, sometimes urged as an objection, is founded on physiognomical principles. If a hypocritical knave try to appear like an honest man, is it not because he recognizes the fact that honesty has a certain characteristic expression, and knows that his fellow-men are aware what this expression is?

Men, women, and even children make a practical application of physiognomy every day of their lives and in almost every transaction, from the selection of a kitten or a puppy from a litter, to the choosing of a wife or a husband. When the cartman wants a suitable horse for his dray, he never by mistake buys a racer, and the sportsman who is seeking a grayhound can not be deceived into purchasing a bull-dog. They have not studied physiognomy, but they know that *form indicates character*.

We say of one, "he has an honest look," and we trust him, knowing nothing more; but with another whose "appearances are against him," we will have nothing to do. There are those whose faces, though far from being beautiful, in the ordinary sense of the word, win their way at once to the heart; and, on the other hand, there are individuals whose first impressions upon us are those of repulsion, if not absolute antipathy. We dislike them—we shrink from them—and we know not why. We do not think of Lavater, or dream that we are practicing physiognomy, but so it is. We are reading character by means of its signs in the face.

"But," the reader may ask, "can these signs of character be located and pointed out so as to enable any person of intelligence to make a practical application of physiognomy at will?" We reply, that to a large extent they can. For example, it is easy to indicate the sign of Cheerfulness in the upcurving of the corners of the mouth, as in figure 5. These lips do not smile,



Fig. 5.

but you may see where smiles have left their bright foot-prints. For a further illustration of Mirthfulness, we need hardly point you to figure 1. Now if the upturning of the corners of the mouth indicates Cheerful-



Fig. 6.



Fig. 7.



Fig. 8.



Fig. 9.

ness or a still higher form of Mirthfulness, what should their downward curve show but Gravity, as in figure 6, or Gloominess, as in figure 7?

When we exhort a person to "keep a stiff upper lip," do we mean anything by it? and if so, what? Is it not firmness that we would stimulate? and does not figure 8 express it? We find Firmness, then, in the



Fig. 10.—SELF-ESTEEM.



Fig. 11.—FIRMNESS.

straightness and stiffness of the upper lip, and also in the straightness and stiffness of the neck, as in figure 11. Self-Esteem gives a fullness and convexity to the upper lip on each side of the center, and, throwing the

head back, causes a slight convexity in the front line of the neck, as in figure 10.



Fig. 12.—VIRGIL.

Whenever you find a person with both these signs large, you may set him down as entirely intractable; he can not be subjected to your control. He will use you rather than you him. You will neither persuade nor force him to serve you.



Fig. 13.—LUCRETIUS.

He has opinions and a way of his own.

Again, here are four outlines of noses, each indicating a different character and each distinguishable from the others at a glance. The first (figure 14) is the Greek nose, and indicates natural refinement, artistic or poetic tastes, and love of the beautiful; the second (figure 15) is the



Fig. 14.



Fig. 15.



Fig. 16.



Fig. 17

second (figure 15) is the

**Roman nose**—the executive, the energetic, the decided, the aggressive, the conquering nose; the third (figure 18) is the Jewish or Syrian Nose, and denotes shrewdness, insight into character, worldly forecast, and a dominant spirit of commercialism (the last trait, however, being indicated by the breadth, which in this sort of nose is generally great; the fourth



Fig. 18.—A BEDOUIN ARAB.



Fig. 19.—THE EMPEROR PAUL.

(figure 17) is the Snub Nose—the nose of weakness and undevelopment—which properly belongs to childhood.

Love lurks in the chin (corresponding with the cerebellum) and in the red lips. Shall we reveal to you his secrets? Shall we teach you how to



Fig. 20.—THE CREOLE.



Fig. 21.—CATHERINE ALEXONIA.

find him out? Nay, that would be hardly fair. As a special favor, however, here are a few hints in that direction, for the special benefit of our

young readers. Many women and some men have chins similar to that represented in figure 20. It is the sign of Congeniality—a love for one exactly adapted to one's self. One who has this sign large is likely to have a *beau-ideal*, and will not be easily satisfied with any one of the *real* men or women by whom he or she may be surrounded. Its predominance is a very frequent cause of celibacy.

Next to Congeniality (on both sides, of course) is the sign of Desire to be



Fig. 22.

Loved, and when more prominent than the former, causes a depression in the center of the chin, as shown in figure 22. It is strongest in man, as a general rule, which causes him to seek woman and sue for her love. She, having less of the faculty, waits till her love is sought. With this sign large, a man hungers and thirsts for love, and is miserable without some one to love him, and him alone, *with all her heart*.



Fig. 23.

A narrow, square chin; as represented in figure 23, indicates Desire to Love, and is generally larger in



Fig. 24.

woman than in man—thus harmonizing with his stronger Desire to be Loved. This faculty co-operates with Benevolence, and inclines one to bestow love as a favor.

Violent Love or Devotion has its sign next to Desire to Love, on the front of the chin. It gives the broad, square chin, as represented in figure 24. This faculty gives great earnestness and intensity in love—a feeling, in fact, bordering on worship, and, in excess, may manifest itself in love-sickness and even in insanity. It is often accompanied by jealousy and distrust.

Ardent Love is closely connected with Violent Love, and when both are large, gives roundness to the chin, as in figure 25. This manifestation of love has another and a more easily observed sign in the breadth and fullness of the red part of the lips, of which our portrait of Catharine Alexonia, wife of Peter the Great of Russia, furnishes a good example. The chin, it will be seen, corresponds. The faculty manifests itself mainly in fondling, embracing, and kissing. It is very largely developed in the negro, and more so in woman than in man. Men seldom kiss and embrace each other, but in woman this seems natural and proper,



Fig. 25.

The subject tempts us to go on, but space forbids. Those who would know more are referred to a series of articles in the *AMERICAN PNEUMOLOGICAL JOURNAL AND LIFE ILLUSTRATED* for 1863-4, and to a new work, now in the course of preparation, announced on another page, which will embrace all that is useful or interesting on Physiognomy.

THERE may be as honest a difference between two men as between two thermometers. The difference in both cases may arise from difference in positions.

## DEBATE IN CRANIA.

[NOTE TO THE READER.—This sketch aims to show the individual and comparative nature of the mental faculties, by picturing them as so many persons who successively discuss the same proposition, each in his own character. Remember, therefore, if, for instance, Combativeness seems too obstreperous, or Caution too timid, that the one is *all* timidity, the other *all* recklessness and pluck; and so of the rest. The final assortment of duties is not offered as perfect, but as a suggestion of the way in which something better may perhaps some day be done.]

THERE was a great debate in the land of Crania. The separate powers of that land, long disunited and jarring, yet all recognized the fact that union is strength; and in spite of their clashing and rivalries and sometimes obstinate and furious contests, they still at heart each wished the good of all the rest. So with immense difficulty they succeeded in arranging an amicable conference or parliament of their respective representatives to organize a union, perfect in friendship, in distribution of duties, in provision for helping each other, and for directing the united energies of all.

The assembly met together in the great forum of Crania. The usual buzz and confused talk and movement of such a gathering prevailed for a little while, when two or three members who seemed to have considered themselves a committee for preparation of business quietly walked up on the platform, and one of them, quickly recognized as Order, rapped on the table. When there was silence, he observed that as there was no particular preparation for the business of the meeting, Causality, Comparison, Eventuality, Individuality, and himself had ventured to prepare a programme, and he had been requested to present it. It was briefly this: To propose a resolution to the meeting, embodying its objects, and in which each of those present might state his views, doing so in alphabetical order of names, so as to avoid any questions of precedence. (Cries of "Good! Read your resolution.")

Order, with a bow, read the following:

"*Resolved*: That there ought to be a definite, systematic, thorough, and permanent organization of the powers of Crania, to adjust and maintain perfect co-operation, proper distribution of duties, proper modes of mutual assistance, and the best direction of the united energies of all." (Cries of "Good! excellent.")

Order bowed again, and resumed: Gentlemen, if there be no objection, the order of business will be as I suggested, namely—a statement of views respecting this resolution by those present, in alphabetical succession of names. As a list has been agreed on in committee, I will use it, as far as it goes.

There was no objection, and the parties present spoke accordingly in turn as they were called up, as follows:

**ACQUISITIVENESS**—The desire to be rich is the chief stimulus to action, the chief spur to good conduct, the chief cause which maintains associated effort, and the existence of nations and alliances in particular. The resolution ought to, but does not, allude to this great fact. If our united powers are industriously and exclusively applied to this purpose, we can in a

reasonable time gain great wealth, and can by that means do and have whatever we like. Power, ease, comfort, influence, all follow riches. The pursuit of wealth, however, requires the undivided application of all possible means and faculties; they must beware not to fly aside from this purpose into any visionary, impractical efforts after what is called refinement, morality, and all that. Those things will follow of themselves. Without wealth we can have neither leisure and ease for ourselves, nor the respect and services of others. The resolution, to meet my views, would read thus: That there ought to be an organization, etc., of the powers of Crania, *such as to devote them all exclusively and successfully to the acquirement of riches as the only means to adjust and maintain perfect friendship, etc.* The rest as already read.

**ADHESIVENESS**—I can not admit that wealth is the sole object of life. Why, what is the association which my friend thinks based on money, except its very self a pleasurable companionship of friends? When my friends and I meet for a chat or a stroll, or to read or sing, or to discuss politics, or even business, if you will, is either of those the chief pleasure of the occasion? No, sir. It is the society of those dear to us; those with whose thoughts and feelings our own are in harmony; those who like what we like, and reason as we reason; or who, if they differ, differ in love, and gain in good temper and mutual liking by their very discussion. What we enjoy at such a time is not the clash of opposing intellects, nor the combat of struggling obstinacies; it is that unity of sentiment, that instinctive pleasure which rises from knowing that each of us would gladly make exertions and sacrifices for the sake of another; that we trust each other; that we would stand by each other in trouble, as gladly and as sincerely as we enjoy and help forward each other's prosperity. To be sure, there are reasonable limits to everything. We can not make particular friends of all the world. But those here present are not all too numerous to form a company of friends, close, firm, and mutually useful. My view upon the resolution is clear; indeed, its very words show that I must be right. All we have to do is to join in a fast friendship; to exercise that hearty, affectionate liking for each other which I am sure we all feel. Life will be happy enough if we should spend all of it in an enjoyment so pure and noble. And if we need anything further, what bond could knit us so closely into a body too powerful to fail in whatever we might wish to undertake?

**ALIMENTIVENESS**—The chief obstacle to all human progress has been starvation, famine, insufficient food, bad cooking. Hunger is a horrible fiend. Indigestible or ill-tasted food is daily stunting and sickening thousands. Bad cookery is constantly poisoning and perverting God's best gifts. Disordered stomachs ruin not only the health but the disposition and the intellect. I think a plan may be successfully organized as proposed, if ample provision is made for constant supplies of the best quality of food and drink. I feel strongly that without such arrangements nothing can be done. I know nobody who can exist comfortably and work well without several meals a day. I can't. And if we don't eat, we can't live. Eating is the first requisite of life. The food question is the very first of all. No food, no folks. I am clear, therefore, that whatever details shall be de-

vided on, the foundation of the plan should be a thorough scheme for supplying food to the proposed confederation. And lastly, as it is nearly dinner-time, I move that we adjourn for three hours for dinner. No man can enjoy his meals and take the proper nap afterward in less than that time.

There was some opposition to the epicurean but rather unbusiness-like proposition of the member, and a compromise was made upon an hour and a half; but Alimentiveness, a gentleman of immovable convictions, staid away his full three hours. After dinner business was resumed.

**AMATIVENESS**—I was in hopes, while Adhesiveness was speaking, that he would give to his remarks their proper point and application; but though he constantly came near it, he did not actually do it. All that he said about enjoying the society of others, its delight, its importance, is entirely true, but the "others," the "friends," of whom he speaks, who are they? Who, except the opposite sex, that other half of our race, given by the Creator to complete our beings, to satisfy with utter and complete satisfaction the deepest and strongest longings of our natures? It is in vain to skip the essence of our friendships. The truest, the strongest, the longest, the only friendships worthy of the name, are those between a man and a woman. Man and woman were expressly created each to complete the conscious imperfection of the other's solitude. Each sex longs for the other, gravitates toward it, must needs come near and nearer, even to a unity, a fusion of existence as nearly perfect as the conditions of individual life permit. Nor is the fullness and real joy—the reality of life all known except in such a union. Friendship? Love is the proper word. It includes all of friendship, and much more. That intense, immensely strong desire and impulse which draws the sexes together, is the substructure of all association—of the family first, and by natural and necessary consequence of all the more extensive human companionships. It is evident to me that the resolution would well serve its purpose if it simply called for an adjustment of the relations of the sexes, such as should satisfy the desires of all.

**APPROBATIVENESS**—Sir, I desire to express my admiration for the very lucid and forcible statements of the able gentlemen who have preceded me. (Here the speaker made very obliging bows toward each of the four who had spoken.) I know also how much is to be expected from the talents of the remainder of this honorable body. (Another comprehensive bow, so as to conciliate as it were the whole meeting.) Since I am to be followed, and have been preceded, by so many better qualified advisers than myself, I shall venture only one or two suggestions. The organization which we adopt ought, in any event, it seems to me, to be made as extensively popular as possible. This end may be gained both by provisions proper in their substance, and above all by so shaping the externals as to command admiration. This may be done by using a proper degree of solemnity, splendor, and decoration in any of the formalities which may be used. Too great pains can never be taken to conciliate the good opinion of others. A regard for appearances is really indispensable to prosperity. Externals and forms are essentials of success. Without popularity nothing can succeed, and most of all is this true of a plan which, like the present

one, depends upon concerted action. But I need not enlarge upon these views before an assembly so entirely competent to appreciate them, and to correct me so far as I may be wrong. (And, with some more compliments and bows, the member sat down.)

**BENEVOLENCE**—The only possible object of such an alliance as we contemplate is the happiness of the parties interested. Indeed, life can not really be for any other purpose than happiness; and this appears plainly enough in what has been said by each of those who have preceded me; for each of them has recommended his propositions for the reason that they were best for securing happiness, either directly or almost so. Now, no happiness is so elevated or so delightful as that which comes from seeing happiness in others or bestowing it on them. I therefore think it beyond a question that our alliance will find its true aim in seeking solely the greatest happiness of all concerned. This happiness, I take it, is to be attained by mutual self-sacrifice, by aid from each to any other in whatever that other desires, by abstaining from whatever would interfere with the projects of another, and by generously imparting of whatever we possess to him who may need it.

At this point Acquisitiveness jumped up, crying, "I protest. What I earn is my own. No man ought to try to get my money away from me." Combativeness also suddenly roared out, "Let anybody try it on me! I'll knock him down!" Benevolence stared aghast at such an effect from his kindly suggestions, and the Chairman with some difficulty re-established quiet.

Benevolence continued: As to the means of accomplishing this purpose, I suggest that whatever institutions shall be determined upon, they shall all be adjusted with a view to the help of those who need help. We must have hospitals for the sick; funds for the support of the deserving poor; asylums for the orphan, for those defective in mind or body. In like manner we must organize our system of work-houses, houses of refuge and prisons, not to cause suffering and inflict revenges, but so as to cure evils, to benefit the unfortunate, to reform the illnesses of the mind, or to alleviate such as may be incurable. Thus our plan will accomplish, as far as circumstances permit, the object which I mentioned to begin with, namely, of preventing suffering and causing happiness.

**CALCULATION**—There are just thirty-six of us, sir, so that thirty-six propositions are to be considered. Now the combinations and permutations of thirty-six, according to my hasty mental computation, reach the large number of eighty-nine duo-decillions, one hundred and eight undecillions, five hundred and eighty-eight decillions, five hundred and five nonillions, eight hundred and seventy octillions, one hundred and thirty-eight septillions, seven hundred and thirty-seven sextillions, ninety-four quintillions, two hundred and nine quadrillions, seventy-five trillions, three hundred and twenty billions, six hundred and forty millions—errors excepted, Mr. Chairman, as I can't stop to prove it. But evidently we have a great many possibilities to provide for, and if there is any truth in figures, we shall need a good deal of time and labor to work out our problem. I have no doubt, however, that we shall get through with it in time. The estimate I

just made shows clearly enough how important is the consideration of the numbers of things. For my part, I only wish to recommend that in the plan we shall adopt sufficient care be taken for the cultivation of arithmetical and computing knowledge.

CAUSALITY—Mr. Chairman, in order to reason logically and conclusively upon the question, we must consider first, the thing proposed, and second, the means for accomplishing it. (At this regulated statement, so congenial to the instincts of Order, the Chairman smiled and bowed assent, with evident gratification. The speaker continued :) What we wish is, in brief, a plan for combining and utilizing our conjoint abilities for the common good. This statement naturally resolves itself into two constituents: the prevention or remedy of evils, and the accomplishment of benefits. In order to the first, we must appoint some steady and competent restraining power; and in order to the second, we need two things: some mind to suggest good measures, and some executive agent to conduct the process of securing them. The restraining power must be strong, firm, prompt, intelligent, and judicious, but not actuated by anger. For if anger governs remedial measures, they are sure to become irritating. The execution of measures of improvement requires much the same cast of mind. The suggestion of them is another thing, which I will not now go into. Lastly, whatever shall be done in the matter before us, all needs to be conformed to the requirements of reason. And I would suggest whether this be not the quality most necessary in our plan. Those who have preceded me have mentioned various motives and immediate objects to be appealed to or sought. But is not the reasoning intellect the highest of endowments?—to judge and estimate causes and effects, what is more nearly a divine office? And especially in a scheme as important as that now before us; is it not above everything else indispensable that its recommendations and arguments should be such as to convince the reason of those who are to submit to it? How else can they be expected to submit? Brute force is not a fit motive for personages in our position. That self-control which follows after, and arises from, calm and reasonable consideration, and which reduces the restraints of arbitrary law to a minimum, is the only rule of conduct really worthy of us; unless we attain to it, I doubt the stability of any constitution whatever.

CAUTIOUSNESS—I fear, Mr. Chairman, lest we move too rapidly in this business. The affair is one of such infinite weight; the hindrances to its successful completion are so numerous and so great; the interests to be reconciled so many and so conflicting, that I am very much afraid our attempt will only intensify the troubles it is meant to cure. Will it not be better to wait, say for a year, to see if things will not improve of their own accord? We have not consulted sufficiently among ourselves to be ready to take so decisive a step. We can not set on foot so complex an undertaking on so short notice. Let us at any rate avoid unknown evils. It is better to make the best of those that we have already learned to endure. At any rate, if anything is done, let it be as harmless as possible. Let us not be committed to any irremediable step. Let nothing be done unless its entire safety is perfectly certain.

**COLOR**—I shall speak for myself, and by request of Form, Size, and Weight, in behalf of them also, as we four, our views of things being very closely similar, wish to save the valuable time of this assembly by a collective statement. We desire, then, that the plan fixed on by this assembly shall not omit to provide for the innumerable and important relations between the mind and material things. Living on this material earth, helplessly dependent upon it for locomotion, food, clothes, scenery, living beings—for all that supports life and all pleasures—both for the things themselves and for all memories and representations of them—certainly it must be difficult to overrate the importance of being able to rightly understand and properly to deal with the properties of material things. To this end we suggest that care be taken to secure adequate instruction of the utilitarian sort, in what relates to all exercises requiring skillful management of the physical frame, such as riding, jumping, and the like; in what relates to dimensions; to the shape of things and to their colors. And we also recommend provision for the culture of a knowledge of these material qualities in the artistic direction, for Weight, by a school of exercises; for Size, by a school of architecture; for Form, by a school of sculpture, and for myself, by a school of painting.

**COMBATIVENESS**—This speaker jumped up in a rage, and said: Sir, the remarks of Cautiousness fill me with rage and contempt. What sneaking, cowardly talk is this! Fear, hindrances, troubles, wait a year, avoid evils, harmless! Baa, baa, baa! Let us turn into sheep at once! Who's afraid? Mr. Chairman—[here Combativeness manifested a very able-bodied thick stick, which he flourished with energy, while Cautiousness was observed to quietly take a back seat], I tell you I won't stand such shameful talk! I'll thrash any man that comes to me with any such shameful recommendations! The way to dispose of obstructions and oppositions is not to crawl off and let them alone, but to pitch headlong into them, and drive them out of the way. The way to deal with a difficulty is not to grin and bear it, but to growl and kick it out! Why, sir [stepping uneasily about and handling his stick again in a careless manner], I can't be quiet and bear such pusillanimous acquiescences and timid delays urged upon us; I want the difficulties thrust aside, not dodged nor suffered. Courage and prompt action will solve the question, and to our satisfaction. Let us be men. What we have to do let us do now. I dare say there'll be more or less trouble; but decisive and vigorous dealing will quickly remedy it.

And as to the kind of action we need, I am clear on this point, that whatever else we want, we must not be without an efficient preparation for defense, and attack too, if necessary, and likewise for bringing our joint forces to bear on any one delinquent member inside of our organization. Unless we are ready to fight at a moment's notice, we shall be constantly subject to imposition and intermeddling. Unless we are constantly ready to keep each other in good order, we shall be tormented with rebellions within.

Here Mirthfulness, who had been chuckling for some time, went off with a loud Ha! ha! ha! and asked whether the gentleman would himself like to be thrashed and put down in case his demonstrations should become too uproarious or insubordinate?

Combattiveness instantly replied, I'd like to see anybody try it! and then concluded his remarks by adding, Mr. Chairman, whatever else is done, rely upon it, the military organization, offensive and defensive, is the one indispensable provision for our joint safety and success.

COMPARISON—Sir, I have been struck both with the resemblances and the differences in the arguments employed by those who have spoken. They have been alike in each, representing some one motive as the necessary central force of the plan proposed. And they have differed, because no two have suggested the same motive. Each of these is evidently right to some extent, but the proposition of each needs to be limited, by being taken along with the other propositions. I think we need to hear the views of all the members and compare them all together, to observe how far there is a unanimity; what are the chief discrepancies; what general conclusions can be based upon these views taken as a whole; and by that means I think we shall best arrive at the common sense of this honorable body. I suppose that some of us have better talents for organizing and managing associations, conducting public business, solving problems, assuaging dissatisfactions, etc. There should be a careful weighing, I think, of our individual capacities for such purposes. There will be a great variety of employments and duties in such a plan as we contemplate. For each of these the appropriate man should be set apart. Talents differ. A good financier may be a poor speaker. An able general may be a wretched architect. We must compare talents with duties, and select for each place the proper man.

CONCENTRATIVENESS—Mr. Chairman, in considering the subject before us, my mind has been constantly impressed with one thing. This has occupied me entirely, and as I think justly, considering the importance of it. It will not do to let our attention be frittered away among many objects. I can not agree with my friend Comparison, who wanted us to look at so many things at once. That is the sure way to confuse the mind and prevent any thorough consideration or any useful conclusion. The thing I speak of is, the durability of the structure we are consulting about. Having begun, let nothing divert us from the work until we have completely finished it. And having completed it, let us adhere to it with undeviating constancy. Mutability is one of the commonest and most dangerous faults. There are far too many who begin one thing after another, but finish none. When half through, they see something which they count more desirable, and dropping the old employment they seize the new, only to repeat their foolish operation over and over again. But it is useless to begin anything unless we completely finish it.

The speaker kept on in this strain at immense length, until the assembly got out of all patience, and the Chairman rapping on the table, cut him off in the middle of a sentence, blandly informing him that while his views contained much that was valuable, the necessity for dispatching the order of business rendered it necessary to pass to the next in turn; and Concentrativeness sat down, evidently just as full as when he rose up.

CONSCIENTIOUSNESS—Justice, Honor, and Right have not been mentioned. It is fair, of course, that each should state his own views. I would not at

all pretend to take more freedom than I would give. Still, I am sure that the omission of this element in our discussions or our institutions would be fatal to their existence, or at least to their excellence. If there were but one person in the world he could do as he pleased. But as soon as there are two, wishes and plans may interfere; and in proportion as persons are more numerous, it becomes more and more indispensable to appeal to the common sense of what is right as a means of deciding differences. More especially is this true in the case of an association like the present, whose members, though expected to act together, are so very various in character; and each so thorough-going in tendency. I therefore think that our organization, while it is in justice bound to provide fully and equally for the gratification and protection of all, should before everything else provide for the exact observance of the principle of justice, honor, and right. Our system of education, our theological doctrines, and above all our laws and systems of public guardianship and penalty, should all be adjusted with a careful eye to the securing of equal rights to all, accustoming each to refrain from wrong-doing, and the speedy remedy of any violation of principle. Equal justice is the only law of real prosperity. What is gotten or enjoyed unjustly earns only sorrow for the getter. We must do right. Without this, all apparent prosperity is only a sham and a torment. To do right is in the long run also the best way to make money, to get influence, to gain respect, to accomplish or obtain whatever is desired. Therefore, by adhering to right principle in our theory and practice, we shall at once satisfy all the higher faculties, while we make ourselves surer of all that the other faculties desire, than if we should try to satisfy those faculties by less noble methods.

**CONSTRUCTIVENESS**—This is a question of mechanism. We have a thing to do. Now, let us go to work and make something to do it with. If we build the right machine, it will work. If we know how to handle our tools, we can make the right machine. Now, the things we want are, homes, clothes, furniture, machine-shops, pictures and other means of family comfort, of commerce and trade; in short, whatever is made. And secondly, we want our plans and organizations, whatever they are, in like manner made in workmanlike style, fit for their purpose and properly handled. But the first thing is the mechanical part. People who live in wigwags and dress in skins can't have much of a frame of government, nor any other structural organization, such as a system of theology or of philosophy, for example. Those material munitions are the foundations of all the higher grade of things organized by man. Let us therefore first of all arrange to have abundant training for all the mechanical occupations. Let all our youth be taught to handle tools, to run machinery, to build and work ships, to manufacture. When that is done, it will be soon enough to develop the higher grades of talent, such as sculpture and the like. Besides, it is not until men learn how to handle tools that they are really fit to handle systems. A man who can make a good frame of a house has probably good sense at least toward making a frame of government. And the thing which we are consulting about is such a frame, and is a very complicated and difficult machine to work and to contrive, too. It will need our

very best mechanical talent to make it and set it up, and afterward to keep it well oiled and running.

**DESTRUCTIVENESS**—In spite of all obstacles whatever, we must perfect this work. It is of too great importance to be impeded. Whatever is in its way must be destroyed—annihilated! It is not enough to have a disposition to stick to our purpose. We must tear down and crush whatever opposes. We must go through and through anything and everything. Such is the spirit of success. And a similar spirit ought to pervade the executive part of whatever plan we shall adopt. An indispensable part of any polity is its penal code. That is the basis of all prosperity. For if bad men find no punishment to fear, they will grow worse themselves, abuse all the good, corrupt all the mediocre minds, and totally disorganize all society. Whatever we have or omit, therefore, a code of penal law is the first and central requisite. And that code, I apprehend, can be very short. Society inflicts penalties, not to punish, for that is God's business; not to reform, for penalties do not do that; but merely in self-defense, for the better accomplishment of the purposes of society. Society seeks happiness, peace, prosperity. Criminals and wrong-doers impede its progress and obstruct its road. They must be done away with. Now what will accomplish this? A fine? No. Rich rogues pay it and go on; poor rogues serve out a term in jail and go on, both uglier-tempered and more vicious and harmful than before. Imprisonment? No; for as I just observed, it only aggravates and confirms and grains in all bad dispositions. There is only one effectual protection for society against crime. Put the evil-doer out of the world. Death is the only effective penalty. It protects society against further crimes by that criminal; it is so severe that it tends to instill a wholesome terror into other criminals, and it steadily removes the worst stains of inherited bad blood from among us, just as gardeners trim off the sickly and unhealthy shoots. Our plan will succeed if we embody in it a severe criminal code, inflicting the one only significant punishment of death for all punishable violations of law.

**EVENTUALITY**—The facts of history must guide us and warn us in this work, Mr. Chairman. We have had abundance of forcible original suggestions, but not a word, I believe, of the lessons which history teaches—of what is known about the doings of other governments. In searching after this kind of instruction, what do we see? All sorts of precedents. Abraham governed a tribe, his household, with so much common sense that his sensible family never thought of disputing him. Moses, even with the direct power of God close behind him, and visibly shining and striking and speaking through him, vainly sought to teach goodness and a firm and just polity to that stiff-neckedest of all human races, the Jews. Sesostris and Rameses, perhaps the earliest of the long line of great conquerors, whirled through the world in bloody glory, subduing and killing, but founding no lasting governments; the priestly aristocracy of Egypt sat in theological irresponsibility upon the submissive necks of a moveless nation of hereditary workmen; Greece, a little rocky stronghold full of fighting commonwealths, rose temporarily to a pinnacle of artistic splendor and philosophic and poetic excellence, but never to justice or goodness; Rome,

with her over-great republic, rotted apart, and her over-great empire rotted to pieces, her stringent codes of law, so long her own strength, remaining afterward her best monument; the feudal sovereignties were mere turbulent mutinies, endangering each other and the commander as much as any one else. Among the modern kingdoms, we see some aristocratic, some despotic, some limited. The republics are none of them yet advanced beyond the phase of development where war is possible and even probable. Mr. Chairman, I do not reason upon these things; I merely recount them to you. They should be remembered in our work.

**FIRMNESS**—We need to stand fast and insist upon whatever ground we take, more than to be so very particular what ground it is. It is not the choice of measures or courses of conduct that insures their success, but absolute unyielding adherence to them; absolute refusal to vary from whatever we determine. I do not care so much what I determine. Whatever it is, I will adhere to it. Whatever else is proposed, I absolutely refuse. This is the proper state of mind for the lawgiver above all other men. Our frame of agreement is to be a fundamental and organic law. It should be immovable as the pyramids. It should be like the law of the Medes and Persians, which altereth not. To such a code obedience will be given, because resistance will be hopeless. Where one party is absolutely unyielding the other must give up. Whatever, therefore, we decide, let us be immovably fixed forever in adherence to it.

**HOPE**—Our plan is sure to be successful. Why do we delay so long in consulting and comparing when the prospect is so fair? I am impatient to have the new organization completed and in operation. Let us hasten. It is so very evident that we must meet with a grand success. We are all so entirely in harmony upon the main question—at least with one exception, our friend Cautiousness, and I am sure that even he must be convinced by reason, or persuaded by his good feelings, not to hang back when we are all so promisingly well-minded to go forward. There is not the least reason why we should not prosper most gloriously. There is so capital an occasion for a work like that which we have in hand, we are so many and so united, and so well able to accomplish whatever we undertake. Indeed, I feel that there can be no such word as fail. I am even uneasy and impatient until I see our machine in actual operation, and all the benefits actually accruing which are so necessarily to flow from a scheme so wise and kind.

**IDEALITY**—Too many suggestions are yet to be made about the scope and character of our scheme, to permit me to agree entirely with Hope. I think with him that our plan is delightful, good altogether, most promising. But its very beauties and excellences are rather reasons for dwelling with delight upon them; for imagining more and still more good qualities; for suggesting and suggesting, until the possibilities of the subject are exhausted. The capacities of such an enterprise as ours are quite unlimited. Both its general directions and its details suggest numberless ideas, all of which, properly developed, will be useful for some purpose or other. Such a plan must include a splendid array of provisions for receiving all that is desirable and preventing all that is evil. We have the whole range of the faculties to provide for and a clear field for our work. We are

able to promote true religion, good morals, the fine arts, poetry, good literature, education, trade, commerce, social happiness, inventions, learning, philosophy. From the abstrusest problems of the astronomer and engineer to the airiest fancy of the musician, from the vastest thoughts of the nature and existence of the Infinite to the management of a little child—all that may be executed or thought is before us, to be secured for prosperous pursuit. It is for us to cover our land with mighty industrial palaces, with happy wealthy mansions, with smiling harvests, with green and blossoming prosperity, with laughing joy; for the hand of the lawgiver touches every spring of human life and effort, every force of bounteous nature. It is for us to bid our race rush forward in a limitless career of splendid achievement, expand the circle of its knowledge in ever widening spaces, fearless of reaching any bounds, and rise through an infinite heaven of increasing purity and intensifying love. It is ours to afford the means of culture and refinement to all, so that our people shall live in the minimum of pain and trouble and drudgery, in the maximum of happy, spontaneous activity, in the study and practice of what is beautiful and good and true, rather than what is merely necessary and money-making. Freedom is ours to give; not license, but that highest freedom which a perfect culture, love of beauty, sense of goodness and right, a true balance of the faculties, can give. Through a brief immediate chain of cause and effect, we shall shape the perfect marble of the sculptor, create the marvelous limnings of the painter, call up the dreams in stone, the monuments and towers, the cathedrals and stately halls, of the architect. We evoke the music and the lovely rhythms of the composer and of the poet, the powerful eloquence of the orator, the reasonings of the philosopher and the divine. We invent the complex machine, build the steam-ship, send the locomotive shrieking across a continent. Every beautiful and noble work caused or promoted by the code which we shall prepare is in a true sense our own. Let us hasten to achieve a task so perfect in splendor, in majesty, in all beauty and goodness!

IMITATION—Patterns for the work we are about are abundant. All we have to do is to select from the works of those who have preceded us whatever will suit our purpose. We can find more than we want of better designs than we can make for ourselves, and we need have only the trouble of taking them. We need a penal code. Very well. We have the code Napoleon, the code of Jeremy Bentham, the Livingston code of Louisiana, the new code of the State of New York. If we want to go further back, we may well copy many provisions from the Pandects of Justinian, or the Mosaic law. We want a provision for mutual aid. There is one in the treaty of the Holy Alliance; there are others in any of the modern treaties of amity. We want a plan of apportionment of duties. We may find a model in the present organization of society at large, if only we knew what to copy and what to reject. We might modify it by adding improvements from Plato's Republic, Southey's Pantisocracy, or the Fourierite plan of association. In short, there is no part of our intended organization which may not be derived from some similar work already in existence. By using these results of past thought and experience, we shall become pos-

essed of the accumulated wisdom of all the past ages, and while we save ourselves a great and directionless labor in unexplored fields of thought, we shall be able to rest safely upon the fame, the reputation, the established wisdom, the proved experience of past ages. One point more. In whatever we ordain we should always refer to our precedent: whatever we recommend, we should always give an instance. This is best in our laws, and still more in our provisions for educating the young. Immense is the power of example, and with the young especially.

**INDIVIDUALITY**—Let us consider with precision and distinctness the single points before us. The generalized statements and exhortations and reasonings, and so forth, which have been made, are very well in their way; but we shall not get forward in our work unless we have a good bill of particulars. Now every one of the gentlemen present has his own individual wants and merits, and each of these must positively be provided for in some way. Let me therefore recapitulate what we have to consider. We must make provision for wealth; friendship; food; love; the good opinion of others; doing good; logical consistency; safety in what we do, and as little doing as possible; vanquishing opposition, and a good fighting organisation; distribution of duties according to gifts, and harmony of arrangement; the squaring of all things to the principles of honor and right; the skillful construction of our plan; the annihilation of any opposition, and the extermination of evil and evil-doers; consideration in our work of the lessons of history; firm adherence to whatever we conclude; unwavering faith in our success. All these have been argued for already. Permit me to add the remainder of the list, which my personal acquaintance with those present will enable me to do. It will include exhaustive comprehensiveness and perfection of scope and design: following—and establishing—all the good examples we can attain; proper consideration of each part and detail; full discussions of our work, and the practice of oratory; care in adjusting our territorial relations; due consideration of the wonderful nature of our problem; enjoyment of whatever about it is funny; a proper arrangement of the parts of our plan and of the discussions on them; care for the family and for children; avoidance of any unnecessary publicity; regard for the personal dignity of parties concerned; the recognition and proper worship of the Almighty; and last of all, proper consideration of the material world, its forms and qualities.

**LANGUAGE**—Expression of some sort is the only vehicle and instrument (other than action) which we possess for the communication to one another of any of the thoughts or feelings, sentiments or passions—of any of the exercises of human souls and intelligences one with another. Especially is it true that in a matter like that which is at present occupying our minds, a matter so abstract, so complex, so difficult, so necessary to be maturely pondered and perfected, we have no mode whatever of availing ourselves of one another's wisdom and experience and suggestiveness, except that of oral expression. I wish, therefore, to urge upon all present the great importance of thoroughly debating, over and over and over, if necessary, the whole of the field of our deliberations. True, the field is wide, but the responsibilities are great. The subjects before us are both numerous and

weighty ; and for that very reason we shall fail to do justice to ourselves, to our theme, to all those who are to be influenced by the vast and lasting results of our work in this place and at this time, unless we shall use whatever extent of time shall be found requisite, in order to the completest exposition, the fullest and freest comparison, the most perfect understanding, the maturest and aptest mutual modification, the ripest and most finished elaboration, the most solid and impregnable knitting of our structure.

The gentleman pursued his theme with extreme volubility and at great length ; insomuch that a due regard for proportion obliged our reporter, after minuting *verbatim* the foregoing paragraph as a specimen of the speaker's style, to confine himself to a brief summary of his points taken in their order. These were :

1. Language is a most important instrument and vehicle for thought.
2. We ought, consequently, to have very full discussions, in order to be possessed of each other's thoughts and views.
3. As we have in our labors to provide for an alliance suitable for all time, therefore we should provide ample room and encouragement for the cultivation of oral expression, rhetorical and other, and also of all good literature.

LOCALITY—Mr. Chairman, where are we ? where are we ? I ask, because I have not, thus far, been able to place to my satisfaction the many important considerations brought forward, so as to show their bearings from each other—their comparative topography, if I may say so. I want to lay out the ground. I want to mark out clearly the place of each motive, each object, each governing consideration ; to map it down so that its place may be fixed. This ought to be easy. Whether we do this mentally or with the help of a map, in either case we can then fix the limits of our area of operations, determine its subdivision, set bounds and situation for each topic, and, in short, determine the place and extent of every portion of the subject. Need I show how fundamental in importance is an apportionment of territory to the powers here assembled ? In a congress of negotiating princes, what subject would precede that of the boundaries of their realms ? That is our case. Moreover, in our present work we must not omit the fullest provision for the determination of the geographical boundaries I have alluded to of our respective provinces. We are also bound to provide for the amplest instruction of all who are to live under our code, in all that pertains to their place, their country, the surface, arrangement, divisions, and situations of the world they and we live in. And I submit whether it would not be the very best thing we could do before going forward with our work, to make a thorough tour throughout every portion of our land, with a topographical engineer and a corps of surveyors, and so come back with full information and a map.

MARVELOUSNESS—I am wonder-struck at the unprecedented spectacle before me ! What sight could surpass that of an assembly constituted of such diverse elements, yet gathered in such wonderful accord of feeling and good will, and seeking so grand an object ! Truly it is enough to make every heart swell with the most stirring emotions of surprise and admiration.

No more admirable purpose could be entertained than ours. Oh, is it not most wondrous, most inexpressibly wondrous! The conception would have seemed incredible, a mere tale of Oriental dreams, a story out of the Arabian Nights, did we not see the proof in very deed and in reality before our very eyes! Startling, impossible as it seems, it is true! My words fail, my conceptions even grow feeble as I contemplate the overwhelming features of our great enterprise! Oh! oh! oh!

These last interjections were given with hands uplifted, eyes dilated, and mouth open, in a paroxysm of pure wonder, too intense for any coherent expression.

**MIRTHFULNESS**—Ha! ha! ha! Excuse me, Mr. Chairman, but "laugh and grow fat," you know. I can't help laughing at my good friend's funny "oh! oh! oh!" and his hands stuck out and his eyes so round and eager! It was excessively ludicrous! In fact, this whole scheme of ours has its funny side. I've been choking with laughter half the time at it. How comical it is to see us all jumbled up together in this way, to stir up our wits and chop our logic into a hash of wisdom! We run the risk of looking like people running all at once to grab the same thing, but running against each other and tumbling down. Well, it is no doubt a good thing to do, but it seems to me laughable to undertake it. One says we mustn't do anything; another, that we must smash or kill anybody and anything that tries to prevent us from doing anything. One says we must be as selfish as we can and make all the money possible; another flies in his teeth with the doctrine that we must do everything, not for ourselves, but for others. It is rather to be feared that our organization will be like a bag of tom-cats! Perhaps if we are all jolly and good-natured about it, we can get on like that game which children play, by running round and round in a ring as hard as they can, and counteracting the centrifugal force by holding tight to each other and laughing. I wish the scheme all success. Perhaps my well-known love of fun will be my excuse for one single suggestion. It is this: that plenty of healthy amusements be provided for our young folks, and our old folks too. The more good fun and hearty laughs we have, the better we shall get through our work, and the longer we shall live.

**ORDER**—System is the secret of success, Mr. Chairman. One thing at a time; a place for everything, and everything in its place. In the long series of suggestions which have been offered, not one has been without real and great value. I have, however, been distressed at the extremely disorderly succession in which they have come before us. What we want is a symmetrical edifice, not a heap of bricks. We must proceed, it seems to me, in some regulated, business-like method, if we are going to come at any good result. We must begin at the beginning, and go forward regularly to the end. What I wish to propose with this view is, that when our present disconnected series of suggestions is completed, the present business committee, or a similar one, be authorized to do what is necessary to systematize the final operations of this assembly; and, if thought best, to prepare a draft or preliminary plan of organization, which may be considered, modified, and voted on in subsequent full meeting. This mode of

proceeding puts our business into a practical shape and a small compass; and we shall thus be able to check off our progress, and to set on foot the real and practical part of our programme. As regards the details of that programme—all in good time. A proper method of consideration will bring all appropriate subjects in, in their natural and necessary order. It is therefore not worth while to go into questions of arrangement and organization now. I need only remark that as the plan under consideration is the most important imaginable, a correspondingly strict adherence to regularity and arrangement of parts will, of course, be necessary.

**PHILOPROGENTIVENESS.**—The child is father to the man. Mr. Chairman, incidental references have been made to education; but I have been pained that no adequate consideration, and scarcely any at all, has been given to the subject of the young. Is any sentiment so strong as the love of our children? Are they not the hope and the pleasure of our lives? Our own years can be but few; but our children, besides this natural affection for them as such, stand for the whole future of our race. Thus our love for them, our duty to them, are not confined to them individually, but are the measure and the indication of our regard for all humanity; of our sense of duty to our whole race; of our obligations to the numberless future generations whose happiness or misery are so intimately dependent upon our actions. Such considerations, it seems to me, conclusively show that the form of organization which we adopt ought first and most of all to be adapted to the wants and needs of the young. It ought to provide for whatever can make the family and the home sacred, safe, and happy. It should afford a thorough system of education and instruction, the fruit of our best wisdom and our deepest love; and such as to correct the defect, to develop the excellences, to symmetrize and utilize the powers of our children. In short, our organization, instead of being merely a plan for indulging any selfish desires of our own, should be such that by and through it each successive generation shall find its great happiness, its chief duty, to consist in preparing a better generation to succeed it. We shall thus gratify that immeasurable and sweet parental love which is so inextinguishably strong, and shall, in the highest sense, be performing our whole duty toward our race.

**SECRETIVENESS.**—Let us not expose our objects and proceedings to be known by others. The way to succeed is not to let everybody see just what you want and how you mean to accomplish it. That openness exposes you to the utmost possible opposition and interference. But if nobody knows what you are about, nobody can interfere. I wish, therefore, that a secret committee of not more than three persons might be chosen, who shall have power to make such a plan of organization as they shall see fit, and that so far as we afterward discuss it, we shall do so under the most stringent obligations not to reveal anything that is said or concluded. And furthermore, I think that whatever scheme we decide upon, it should be conducted, if possible, by persons not even known to be so employed. Thus our government will be unopposed, strong, speedy, and safe.

In the mean time, I do not think best to state what I wish before so many people. Some stranger may have crept in. There may be some one who

will reveal the affair to all the world. I shall reserve my views for the secret committee.

**SELF-ESTEEM**—I know very well what is needed in an enterprise of this kind. I have not been consulted particularly, it is true; but I have been present, and I have attentively observed what has been transacted before me. I approve of most of what has been said. With the suggestions that I am prepared to make, success will be certain. I am always successful, unless, indeed, my orders are neglected or violated. At present I choose to allude to only one point respecting the plan before us. When properly applied to, I may state some further views. The point I mean is this: that while our scheme provides for all the mutual aids and advancements and governmental arrangements that have been so variously advocated, it shall not fail also to make ample allowance and provision for the preservation and cultivation of that independence, that sense of personal dignity, that consciousness of one's own excellence, which constitute the central pillar of noble and elevated character. Obedience is well enough for inferiors; but a lofty mind can not well endure any other control than self-control, such as will always be applied if we feel a proper self-respect. I must therefore protest against being subjected in the least to any commands from any one. Inferiority, the place of an understrapper, is not to be endured.

**TIME**—Punctuality, regularity, clock-work-like periodicity of action are required as much for success in life as for success in music. Without consciousness and observance of accurate time, engagements can not be kept, and present affairs all go wrong. Without precise knowledge of past time, chronology drops out of history, and nothing is left but a heap of unconnected facts. Whatever else is done, a rigid and unyielding framework of anniversaries and all public occasions whatever should be prepared and maintained by official chronometers and other proper means, so that dates and hours may be remembered and observed.

**TUNE**—This member, on being called up, nudged his neighbor **TIME**, and stepping upon the platform, they jointly responded by a very good vocal solo, **TUNE** singing while **TIME** conducted like the leader of an orchestra, baton in hand. The song was an old one, very sweet and sensible, in praise of music.

**VENERATION**—The worship of God is the highest act of the human soul. I have been grieved that our sittings were not placed under his protection, and his blessing asked upon what we seek to do. It would be useless to expect strength or wisdom or durability in a government which should omit that chiefest of all strengths, a sense of our entire dependence upon God. If we have not that sense, we shall surely stray into weaknesses and follies. The light from above is the only light which can effectually illumine our path. Having said so much about the state of mind necessary for the work before us, let me also respectfully suggest that a corresponding element should be expressly provided in our frame of polity. We need ample and decisive laws for the support of religion, of divine worship; for the prevention and punishment of blasphemy and other violations of the awful reverence due to the Almighty. This done, and with a constant ref-

erence to and dependence on him, and we shall surely be led in the right way. Then we may be assured of a better wisdom than our own in marking out our future path, and in adjusting the combinations of our alliance.

The proposed series of suggestions having been concluded, the chairman stated the fact. He then renewed his own suggestion of a committee to draft a plan of organization, and named the members: Causality, Comparison, Eventuality, Individuality, and Order. Ideality and Constructiveness were added, and the committee, thus constituted, went to work. After a good deal of consultation and trouble, they came in with a plan which was adopted by the meeting, and which here follows. But it should be added that this plan has not yet gotten fairly into operation, and that another meeting for revision and improvement is already talked of; and in the meanwhile, any of our readers are welcome to suggest any improvement which they may think worth considering.

#### PLAN OF ORGANIZATION

OF THE

### POWERS OF CRANIA.

The organization shall consist of a system of committees, each to have charge of its proper subjects, and each to decide upon questions wholly within its scope. In case a question arises which falls within the jurisdiction of more than one committee, they shall decide jointly; and all questions shall be subject, when required, to consideration and decision by all the powers in congress, which will thus, upon important questions, give the decision of the whole mind upon the whole matter.

There shall be two principal committees, and twenty-six other committees; to consist of the members and act upon the subjects herein below enumerated.

#### PRINCIPAL COMMITTEE.

1. Consulting or Supreme Committee: Veneration, Conscientiousness, Benevolence, Self-Esteem, Causality, Comparison, Individuality, Eventuality. To act as a court of last resort—an umpire or referee in all cases of disagreement among members or committees, except such as need the action of a full congress.

2. Executive Committee—to plan measures and put them in execution, to keep things going generally, and have the practical management and control: Destructiveness, Combativeness, Continuity, Firmness, Constructiveness, Caution, Order, Ideality, Secretiveness, Approbativeness.

#### SUB-COMMITTEES.

3. On Religion: Veneration, Conscientiousness, Hope, Marvelousness, Ideality, Benevolence.

4. On Morals: Conscientiousness, Benevolence, Ideality, Self-Esteem, Approbativeness, Destructiveness.

5. On Law: Conscientiousness, Destructiveness, Benevolence.

6. On Reform and Punishment: Benevolence, Conscientiousness, Self-Esteem.

7. On Social Interests : Amativeness, Philoprogenitiveness, Adhesiveness, Approbateness, Acquisitiveness, Alimentiveness, Secretiveness, Benevolence, Conscientiousness.

8. On Charity : Benevolence, Conscientiousness, Caution.

9. On Education : Philoprogenitiveness, Benevolence, Calculation, Conscientiousness, Imitativeness, Individuality, Language, Eventuality, Locality, Mirthfulness, Order.

10. On Amusements : Mirthfulness, Ideality, Constructiveness.

11. On Costume : Ideality, Form, Color, Self-Esteem, Approbateness.

12. On Health and Exercise : Alimentiveness, Weight, Locality.

13. On Defense and War : Combativeness, Destructiveness, Firmness, Continuity, Caution, Secretiveness, Constructiveness.

14. On Business : Acquisitiveness, Calculation, Hope, Continuity, Secretiveness.

15. On Trade and Commerce : Same, along with Locality.

16. On Mechanics and Arts : Same as No. 14, along with Constructiveness.

17. On Invention : Constructiveness, Calculation, Ideality.

18. On Literature : Language, Comparison, Causality, Eventuality, Ideality, Imitativeness, Individuality, Locality, Marvelousness, Mirthfulness.

19. On Oratory : Language, Comparison, Mirthfulness, Causality, Ideality, Imitativeness.

20. On Philosophy : Causality, Comparison, Individuality.

21. On Poetry : Ideality, Time, Language, Marvelousness, Individuality.

22. On History : Eventuality, Comparison, Causality.

23. On Science : Comparison, Causality, Individuality, Constructiveness, Ideality, Locality, Form.

24. On Fine Arts : Ideality, Constructiveness, Form, Size, Color, Weight, Time, Tune, Imitativeness.

25. On Painting : Color, Form, Size.

26. On Sculpture : Form, Size.

27. On Architecture : Weight, Size, Form, Color.

28. On Music : Tune, Time.

N. B.—It should be added that there has unfortunately already been some jangling and disagreement among these committee-men about their respective duties. But such troubles always did happen, and always will. Very likely some of these gentlemen are misplaced. But a little patience will correct all these difficulties; and even the beginning of a system is better than none at all.

A YOUNG HERO.—Many of the officers stationed at Point Lookout, Md, have their families with them to spend the winter, and among the children are a number of little boys who have imbibed much of the military spirit, and they have organized a company, and drill from time to time. On one occasion one of these young officers used profane language, and no sooner had he uttered that oath than he threw his sword upon the ground, saying, "If I can't be an officer without swearing, I will not be an officer any longer."

FIGHTING PHYSIOGNOMIES ILLUSTRATED.



Fig. 26.—GENERAL GRANT.

**I**F preachers and prize-fighters look alike ; if there be no difference in personal appearance between a true minister of the gospel of peace and a great military commander ; if the shape of the head and the lines of the face be the same in the artist or the poet as in the soldier, then there is no truth in either physiognomy or phrenology, and no determinate relation between the internal and the external of man—in other words, one body would do just as well as another for any particular soul, and *vice versa*.

FIGHTING PREACHERS.

We refer, of course, in these remarks to classes and to individuals who, having chosen their profession or pursuit from the love of it, and fitness for it, represent a class. There are preachers who might, with more propriety, have been military men, lawyers, or doctors ; and there are military men who are better fitted for the lawyer's office or the clergymen's desk than for the tented field.



Fig. 27.—JONATHAN EDWARDS.



Fig. 28.—GENERAL BUTLER.

Some men combine in a large degree two characters, seemingly almost directly opposed to each other. "Stonewall" Jackson could lead in a prayer-meeting with as good acceptance as in the field. The late rebel general, Bishop Polk, who was educated in a military school, could preach

a sermon or command an army, though not a very great man in either place. Parson Brownlow, of Tennessee, whose Combativeness is excessively large, can exhort and fight with equal unction; and that grand old reformer, Martin Luther, with his immense Destructiveness, would, under



Fig. 29.—MARTIN LUTHER.

other circumstances, and with a different training, have been one of the greatest boxers or the most fearless warriors of his age. But these are exceptions, and merely show the versatility and the wonderful power of adaptation of which the elastic natures of some men are capable. It still remains true that certain men are naturally adapted to the field, and certain others to the pulpit, and that the signs of this adaptation are imprinted on their organization. We propose here, as of special interest in these times of war, to illustrate briefly the physiognomy of the fighter.

#### BROAD HEADS.

The first and most obvious indication of the natural fighter is broadness of head just above and backward from the ears. This is universal with the true fighters, whether they be warriors, gladiators, pugilists, reformers, or controversial religionists. A heavy base and a broad brain, with large



Fig. 30.—BLACK HAWK.



Fig. 31.—REV. DR. TYNGE.

Destructiveness, Combativeness—and usually large Secretiveness and Alimentioniveness—in fact, largely developed propensities generally, are common to fighting men and carnivorous animals, such as the lion, tiger, etc. Observe this trait in portraits of Charles XII., Peter the Great, Napoleon.

Wellington, Putnam, Grant, Thomas, Hooker, Black Hawk, Martin Luther, Parson Brownlow, and others, and contrast them in this particular with those of Drs. Tyng, Bond, and Edwards, naturally men of peace, and living the peaceful lives of ministers of the Gospel. Luther and our fighting East Tennessee parson are seen to be as truly men of war as Charles XII. or Joe Hooker, though their warfare may be spiritual rather than carnal.

**THE COURAGE OF THE NARROW HEADS.**

We are aware, of course, that narrow-headed men can fight, coolly braving death at the cannon's mouth; but they need the strong motive of some noble purpose—the

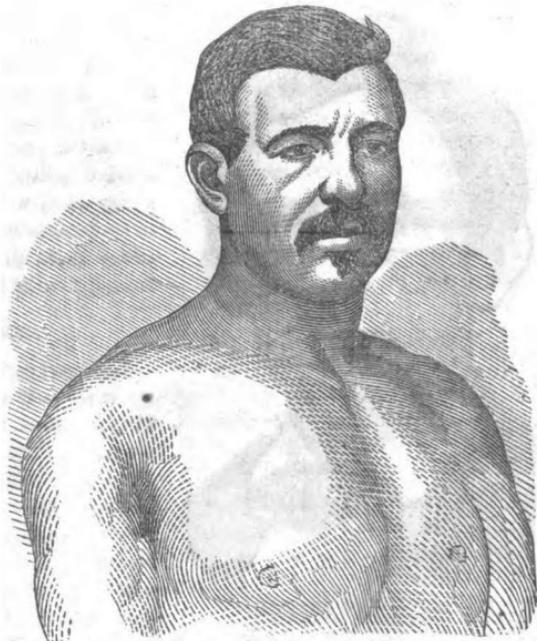


Fig. 32.—JOHN C. HERRMAN.

enthusiasm born of a holy cause, or what they deem such, to lead them to the front. Once there they do



Fig. 33.—GENERAL HANCOCK.



Fig. 34.—GENERAL NAPIER.

their duty as brave men should—Firmness, Self-Esteem, and Approbative-

ness stimulating their naturally weak **Combativeness and Destructiveness**, or standing in their place, and **Patriotism or Love of Country and Home**,



Fig. 85.—PARSON BROWNLOW.

of a prominent nasal protuberance, and chose for posts requiring energy and courage, men with large noses.\*

#### STRONG JAWS.

Corresponding with the broad base of the brain, we find in the fighter a wide, rather straight, and very firm mouth. The moustache in some of



Fig. 86.—GENERAL FOSTER.



Fig. 87.—GENERAL HOOKER.

\* For further illustration of the connection between the nose and the combative and executive faculties, see our forthcoming work on **Physiognomy**, announced elsewhere.

our military portraits partially conceals this feature, but it is evident enough in those of Cæsar, Wellington, Napoleon, Grant, Hooker, Heenan, Sullivan, Black Hawk, and Brownlow. It indicates a good development of the osseous system, and especially of the jaws, and the great masticatory power which allies such men to the carnivora, and makes them naturally not averse to blood.

PROMINENT TEMPLES.

Between the wide mouth and large jaws just noticed and a prominent *zygoma* or arch-bone of the temple, there is a necessary physiological connection, since large jaws necessitate powerful temporal muscles to operate them, and these powerful muscles being attached to the zygomatic arch require that to be large and strong; so we find in fighting men a marked degree of breadth through the temples or in front of the ear. Our woodcuts show this quite imperfectly, but it is very observable in casts of the heads of persons noticed for their courage and love of fighting.

DECIDED CHINS

Next we come to the chin. This is almost always prominent in great warriors and other fighters (indicating the fullness of vital force which goes with the large cerebellum), and always *deep* or having great vertical extent, which is the sign of will-power, or the ability to control not only other men and external circumstances, but one's self. Mark this feature particularly in Cæsar, Cromwell, Wellington, Napoleon, Butler, Burnside, Hooker, and Hancock. In nearly every case the cerebellum will be found equally prominent, and the man thus constituted will manifest the same ardor in love as in war.



Fig. 88.—GENERAL THOMAS.

“None but the brave deserve the fair,”

the poet says, and none know so well how to win and wear them.

THE SIGN OF COMMAND.

One other sign may be noticed here, though it does not belong exclusively or even necessarily to military men or fighters.

In great commanders, and in other men born to rule or habituated to the exercise of authority, there will be noticed a certain drawing down of the brows at the inner corners next the nose, and one or more horizontal lines across the nose at the root. These signs are the result of a muscular movement accompanying the exercise of authority, and becomes a permanent trait in those naturally fitted to command, or placed in positions requiring them to rule. The lowering of the brows is shown, to a greater or less extent, in most of our portraits (see that of Napier particularly),

and the horizontal line across the nose, so clearly represented in that of Hooker, appears in the photographs (when taken from life) of nearly all the others, but the engravers (knowing nothing of its significance) have not thought it necessary to reproduce it. For the same reason wood-cuts fail in many other respects to furnish us with reliable indications of character. We are compelled, in many cases, to refer to photographs, painted portraits, and casts, and the last named are, next to the living face, the best.

Thus, it appears, we have fighting physiognomies as clearly indicated and as well defined as are the physiognomies of the inventor, the navigator, the miser, the butcher, the murderer.

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## THE COLOR OF THE EYE,

AS AFFECTED BY CLIMATE AND RACE.

THE *color* of the eye signifies several conditions, and is in accordance with situation, race, temperament, etc. We never meet with gray-eyed North American Indians, nor with blue-eyed negroes, unless mixed or amalgamated with other races; while the Teutons, Saxons, Celts, and other Caucasians are more or less mixed, and hence the varieties of color in their eyes.

In tropical countries the tendency is to become dark like the natives. For example, when blue-eyed New Englanders settle in Alabama or Louisiana, they become the parents of dark-eyed children. The first one born to them will be a shade darker than the parents, the second still darker, and so on till the sixth, eighth, or tenth, whose eyes will be *black*, and their grandchildren will all have black eyes. But should they—the grandchildren—return to the northern home of their ancestors, settle, and become parents, their descendants will in time recover the blue or light eyes of their ancestry. The eye is the first to show the effects of the change, and the hair the next; then the skin becomes a shade darker—if in the tropics—or lighter, if in the temperate zones.

The same may be seen in many fair-haired and light-eyed English, Scotch, and Irish families, who, having emigrated to the East Indies, and remaining there ten, fifteen, or twenty years, return to their native northern islands, bringing with them broods of black-eyed and dark-haired children, who, settling in the homes of their fathers, become, in time, the parents of children with fair complexions.

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THE LAUGHING PHILOSOPHER.—The man that laughs is a doctor without a diploma; his face does more good in a sick room than a bushel of powder or a gallon of bitter draughts. People are always glad to see him; their hands instinctively go half way to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic who speaks in the groaning key. He laughs you out of your faults, while you never dream of being offended with him, and you know not what a pleasant world you are living in, until he points out sunny streaks on its pathway.

## THE FIVE RACES OF MAN ILLUSTRATED.

THE most generally received classification of the races is that of Blumenbach, which admits five grand divisions—the Caucasian, the Mongolian, the Malay, the American (aboriginal), and the Ethiopian. They may be described as follows :

“The **CAUCASIAN RACE** (see fig. 39), to which we belong, includes the Assyrians, Medes, Persians, Jews, Egyptians, Chaldeans, Georgians, Circassians, Armenians, Turks, Arabs, Syrians, Affghans, Hindoos of high caste, Moors of northern Africa, Greeks and Romans, and modern Europeans, not including Laplanders. It is among this race that the arts and sciences have been carried to their highest point of cultivation, and skill and intellect to their mightiest results. The history of this race is the history of civilization, refinement, and of Christianity itself.



Fig. 39.—CAUCASIAN RACE.

“This variety of our species presents the best specimens of beauty and symmetry of body as well as of the highest intellectual development. The skull is large, rounded, and oval, the forehead large and elevated, and the face well proportioned. The hair is usually fine and long, and the skin fair.

“The **MONGOLIAN RACE** (see fig. 40) comprises the Mongols, Calmucks, Korians, Chinese, Japanese, the inhabitants of Thibet, Tonquin, Siam, Cochin China, Himalaya Mountains, Hindoostan, Ceylon, Kamtchatka, Asiatic Russia, Finland, Lapland, Greenland, etc. This race is next to the Caucasian in the scale of civilization, but is not celebrated for mental



Fig. 40.—MONGOLIAN RACE.

power.

“In this race the skull is oblong, but flattened, the forehead low, the cheek-bones broad and flat, the hair long and straight, and the hair of an olive tint.

“The **MALAY RACE** (see fig. 41) inhabit the Asiatic and Polynesian islands, and exhibit a greater degree of intellectuality than either the Indian or the Negro race. Their forehead is broad and low, crown high, mouth broad and large, nose short, hair black, coarse; and straight, skin coarse and dark. The Malays are said to be active and



Fig. 41.—MALAY RACE

ingenious, possessed of considerable intellectual capacity; but they are yet, as a race, fading away before the enterprise of European civilization.



Fig. 42.—AMERICAN INDIAN.

“The AMERICAN INDIAN, or RED RACE (see fig. 42), originally inhabited the American continent, from Cape Horn to the arctic regions, and with all their differences are considered as the same over this whole extent.

“Ordinarily the people of this race are of a reddish-brown color; the hair is long, straight, and black; the brow deficient; the eyes black and deep-set; brows prominent; forehead receding; aquiline prominent nose; high cheek-bones; skull small and rising at the crown, with the back part flat; large mouth; hard, rough features, with fine, straight, symmetrical frames.’ They are averse to mental cultivation, and consequently seem destined to die away ere long before the ‘march of civilization.’

“The ETHIOPIAN RACE (see fig. 43) comprises the inhabitants of Africa, not including the north, the Caffres, Hottentots, Australians, and the imported specimens in America and elsewhere.

“The Ethiopians have a black skin, small but long and narrow skull, low and retreating forehead, high cheek-bones, projecting teeth, thick lips, and large mouth. Like all other races, the Ethiopians vary much in regard to talent; but in their more natural state the scale of intellectuality is low among them.”



Fig. 43.—ETHIOPIAN RACE.

GREAT MEN USED TO WEIGH MORE!—McClellan is a snug-built little fellow, weighing about 150 pounds. But compare this with the following record of the weight of the officers of the Revolutionary army, as weighed at West Point in 1788: “General Washington, 209 pounds; General Lincoln, 224; General Knox, 290; General Huntingdon, 195; General Creaton, 166; Colonel Swift, 219; Colonel Michael Jackson, 252; Colonel Henry Jackson, 239; Lieutenant-Colonel Huntington, 212; Lieutenant-Colonel Cobb, 182; and Lieutenant-Colonel Humphrey, 211.”

A WORD TO BOYS.—Begin early in life to collect libraries of your own. Begin with a single book, and when you find or hear of any first-rate book, obtain it, if you can. After a while another, as you are able, and be sure to read it. Take the best care of your books. In this way, when you are men, you will have good libraries in your heads as well as on your shelves.

## LINES ON A HUMAN SKULL.

[Some forty years ago the poem of which the following lines are a part, was found in the London *Morning Chronicle*. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was, that the poem, in a fair clerky hand, was found near a skeleton of remarkable symmetry of form in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the Museum sent them to the *Morning Chronicle*.]

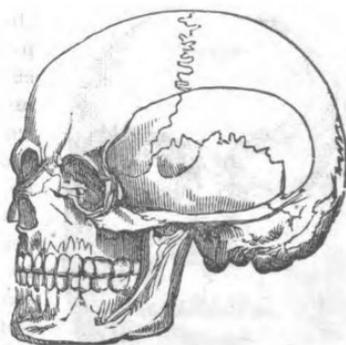


Fig. 44.

Behold this ruin ! 'Twas a skull  
 Once of ethereal spirit full.  
 This narrow cell was Life's retreat,  
 This space was Thought's mysterious seat  
 What beauteous visions filled this spot !  
 What dreams of pleasure long forgot !  
 Nor Hope, nor Joy, nor Love, nor Fear  
 Have left one trace of record here.

Beneath this moldering canopy,  
 Once shone the bright and busy eye ;  
 But start not at the dismal void —  
 If social love that eye employed,  
 If with no lawless fire it gleamed,  
 But through the dews of kindness beamed,  
 That eye shall be forever bright  
 When stars and sun are sunk in night.

Within this hollow cavern hung  
 The ready, swift, and tuneful tongue ;  
 If falsehood's honey it disdained,  
 And when it could not praise, was chained,  
 If bold in virtue's cause it spoke,  
 Yet gentle concord never broke,  
 This silent tongue shall plead for thee  
 When time unavails Eternity.

THE mirage of the desert paints the things of earth in the heavens. There is a more glorious mirage, which, to the eye of the Christian, paints the things of heaven upon the canvas of earth.

APOLOGY is egotism turned wrong side out. Generally the first thing a man's companion knows of his short-comings is from his apology.

## PALMER, THE ENGLISH POISONER.



Fig. 45.

Of this head, we may simply say that, though dead, it "speaks for itself." We have a cast, taken at the time he was executed, and of all the low, gross, and almost beastly specimens of humanity of whom we have casts, this is one of the worst. There was brain enough,—he was no idiot,—but it was developed in the base rather than in the top, and his temperament was rendered doubly gross by the low, dissipated life he led. He was a sporting man, a gambler, a libertine, a forger, a thief, a robber, and a murderer.

He had a fair degree of perceptive intellect, moderate reflectives, and small, weak moral sentiments, and these were awfully perverted. Had he lived temperately, and observed even the *forms* of a religious life, he could by prayer and the grace of

God have regulated his strong propensities, lived virtuously, and become a useful member of society. But violating both the civil and the moral laws, his naturally unfortunate organization became ten times worse than that which he inherited, and his course was down, down, down to an untimely death and a dishonored grave. Look at that face! What a nose! What a mouth! The whole in perfect keeping with his diabolical acts. His blood and body were made of beer and beef. He represents the lowest, grossest, and basest of the dissipated English, and he was but a little above the brute. We have no heart to analyze the characters of such inhuman monsters.

**MORAL.**—Reader, if *you* would avoid becoming such as this, or in any degree approaching it, live a temperate, industrious, virtuous, and a religious life.

**A GOOD HINT.**—Send your little child to bed happy. Whatever cares press, give it a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds.

[And there is a deeper philosophy in this, probably, than the writer supposed. Let us explain. The blood goes most freely to those parts of the body or brain most exercised. Sending the child to bed in a happy state of mind sets the blood coursing its way to the affections and to the moral sentiments. Whereas, if you box its ears, scold or frown upon it, you excite the passions, and the blood concentrates in those organs which resist, contend, fight—such as Combativeness and Destructiveness. You may call into action, and continue in action, any of the organs you please. Hence we say, parents, teachers, and guardians are responsible for the dispositor of their children. Your treatment will serve to make them good or bad, and Physiology and Phrenology show how.]

## SELF-RELIANCE—A POEM.

[We commend the following lines to the desponding, complaining, fault-finding, who see no silver-lining to the clouds of care and fear which they permit to enshroud them. A little more Self-Reliance and trust in Providence would elevate, encourage, sustain, and do them good.]

When the clouds are lowering o'er thee, And in loneliness and sorrow Thou canst see no star before thee, Heralding a bright morrow ;	Thou hast still supreme control O'er an army brave and strong.
Let no coward thought persuade thee To resign a glorious strife ; Ask no human friend to aid thee In the battle-field of life.	Hope and energies are there, High resolve and mighty thought ; Brother ! why with these despair ? Nobler allies never fought.
For in the chambers of thy soul, [long, Where, perchance, they've slumbered	Onward, then, without a fear— Rest not, faint not, by the way ; God will make the star appear, And usher in a brighter day.

OUR MUSEUM.—It is well known to New Yorkers, and to hundreds of thousands besides, that our Cabinet contains the largest collection of crania, gathered by zealous friends from all parts of the world, now in existence. It also contains busts, cast from the heads of many living notabilities, embracing statesmen, poets, philosophers, inventors, musicians, actors, merchants, manufacturers, engineers, explorers, navigators, soldiers, clergymen, lawyers, physicians, surgeons, also thieves, robbers, murderers, and pirates. The different races are represented, including Indians, Africans, New Zealanders, Flatheads, Esquimaux, etc., either purchased for or presented to this museum, which is always open and free to the public. We have received a number of skulls from battle-fields of Mexico, some with gun-shot holes in them, others with the marks of the saber. Of course it can not be known to whom they originally belonged, still there is an interest attached to each and every one. Animals, such as lions, tigers, wolves, bears, dogs—which were remarkable for sagacity—birds, reptiles, and so-forth, are always thankfully received, and placed on free exhibition. FRIENDS, remember the Phrenological Cabinet, 389 Broadway, New York, and permit us to place your name on record as the donor of valuable phrenological specimens.

THE BLISS OF GIVING.—“It is more blessed to give than to receive.” If you doubt it, confer on friend or foe some unexpected favor, and notice how your heart will jump with joy. Try it, and you will agree with us that the *giver* is even more blessed than the receiver. Strange doctrine, is it not? And why is the world so long in finding it out? Phrenology explains the mystery, and makes it clear as the noon-day sun.

“I AM persuaded that every time a man smiles—but much more so when he laughs—it adds something to this fragment of life.”—*Sterna*.

## AN ALMANAC FOR A HUNDRED YEARS.

FROM 1800 TO 1900.

In the following table, the years of the century, designated by the last figures (1 standing for 1801, 64 for 1864, etc.), are set against the days of the week on which they respectively begin. Any year may be found by tracing the perpendicular columns downward; and the day of the week on which it begins, by tracing its horizontal column to the left. Leap-years are marked with a star.

TABLE No. I.

Wednesday . . . . .	1800	6 12*	17 23	34 40*	45 51	62 68*	73 79	90 96*	
Thursday . . . . .	1	7	18 24*	29 35	46 52*	57 63	74 80*	85 91.	
Friday . . . . .	2	8 13	19	30 36*	41 47	58 64*	69 75	86 92* 97	
Saturday . . . . .	3	14	20*	25 31	42 48*	53 59	70 76*	81 87	98
Sunday . . . . .	4	9 15	26 32*	37 43	54 60*	65 71	82 88*	93 99	
Monday . . . . .		10 16*	21 27	38 44*	49 55	66 72*	77 83	94 1900	
Tuesday . . . . .	5	11	22 28*	33 39	50 56*	61 67	78 84*	89 95	

In the following table, the day of the week on which any month begins may be found by calling the day on which its year begins No. 1, and reckoning the other days of the week from that; i. e., if the year begins on Wednesday, then Wednesday is No. 1 in the column on the right. Thursday No. 2, Friday No. 3, and so on:

TABLE No. II.

In Common Years.	In Leap-years.
January and October . . . . .	January, April, and July begin on No. 1
May . . . . .	October . . . . . " " " 2
August . . . . .	May . . . . . " " " 3
February, March, and November. . . . .	February and August. . . . . " " " 4
June . . . . .	March and November . . . . . " " " 5
September and December . . . . .	June . . . . . " " " 6
April and July . . . . .	September and Dec. . . . . " " " 7

N. B.—The day of the week on which any month begins, comes also on the 8th, 15th, 22d, and 29th of the same month. Commit this to memory

## THE WORLD TO COME.

THIS world can never give	Beyond this vale of tears
The bliss for which we sigh;	There is a life above,
'Tis not the whole of life to live,	Unmeasured by the flight of years,
Nor all of death to die.	And all that life is love.

## SIGNS OF CHARACTER IN THE EYES.

ARRANGING all the various colored eyes in two grand classes—light and dark—we would say that the dark indicate *power* and the light *delicacy*. Dark eyes are tropical. They may be sluggish. The forces they betoken may often be latent, but they are there, and may be called into action. Their fires may sleep, but they are like slumbering volcanoes. Such eyes generally accompany a dark complexion, great toughness of body, much strength of character, a powerful but not a subtle intellect, and strong passions. Light eyes, on the other hand, belong naturally to temperate regions, and they are temperate eyes. They may glow with love and genial warmth, but they never burn with a consuming flame, like the torrid black eyes. The accompanying complexion is generally fair and the hair light; and persons thus characterized are amiable in their disposition, refined in their tastes, highly susceptible of improvement, and are mentally active and versatile. When the complexion is dark and the eyes light, as is sometimes the case, there will be a combination of strength with delicacy.

In this view of the case, of course the various shades of the light and dark eyes will indicate corresponding intermediate shades of character. Brown and hazel eyes may perhaps be considered as occupying the middle ground between the dark and the light.

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WHERE TO FIND A WIFE.—DISPROPORTION OF SEXES.—The great excess of males in new Territories illustrates the influence of emigration in effecting a disparity in the sexes. The males of California outnumber the females near sixty-seven thousand, or about one-fifth of the population. In Illinois the excess of males amounts to about ninety-two thousand, one-twelfth of the entire population. In Massachusetts the females outnumber the males some thirty-seven thousand six hundred. Connecticut, seven thousand. Michigan shows near forty thousand excess of males; Texas, thirty-six thousand; Wisconsin, forty-three thousand. In Colorado the males are as twenty to one female. In Utah the numbers are nearly equal; and while in New York there is a small preponderance of the females, the males are most numerous in Pennsylvania.

[If Western men would find intelligent ladies, such as are capable of "teaching school," as well as making first-rate wives and mothers, they may find them "Down East," i. e., in New England. Here, girls are taught to "do something" besides standing before a mirror; and they are the *cream* of womankind. But if the men do not go for the ladies, why may not the ladies go West—not to get husbands, of course not—but to get pleasant and profitable employment? We do not see why there may not be female emigration societies, and thus bring about a more equal distribution of the sexes. Ladies, take this matter into your own hands. Go West. You will be received with open arms by a big-hearted and most hospitable people.]

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THE true reader loves poetry and prose, fiction and history, seriousness and mirth, because he is a thorough human being, and contains portions of all the faculties to which they appear.

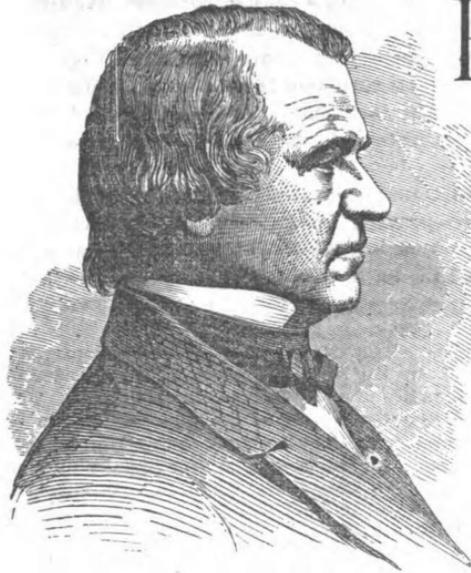
# OUR ANNUAL

OF

## PHRENOLOGY AND PHYSIOGNOMY.

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### ANDREW JOHNSON.



**P**RESIDENT JOHNSON has a large brain, well supported by an excellent constitution. The brain is specially heavy in the base, including large perceptive organs; broad between the ears in Destructiveness, Combativeness, and Alimentiveness; large in the lower back-head, including the social affections; and were it not that Mr. Johnson has also a full top-head, including Conscientiousness, Veneration, and Benevolence, he would be in danger of becoming imperious or despotic. As it is, he possesses a very strong will,

the greatest fortitude, and almost unlimited powers of endurance, with courage and force to match. Cautiousness is not over large; Secretiveness is full, and the intellectual faculties are prominent and active. Self-Esteem is full, and considerable pride of character will be manifested. Owing to large Approbativeness, he will never be haughty, proud, or domineering, but will be modest, just, respectful, and judicious, but always strong and earnest. That he will freely confer with his advisers, getting the best judgment from all sources, there can be no doubt; and that he will be master of the situation, be governed by what he conceives to be right and proper, holding all men to the most rigid accountability to principles, there can be no question. There will be no child's play with such a man. He will be calm, self-regulated, and determined. His organization will incline him to take a comprehensive view of questions, and to consider the interests of the people. There is nothing aristocratic in his composition, but he is eminently democratic in the best sense of that term, granting the same rights to all men that he claims for himself.

He is, and always will be, plain Andrew Johnson. He can be used by others only in the interest of the people.

Andrew Johnson was born at Raleigh, N. C., December 29th, 1808, and is consequently now in the fifty-seventh year of his age. His parents were poor, and his father dying while Andrew was a mere child, left the family in the most straitened circumstances. His mother was able to afford him no educational advantages whatever, and he never attended school a day in his life. He learned to read while working as an apprentice in a tailor's shop, and after his marriage acquired a knowledge of writing and ciphering under the instruction of his wife. Having settled in business in Greenville, Tenn., he soon engaged in politics, and has risen, step by step, to his present exalted position as the chief magistrate of the greatest nation on earth.

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**INSTRUCTION IN PRACTICAL PHRENOLOGY.**—In reply to the frequent inquiries relative to learning Phrenology, we may state, students should first read the standard works, and the following are the best, "Spurzheim's Phrenology," "The Self-Instructor," "Memory," "Self-Culture," "Combe's Physiology," "Combe's System of Phrenology," "Combe's Lectures on Phrenology," "Defense of Phrenology," "Constitution of Man," and our new work on "Physiognomy." He should also have the new PHRENOLOGICAL BUST, showing the exact location of all the organs of the brain.

A good English education is indispensable to success in the practice of phrenology.

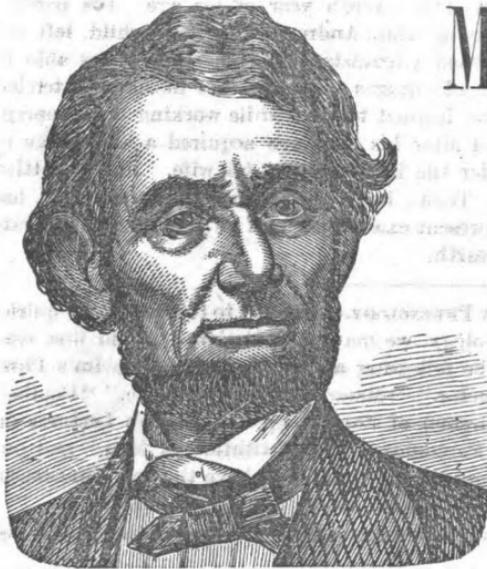
As to the prospective remuneration, we may state that, so far as we know, all competent lecturers and examiners have found the pursuit both pleasant and profitable; nor do we know of any profession in which there is so great a demand for services with so little competition. Elderly phrenologists now in the field are doing little more than calling attention to the subject, and nothing by way of imparting a practical knowledge of its application. They must soon pass away, and who shall succeed them? Let young men who are preparing for the ministry, for medicine and surgery, and for the law, devote a season to this, as a means of greater usefulness in their contemplated profession.

Other duties prevent us from giving all our time to teaching, but we propose to teach a class in theoretical and practical PHRENOLOGY, commencing the second week in January, 1866. The course of twenty lessons will be illustrated by our collection of busts, skulls, and portraits. Critical instruction will be given in the examination of heads, and an effort will be made to prepare those who attend to become teachers and practical phrenologists. The expense for this course of twenty lessons will be one hundred dollars for each pupil.

Good, honest, intelligent, moral men, with a missionary spirit, good common sense, and a fair education, we will welcome to the field, and do what we can to aid them in acquiring the proper qualifications to teach, practice, and disseminate this noble and useful science.

For further particulars inquire at the office of the PHRENOLOGICAL JOURNAL, 389 Broadway, New York.

## ABRAHAM LINCOLN, THE MARTYR PRESIDENT.



**M**R. LINCOLN had a tall, spare, large-boned frame, with which his prominent features and long, high head perfectly corresponded. His ample but not ponderous forehead, very prominent at the base, shows the large development of the perceptive faculties which gave him the practical matter-of-fact turn of mind for which he was distinguished. Individuality, Form, Size, Order, Eventuality, and Locality were among his largest organs.

The size of the head was in fair proportion to that of the body. It was not

of the largest class, though quite large enough for the vital energies of the body. Nor was it in any important respect deficient. It was not the head of a fighter, and he could take no pleasure in combat or contention.

He had large Benevolence, large Conscientiousness, and large Hope. His Veneration was full, and his Spirituality average. His religion consisted more in kindness and justice than in faith, humility, or devotion. To do right and to do good were his leading moral characteristics. Socially, he was strong in his attachments, constant in his affections, and well adapted to wedded life. Intellectually, there was nothing wanting. His Causality was full, Comparison large, and nearly all the perceptive large and active. He was open to conviction, true to his higher nature, and governed by moral principle rather than by policy. He was firm, persevering, generous, kind-hearted, affectionate, intelligent, with a high degree of strong, practical common sense. If not a great man, he was something better—a *good* one. He was a type of the better class of Americans.

Abraham Lincoln was born on the 12th of February, 1806, in Hardin County, Ky., where, at seven years of age, he was first sent to school to a Mr. Hazel, carrying with him an old copy of "Dillworth's Spelling Book," one of the three works that formed the family library. His father, Mr. Thomas Lincoln, soon after removed to Indiana, taking young Abraham with him. Until he was seventeen his life was that of a simple farm laborer, with only such intervals of schooling as farm laborers get. Probably the school instruction of his whole life would not amount to more

than a year. Such was the early training of this man of the people, whom the people made the ruler of a great nation.

In 1834 he commenced his political career as a member of the Legislature; was admitted to the bar in 1836; sent to Congress in 1846; elected President in 1860; re-elected in 1864; and died by the hand of the assassin April 14th, 1865. The reader knows how much these bare outlines embrace—how large a space they must necessarily fill in history.

Mr. Lincoln earned the love of his countrymen to a greater degree, perhaps, than any other person who filled the President's chair, scarcely excepting the "Father of his Country." For Washington the universal feeling of love was toned to a grave and profound awe by the imperturbable dignity of his character and the impressive majesty of his presence. No one could approach him, even with those deep and lively sentiments of admiration which the grandeur and disinterestedness of his career always awakened, without being impressed with a certain solemn veneration. Next to Washington, President Jackson had taken the firmest hold of the popular mind, by the magnanimity of his impulses, the justice of his sentiments, and the inflexible honesty of his purposes. But the impetuosity of Jackson, the violence with which he sometimes pursued his ends, made him as ardent enemies as he had friends. But Mr. Lincoln, who had none of Washington's elevation, or none of Jackson's energy, yet by his kindness, his integrity, his homely popular humor, and his rare native instinct of the popular will, has won as large a place in the private heart, while history will assign him no less a place in the public history of the nation.

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ENLARGEMENT OF THE LUNGS.—"Step out into the purest air you can find, stand perfectly erect, with the head and shoulders back, and then, fixing the lips as though you were going to whistle, draw the air, not through the nostrils, but through the lips, into the lungs. When the chest is about full, raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward, and the chest open, reverse the process by which you draw your breath, till the lungs are entirely empty. This process should be repeated three or four times during the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows the exercise. It is the best expectorant in the world. We know a gentleman the measure of whose chest has been increased some three inches during as many months."

A word of caution will not be out of place. Persons with weak lungs and sensitive bronchial tubes should avoid very cold air in performing this exercise, or should inhale it through the nostrils, which is the proper way in ordinary breathing. Such persons should also commence cautiously and carefully, so as not to strain or injure the parts affected, increasing the exercise gradually, as the strength increases.

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"CITY ERRANDS."—The publishers of this ANNUAL will cheerfully make purchases and forward by post, express, or as freight, anything to be bought in New York. Remit by money order through the Post-office.

## JULIUS CÆSAR.



**C**AIUS JULIUS CÆSAR, the great Roman whom Shakspeare denominates

The foremost man of all the world, was born in Rome in the year 100 B. C., and on the 12th day of the month (*Quintilis*), which is now called July (*Julius*) after him, and assassinated on the ides of March,\* 44 B. C.

As a general, Cæsar stands in history among the first, having no equal except the great Napoleon; as a statesman, the highest rank is conceded to him; as an orator, he has had few superiors; as a writer, he was surpassed by none of his cotemporaries; and all accounts agree in representing him as the most perfect gentleman (so far as manners make one) of his day. For moral qualities

he does not get equal credit, and the record of his life, as generally received, is stained by acts of profligacy, cruelty, and a terrible and needless waste of human life.

The accompanying likeness is from a copy of a very ancient but probably authentic drawing, kindly furnished us by Mr. F. A. Chapman, the artist.

This represents the head to be decidedly large, very prominent in the upper forehead, and high from the ear to the top. There is in this outline a resemblance to the portraits of Napoleon I., especially in the massiveness of the brain. The whole—head and face—denotes great observation, foresight, intuition, and power. It is the opposite of weakness or imbecility, and no one would hesitate to pronounce it the likeness of a most marked and distinguished character.

The nose is long, pointed, and Greco-Roman, like that of the first Napoleon; the lips full but firm; the mouth not large; the chin large, and the jaws strong. The visage indicates a thin and nervous rather than a stout and beefy person, and is in every way very expressive. There is evidence enough of a very strong character—a man born to rule, and not likely to let any removable obstacle stand in the way of his success.

\* The fifteenth day of March. The term *ides* was applied by the Romans to the middle of each month; or, more strictly speaking, to the fifteenth day of March, May, July, and October, and to the thirteenth of the other months.

**PHOTOGRAPHIC PORTRAITS.**—We have at the PHRENOLOGICAL JOURNAL office some 4,000 portraits, embracing distinguished characters in all professions—emperors, kings, queens, princes, statesmen, soldiers, poets, artists, authors, inventors, etc., copies of which will be sent by return post at 25 cts. each. They are becoming too numerous to be catalogued. Albums worth from \$1 to \$3, \$5, and \$10 are supplied, by return post, from this office.

## CHARACTER IN THE WALK.\*

In the walk of a tall, healthy, well-built, perpendicular man (fig. 1), both dignity and firmness may be seen. He rejoices in the consciousness of his "inalienable right to life, liberty, and the pursuit of happiness." He will never die with consumption, for the very good reason that he



Fig. 1.

stands erect—with chest well forward, and shoulders well thrown back. He breathes freely, lives temperately; his circulation and digestion are perfect, and all the functions of body and brain go on in harmony. Healthy, hearty, joyous, and happy, he is at peace with himself and all mankind. He makes a very dignified bow to you, and is free from diffidence or embarrassment.

In the walk of one who assumes a stooping posture and has a narrow chest and contracted shoulders (fig. 2), we shall find a character wanting in Self-Esteem, but probably possessing largely developed Benevolence, Veneration, and Cautiousness. He is accustomed



Fig. 2.

to make low bows, remaining a long time in a bent posture, and the words, "Your very humble servant, sir," furnish the key-note of his character. He feels unworthy; frequently "begs pardon;" gets out of everybody's way; though intelligent is unappreciated; and though liberally educated for a learned profession, he has not sufficient confidence in himself to enter upon its practice. He pronounces life a failure. His walk will be timid, irresolute, uncertain, and his step comparatively light.



Fig. 3.

A burly person (fig. 3), with large Destructiveness, Combativeness, Self-Esteem, and moderate Cautiousness, on the contrary, will "go ahead," with a "Get out of the way there! don't you see I'm coming?" And if Firmness be also large, he will step somewhat heavily upon the heel. This is a ponderous, blustering, locomotive nature, that enjoys the luxuries of the table, and provides liberally for himself—frequently quoting the old adage, that "Self-preservation is the first law of nature"—and acting accordingly. He "bears the market," shaves notes, lends money on the *best* securities—where he can double it, or on bonds and mortgages—and "forecloses" when he can.

He is a good judge of roast beef, plum pudding, brown stout, porter, and lager beer; keeps all things snug; sails closely reefed; looks out for squalls and storms, and prophesies "hard times." He is opposed to innovations or internal improvements; don't believe in reforms, and regards

\* From our "NEW PHRENOLOGY." See announcement in another place.

## CHARACTER IN THE WALK.

it a loss of time and money to educate children beyond "reading, writing, and ciphering." He is exclusively a man of facts, and of the world. His heaven is situated directly under his jacket. He struts, swells, eats, drinks, sleeps, and—looks out for "number one." His walk is more ponderous than light, coming down solid and strong on his heel. When shaking hands he permits you, as a special privilege, to do the shaking.

The exquisite (fig. 4) dresses in the height of the fashion; studies the "attitudes" of the ball-room and the stage; repeats lines of poetry—the signification of which he does not comprehend—and "speaks pieces" learned from the young man's book of oratory. He is acquainted with all the "smart" or clever fellows who frequent the play-houses, the saloons, and the races. He has learned the popular games; drinks and smokes at the expense of others; and talks of his "girl," although he is as inconstant as the wind. His brain is small; his mind narrow; his features pinched up; and the whole miserably mean and contracted. Who marries him will get more froth than substance. His walk is simply Miss-Nancyish, and so affected as to be without any distinctive character.



Fig. 4.



Fig. 5.

Impudence is clearly stamped on fig. 5. He has the *form* of a man, but the mind of a dandy. He can gabble a few words of French, German, and Italian, picked up in barber shops; puts on foreign airs, talks large, and boasts of "the noble deeds he has done." When introduced, he makes half a bow to you, forward, and a bow and a half to himself, backward. He steps something as a turkey might be supposed to do when walking over hot cinders. He is a bundle of egotism, vanity, deceit, and pride; vulgar, pompous, and bad. He will not work, but lives by his wits and his tricks. There is neither dignity, integrity, humility, gratitude, affection, or devotion here.

If Approbativeness be especially large, with moderate Self-Esteem there will be a canting to the right and to the left, with a sort of teetering, tip-toe step. The hat will be set upon one side, and, perhaps, the thumbs stuck into the arm-holes of the vest, displaying the jewelry of the fingers, and the accompanying expression will seem to say, "Am I not pretty?" An excess of Approbativeness begets egotism and a love for notoriety, and, in the absence of Self-Esteem, the possessor becomes a clown, exhibit himself on all occasions, "puts on airs," "shows off," and attracts attention to himself by odd speeches and singular remarks. And if there be a want of deference and respect, growing out of moderate or small Veneration, then there will be extravagant language, including profanity, vulgarity, and obscenity.

A person with a straightforward, honest, but uneducated mind (fig. 6) will walk in a straightforward manner, turning neither to the right nor

the left; but if there be considerable executiveness, the gait will be heavy and more strong than delicate; but if educated and refined, the person will acquire a more refined step, characterized by regularity and time.



Fig. 6.

A secretive and cunning person will have a stealthy walk, like that of the fox, and though his body may weigh two hundred pounds, his step will be light rather than heavy, and somewhat like that of the Indian (fig. 7), whose feet encased in the buckskin moccasins fall noiselessly upon the ground. He can "play possum," work in the dark, mislead and deceive. It is only by superior intelligence that his thoughts



Fig. 7.

and purposes can be discovered. He steps light, walks on his toes, and his motto is—

"*Mum, then, and no more proceed.*"—SHAKESPEARE.

The untrained, blunt, coarse bog-trotter (fig. 8) walks heavily upon his heels in parlor, church, or kitchen, his gait being more like that of a horse on a bridge than like that of the cultivated gentleman. The slow, heavy tramp of the iron-shod "hedger and ditcher" is in keeping with the



Fig. 8.

"don't-care" spirit of the lower ten thousand, be they white or black. When they dance, it may well be called a "jig," or a "break-down." The walk is a hobble, a shuffle, and a sort of "get along." The humble man has a humble walk; the dignified man, a dignified walk; the vain man, a vain walk; the hopeful man, a light, buoyant, hopeful walk; the desponding, hopeless man, a dragging, hopeless step, as though he were going to prison rather than to his duty; the executive man, an executive walk, and the lazy, slothful man, a walk corresponding with his real character.



Fig. 9.

Where there is little executiveness, propelling power, and small aspiring organs, there will be a slovenly, slouchy step, with one foot dragging lazily after the other (fig. 9). No energy, enterprise, or ambition here, and the person appears like one between "dead and alive," a sort of "froze and thawed" substance, good for nothing. He complains, grunts, whines, finds fault, and doses himself

with various quack medicines—for imaginary ills; he has no friends, never married, and regards his birth a misfortune, in which opinion those who know him fully agree.



Fig. 10.

A thoughtful man has a walk corresponding with this characteristic, while a thoughtless one, a mere looker (fig. 10) instead of thinker, walks in a "sauntering" gait, and carries his head accordingly; the one with his head somewhat bowed forward, the other with his forehead lifted up, his perceptive faculties projecting, as though he were hunting curiosities.

The "inquiring mind" of this young man (fig. 10) is apparent in his sauntering, irregular gait; and he has the expression of one recently from the "rural districts." He is evidently in the pursuit of knowledge, and sacrifices manners to gratify the desire to see, and is suggestive of the question, "Do you see anything green?" His walk is an indefinite hobble, shuffle, or draggle, and is as aimless and meaningless as the vacant stare with which he views all things.

Mr. Cautious Timidity (fig. 11) is afraid he may step on eggs, fall into a ditch, or stumble over a rail. He is a natural



Fig. 11.

care-taker; fussy, particular, and would "trot all day in a peck measure." He gets a living by "saving" what others would waste. His walk is mincing, undecided, gentle, and "gingerly," and so is his character.

Mr. Jeremy Jehew (fig. 12) is "always in a hurry," no matter whether he has anything to do or not. When he walks, he "walks all over;" and when he sits, he spreads himself, with one



Fig. 12.

foot here and the other yonder, or doubled up like a jack-knife, which opens and shuts with a snap. He has no time to think, but only to "look;" and always walks in an attitude as though he were facing a regular northeaster, with steam all on.

Observe the walk of children; one is sprightly, nimble, and quick on foot; another is bungling and clumsy, runs against the tables and the chairs, and often stumbles. The character is as different as the walk.

A "MIRROR OF THE MIND," or, your Character from your Likeness. For particulars how to have pictures taken, inclose a prepaid envelope, addressed to yourself, in which to inclose answer, and direct to

Messrs. FOWLER AND WELLS, 389 Broadway, New York.

## THE MOTHER OF REV. JOHN WESLEY.



**A** MOST marked physiognomy. See how expressive! What character in these features! How different from that flat, tallowy, meaningless, soulless look which we sometimes observe in faces! This lady was evidently cultivated and refined. She must have been highly educated and thoroughly called out in all her faculties. There is no indication of "arrested development" here. See what a nose! How beautiful! magnificent! It is evidently like that of her father, and the same was transmitted to her son John, who be-

came the great apostle of Methodism and one of the lights of the world.

On close analysis, it will be seen that there was a most striking resemblance between the mother and the son. Compare any of the standard likenesses of John Wesley with this, and our statement will require no other confirmation. The temperament of both mother and son was fine, and that of the mother exquisitely so. With a body of moderate size and symmetrical mold, with all the functions in high health—vigorous, active, wide-awake, and full of spirit—she would animate and inspire all who came within her influence. Note how calm, clear, and yet how expressive the eye with its long lashes; how distinct, well-formed, and developed the nose, and what a beautiful chin! That well-cut, slightly open, and regular womanly mouth. Those loving lips! The beautifully formed and not over large forehead, and a head—concealed by the cap—high in the center, long and broad on top, a large cerebellum, with Ideality, Sublimity, Time, and Tune well developed. There was both economy and kindness, devotion, integrity, Faith, Hope, Charity, and steadfastness. Nor was she wanting in courage, will, or fortitude. The perceptive faculties were full, with large Order—the basis of method—ism; large Individu-

ality, Eventuality, Comparison, Human Nature, and the entire central range from nose to occiput. There was something of the Napoleon in her composition, and just the least approach toward the masculine—not enough to be objectionable, but just enough to give self-reliance, individuality, and independence. All questions would be between herself and her God rather than between her and others. Such a person is above flattery, and above the fear of man. Trusting, believing, and resigned to *His* will, she would not be easily cast down nor depressed, but would take a hopeful view of all things desired, but not disappointed at reverses. Such a nature would become a natural magnet, the center of attraction to all who knew her, and being suitably mated, fit to become the mother of a man so simple, so great, and so good as was the venerable John Wesley. If not of noble birth, she was of gentle blood, and most queenly as well as most motherly in character. The circumstance of birth alone—not of majesty or soul—left her to reign through life in the hearts of all who knew her, rather than on a glittering man-made throne.

May the same good spirit by which the saintly Susannah Wesley was animated, fill the souls of all men and women.

CHARACTER IN THE EYES.

Let the blue eye tell of love,  
 And the black of beauty,  
 But the gray soars far above  
 In the realm of duty.

Ardor for the black proclaim,  
 Gentle sympathy for blue;  
 But the gray *may* be the same,  
 And the gray is ever true.

The blue is the measured radiance of moonlight glances lonely,  
 And the black the sparkle of midnight when the stars are gleaming only;  
 But the gray is the eye of the morning, and a truthful daylight brightness  
 Controls the passionate black with a flashing of silvery whiteness.

Sing, then, of the blue eye's love,  
 Sing the hazel eye of beauty;  
 But the gray is crowned above,  
 Radiant in the realm of duty.

PRACTICAL USES OF PHRENOLOGY.

1. To judge from a person's physical organization what are his natural tendencies and capacities, and what pursuit is best for him.
2. To understand the mode of operation of the mind, be it sane or insane.
3. To use the proper means of educating others, and of controlling and improving ourselves.

Thus Phrenology, when made practical, evidently affords quick and clear means of understanding ourselves and others, of developing and using to the best purpose whatever powers God has given us, and of making human life as useful, successful, and happy as this world will permit.

## STAMMERING AND STUTTERING.

I pr'ythee, tell me, who is it? quickly, and speak apace. I would thou could'st *stammer*, that thou might'st pour this concealed man out of thy mouth as wine comes out of a narrow-necked bottle, either too much at once or none at all. I pr'ythee take the cork out of thy mouth, that I may drink thy tidings.—SHAKESPEARE.

## DEFINITIONS.

*Stammering* is characterized by an inability or difficulty of properly enunciating some or many of the elementary speech sounds, either when they occur at the beginning or the middle of a word, accompanied or not, as the case may be, by a slow, hesitating, more or less indistinct delivery, but *unattended with frequent repetitions* of the initial sounds, and consequent convulsive efforts to surmount the difficulty.

*Stuttering*, on the other hand, is a vicious utterance, manifested by *frequent repetitions* of initial or other elementary sounds, and always more or less *attended with muscular contortions*.\*

## CAUSES OF STAMMERING.

Girls and women seldom stammer. With them, the organ of Language is larger than in males, and they are more free and copious in speech. They commence early to talk to their dolls, play "keep house, teach school," correct the dog and the cat, talk to the bird, and keep up a vocal chatter generally. Nor will the command of an impatient and inconsiderate parent, to "Hold your tongue!" avail, with little girls. They *must* talk, laugh, or cry, while the boys whistle, play ball, fly kites, roll hoops, play horse or hide-and-seeK, drive nails, bore holes, saw wood, whittle, build boats or carts; harness the dog or the goat, and do other similar service where much *yelling* and little talking is required. Girls are much more with their mothers, and conversation, including "small talk," can go on almost perpetually, all day long; and it is a fact, *ladies* become by practice far the best and most natural talkers. Who ever knew a lady to stammer?

Boys are more rough, blunt, and uncouth in manners and conversation, and are more frequently commanded to "hush!—shut up!" "be quiet!" etc., and told that "boys should be *seen*, not *heard*;" and they come to *think* more than they talk. Later in life they are expected to read aloud, tell what they saw or heard, and they blunder, misplace their words, and form the *habit* of stammering.

All the organs of speech are precisely the same in those who do and who do not stammer. It is a *mental* and not a primarily physiological or bodily infirmity, and should be treated accordingly. This view is corroborated by a French writer, who says:

"Stammering has generally been ascribed to some physical impediment in the tongue, the palate, or some other of the organs of speech; but it is easy to show that its cause is of a very different origin, and that it rarely, if ever, arises from simple malformation of the vocal organs."

These malformations, it is true, may occasion defective utterance of va-

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\* Hunt: "Stammering and Stuttering; their Nature and Treatment."

rious kinds and degrees, but never the characteristic symptoms of stammering.

"If physical malformation," observes Dr. Voisin, who was himself formerly a stammerer, "were really the general cause of stammering, the effect would necessarily be permanent, and would affect the same sounds every time they recurred; but the reverse of this is the truth; for it is well known that, on occasions of excitement, stammerers often display a fluency and facility of utterance the very opposite of their habitual state," and that, as Dr. Voisin expresses it, 'Lorsqu'ils se mettent en colère, ils blasphèment avec une énergie qui n'a point échappée aux hommes les moins observateurs.'"<sup>o</sup>

#### HOW MENTAL STATES AFFECT SPEECH.

Dr. Voisin proves very clearly that the real cause is irregularity in the nervous action of the parts which combine to produce speech. This is shown by analyzing speech. The natural sounds, or vowels, are simple, and require only one kind of muscular action for their production; hence they are almost always under command. The artificial, or compound, sounds (hence denominated *con-sonants*) are complex, and require several distinct and successive combinations of a variety of muscles; and it is they alone that excite stammering. But it is *the brain* that directs and combines all voluntary motions; and consequently every disturbing cause, not local and not permanent, can affect the voluntary motions of speech only *through the medium* of the brain; and irregular action of the brain must thus be the indispensable antecedent or cause of the effect—stammering.

Mr. Hunt confirms this view, though he admits organic causes also. He says: "Debility, paralysis, spasms of the glottis, lips, etc., owing to a central or local affection of the nerves, habit, imitation, etc., may all more or less tend to produce stammering." He adds in another place: "The mind is the master of speech, and through it alone can we act on the organs necessary for the process of articulation. When we lose our control over the mind, we have none over the bodily organs under its influence, and an improper action is the result."

#### CAUSES OF STUTTERING.

Though stuttering differs, as we have seen, from what is properly called stammering, the exciting causes of the two affections are mainly identical. Mr. Hunt says: "Among the exciting causes of stuttering may be enumerated—affections of the brain, the spinal cord, and the abdominal canal; abnormal irritability of the nervous system, solitary vices, spermatorrhea, mental emotions, mimicry, and involuntary imitation."

#### ILLUSTRATIVE EXAMPLES.

The following illustrations of the proximate causes of stammering, which we copy from Dr. Voisin's paper,† apply in the main to stuttering

<sup>o</sup> When they get angry, they blaspheme with an energy which can not fail to impress the least observing.

† *Bulletin de l'Académie Royale de Médecine*, 1837.

also, which he apparently does not distinguish from the first-named difficulty :

1. It is no unusual thing to see a person who is perfectly fluent in conversation, and who has never been known to stammer, become grievously affected with it, if called upon unexpectedly to address a public audience. Every one will admit that, in this case, there is no physical impediment to utterance, but that the cause is in the brain, or organ of the mind, and that it consists in irregular nervous impulse sent to the organs of speech, and proceeding from a *conflict* between the *desire* to speak well, the *fear* of speaking ill, or perhaps a consciousness of a paucity or bad arrangement of the ideas which he is expected to communicate, or it may be a dearth of words in which to clothe them. In every instance the *essential* circumstance is a conflict, or absence of co-operation among the active faculties, necessarily giving rise to a *plurality*, instead of to a *unity* of nervous purposes, and consequently to a *plurality*, instead of to a unity of simultaneous muscular combinations; and the irregular plurality of purposes and of actions thence resulting constitutes exactly what is called stammering.

A striking illustration of the truth of this view is the fact, that stammering, or irregularity of action, is an affection not peculiar to the muscles concerned in the production of speech, but is common to these and to all the muscles under the power of the will. Wherever two or more diverging purposes of nearly equal power assail the mind, and prompt to opposite courses of action at the same time, there stammering appears, whether it be in the muscles of the vocal organs or in those of the feet.

2. A person unexpectedly beset by danger *stammers* from head to foot, till his presence of mind gives him a *unity* of purpose, and decides what he is to do. In this instance, it is undeniably the simultaneous existence of opposite mental impulses that produces the effect. For the same reason, the sudden recollection, during an animated discourse, of something forgotten, causes a temporary stammer and unsteadiness of attitude. In short, a multiplicity of impulses causes contrariety of action, and contrariety of action constitutes stammering.

3. The effects of wine and spirituous liquors prove the influence of the brain in the production and cure of stammering. "Look at that individual, who, without committing any great excess, is moderately excited by a few glasses of wine; *lately* he was sad, silent, and spiritless; *now*, what a metamorphosis! he is gay, talkative, and witty. Let him continue to drink, and go beyond the measure of his judgment, his head will become embarrassed, and the fumes of the wine trouble his intellectual functions. The muscles, subjected to the guidance of a will without power, contract feebly, and the most confused and marked stammering succeeds to the fluent pronunciation so lately observed, and which depended on the powerful action of the brain on the organs of speech.'

4. From the earliest antiquity accidental stammering has been noticed by physicians as frequently the precursor of apoplexy and palsy, which could happen only from the preceding affection of the brain acting on the organs of speech.

5. It is a well-known fact that stammerers and stutterers are generally very sensitive and irritable, and at the same time timid and retiring; thus affording the essential contrariety of emotion in the highest degree. Dr. Voisin illustrates this state in speaking of himself. He says:

"I shall never forget when I had finished my studies, and was entering on life, my troubled countenance, my embarrassment and monosyllabic answers, and the silence which fear and timidity almost always enforced upon me, gave to many people such an idea of my character, that I may dispense with quoting the epithet which they were pleased to bestow upon me."

6. Certain emotions, by exciting the brain, direct such a powerful nervous influx upon the organs of speech, that it not only frees the stammerer from his infirmity for a time, but has even sufficed to deliver the dumb from their bondage, and enabled them to speak. Esquirol gives a curious example of this fact. A dumb man had long endured contempt and bad usage from his wife; but being one day more grossly maltreated than usual, he got into such a furious rage, that he regained the use of his tongue, and repaid with usury the execrations which his tender mate had so long lavished upon him. This shows how closely the brain influences speech.

7. Speech is the embodiment of ideas, and is useless where no ideas exist. Accordingly it is noticed that idiots, although they hear well and have a sound conformation of the organs of speech, and a power of emitting all the natural sounds, are either dumb or speak very imperfectly.

8. Under the influence of contending emotions the tongue either moves without firmness or remains altogether immovable. This occurs most frequently when Cautiousness and Veneration are the opposing feelings. Stammering from this cause diminishes imperceptibly, and sometimes even disappears, in proportion as the individual regains his presence of mind and masters his internal impression. "The observations," says Dr. Voisin, "which I have the sad privilege of making on myself every day, confirm what is here advanced. I have often intercourse with men for whom I feel so much respect, that it is almost impossible for me to speak to them when I appear before them. But if the conversation, of which they at first furnish the whole, goes on and becomes animated, recovering soon from my first emotion, I shake off all little considerations, and, raising myself to their height, I discuss with them *without fear*, and without the slightest difficulty in my pronunciation." This indicates the supreme influence of the nervous influx on the movements of the vocal muscles, and it is curiously supported and illustrated by a fact mentioned by M. Itard, of a boy of eleven who was excessively at fault whenever he attempted to speak in the presence of persons looking at him, but in whom the stammering instantly disappeared as soon as by shutting out the light he ceased to be visible. This is explicable only on the theory of opposite mental emotions.

9. As the individual advances in age, and acquires consistency and unity of character, the infirmity becomes less and less marked, and even frequently disappears altogether. In the same way it is generally marked more in the morning than in the evening, because the brain has not then

assumed its full complement of activity, nor been exposed to the numerous stimuli which beset it in the ordinary labors of the day.

#### THE RATIONAL MODE OF CURE.

The foregoing considerations not only establish the fact that stammering and stuttering are mental and not physical affections, but also point to the rational mode of cure, and show how utterly futile must be all the pills, potions, and apparatuses of the quacks who pretend to be able to permanently remove or remedy these impediments of speech by means of drugs or of ineffectual contrivances.

1. The first thing to be done is to impress deeply upon the mind the true nature and causes of the defect to be remedied. To that end read and re-read the preceding remarks. Consider *why* you stammer. When this is clearly defined and fixed in the mind, you are on the road to speedy improvement.

2. We have shown that ideas are essential to speech. The fact that people with no great endowment in this respect are often exceedingly voluble, and that a crowding, as it were, of thoughts into the mind sometimes hinders utterance, does not disprove this remark. The difficulty in the last case arises from a deficient supply of words to clothe the ideas that present themselves. It is the ineffectual struggle of a small organ of language to keep pace with the workings of larger organs of other intellectual powers. Total idiots never learn to speak. It is obvious, then, that one important condition in securing a distinct articulation is to have previously acquired distinct ideas. "Think before you speak."

3. The cure of stammering is to be looked for in removing the exciting causes, and in bringing the vocal muscles into harmonious action by *determined* and patient exercise. The opposite emotions, so generally productive of stammering, may, especially in early life, be gradually got rid of by a judicious moral treatment—by directing the attention of the child to the existence of these emotions as causes by inspiring him with friendly confidence by exciting him resolutely to shun any attempt at pronunciation when he feels himself unable to master it—by his exercising himself, when *alone and free from emotion*, in singing, talking, and reading aloud, and for a length of time, so as to habituate the muscles to simultaneous and systematic action—and, we may add, as a very effectual remedy, by increasing the natural difficulty in such a way as to require a *strong and undivided mental effort* to accomplish the utterance of a sound, and thereby add to the amount of nervous energy distributed to the organs of speech.

#### CASE OF DEMOSTHENES.

The practice of Demosthenes is a most excellent example. He cured himself of inveterate stammering by filling his mouth with pebbles, and accustoming himself to recitations in that state. It required strong local action and a *concentrated attention* to emit a sound without choking himself or allowing the pebbles to drop from his mouth; and this was precisely the natural remedy to apply to opposite and contending emotions and divided attention.

Demosthenes adopted the other most effectual part of the means of cure. He exercised himself *alone*, and free from distressing emotions, to such a degree, that he constructed a subterraneous cabinet on purpose for perfect retirement, and sometimes passed two or three months without ever leaving it, having previously shaven one half of his head, that he might not be able to appear in public when the temptation should come upon him. And the perfect success which attended this plan is universally known. His voice passed from a weak, uncertain, and unmanageable to a full, powerful, and even melodious tone, and became so remarkably flexible as to accommodate itself with ease to the very numerous and delicate inflections of the Greek tongue. But as a complete cure, or harmonious action of the vocal muscles, can be obtained only by the repetition of the muscular action till a habit or *tendency to act* becomes established, it is evident that *perseverance* is an essential element in its accomplishment, and that without this the temporary amendment obtained at first by the excitement consequent upon a trial of any means very soon disappears, and leaves the infirmity altogether unmitigated.

#### SPEAKING FOREIGN LANGUAGES.

“M. Itard recommends very strongly, where it can be done, to force children to speak in a foreign language, by giving them a foreign governess or tutor; and the propriety of this advice is very palpable when we consider that it requires a more powerful and concentrated effort to speak and to pronounce a foreign than a native tongue, and that it is precisely a strong, undivided, and long-continued mental effort that is necessary to effect a cure.

#### PHYSIOLOGY AND PHRENOLOGY.

“It is scarcely necessary to add, that debility, in which this, in common with many other forms of nervous disease, often originates in the young, must be obviated by a due supply of nourishing food, country air, regular exercise, and, though last, not least, by cheerful society, kindness, and encouragement. The use of Phrenology in enabling a stammerer to understand his own case, or a parent to direct the treatment of his child under this infirmity, is so obvious, that we reckon it unnecessary to dwell on it. By rendering the nature and modes of action of the mental powers clear and familiar, it aids us in removing every morbid affection of which the origin lies in them.”

#### PREVENTION.

Having shown that stammering is only an *impediment*, caused by nervous excitement, sensitiveness, diffidence, and a lack of confidence and self-reliance, and *not* by disease or a lack of the necessary organs of speech, we may state that the careful attention of parents to their children from the earliest infancy, not only permitting but encouraging them to talk freely, copiously, and fluently, and to sing, read aloud, and thus give expression to their thoughts, feelings, and emotions, would remove all danger of their ever becoming stammerers.

“Parents can not be too careful,” Dr. Hunt says, “in watching the de-

velopment of the organs of voice of their children. All defects but those of utterance receive immediate attendance, and why should the 'human voice divine' alone go uncared for? If parents only knew how many a sad life has been spent from this early neglect, they would take warning in time. Many of the defects of children's articulation are very slight, but being neglected, they gradually develop into serious impediments. Some children, with an active brain, begin with speaking so rapidly that their organs will not work at the same rate. Some begin to speak before they have any clear idea of what they are going to say. It is the business of education to counteract this youthful tendency."

Dr. Eich, after touching on the great variety of defects in the speech of young children, says, "All defects of articulation may degenerate into stuttering, especially if they commence in childhood." The proverb "that a stitch in time may save nine" is as true in this case as any other.

#### STUPIDITY AND CRUELTY.

The stupidity and cruelty with which stammering children are too often treated, is enough to rouse indignation. They are told, "You can help it if you like!" As if they knew how to help it. They are asked, "Why can not you speak like other people?" As if it were not torture enough to see other people speaking as they can not; to see the rest of the world walking smoothly along a road which they can not find, and are laughed at for not finding; while those who walk proudly along can not tell them how they keep on it. They are even told, "You do it on purpose!" As if they were not writhing with shame every time they open their mouths

#### SELF-RELIANCE AND FAITH.

A writer in *Fraser's Magazine* after recommending, very judiciously, a persevering course of physical exercises calculated to expand the chest, strengthen the respiratory organs, improve the health, and give a manly bearing, thus concludes:

"Meanwhile, let him learn again the art of speaking; and having learned, think before he speaks, and say his say calmly, with self-respect, as a man who does not talk at random, and has a right to a courteous answer. Let him fix in his mind that there is nothing on earth to be ashamed of, save doing wrong, and no being to be feared save Almighty God; and so go on making the best of the body and soul which Heaven has given him, and I will warrant that in a few months his old misery of stammering will lie behind him, as an ugly and all but impossible dream when one awakes in the morning."

This is truth, every word of it. The habit of stammering can be overcome. Right methods, persevered in, will in the end be crowned with success; but while cultivating self-reliance, the stammerer should realize that all strength cometh from God, and that if he overcomes the habit, it will be due to His blessing upon his own prayerful exertions.

HON. HORACE MANN said, in a letter to Mr. Wells, "I look upon Phrenology as the guide of Philosophy and the handmaid to Christianity."



### LIEUT.-GENERAL ULYSSES S. GRANT.

WE present herewith a very indifferent portrait of this remarkable man—more remarkable, if possible, for his modesty, diffidence, integrity, and practical common sense than for his generalship. The portrait represents him older than he is, and more massive. He is of moderate stature, say five feet eight, compactly built, and symmetrical. There are no loose timbers in his "make up," nor any adipose. All is of good material, tough, wiry, enduring, and well put together.

General Grant's chief merits consist in his high integrity and sense of justice; prudence; steadfastness; perseverance; will, governed by his intellect; resolution; fortitude, and sense of honor. He would do nothing for applause, nothing to secure the praise of men or escape their criticism. He takes counsel of his seniors, but decides according to his own highest judgment. He is conscientious and upright in motive, and acts accordingly. If approved, he is not elated; and if disapproved, he is not thereby disconcerted, but falls back on that Power which is above and beyond the reach of blame or praise.

But, to be more specific, General Grant has large perceptive faculties; is a quick observer; eminently systematic and methodical, and has an excellent mathematical intellect. He can solve difficult problems and trace facts to their principles. Constructiveness is also large, and he has good mechanical abilities, and may be said to possess powers of invention, with great natural aptitude for using tools as well as for planning. He can not only instruct others "how to do it," but he can do it himself. His temperament is rather sanguine than lymphatic, combined with the bilious and the nervous; and he is *emphatic*, doing with a will what he does at all. His Causality, Comparison, Mirthfulness, Individuality, Locality, Human Nature, and Agreeableness are all prominent. Indeed, there are no deficiencies among the faculties, and like clock-work each does its work in perfect harmony with all the rest. He judges the character of men, reads the motives of all with whom he comes in contact, and estimates the spirit of each and every one. He is not a builder of air castles, but reduces everything to practice; and his first question is, "What is its use?" "What can be done with it?" and he discovers and decides at once what to do. There is nothing bombastic or pretentious about him. He stands on his merits, assuming nothing but doing everything.

We repeat, the likeness fails to do justice to the original, notwithstanding it is the third one which we have had engraved. Why it is that artists fail to obtain a correct likeness of the original we can not understand. We deem it quite safe to predict that the longer General Grant lives—should no accidents befall him—the higher he will stand in the estimation of his countrymen. He is one among many who have won unfading laurels, but few if any wear them so modestly and so becomingly. He is the embodiment of those words, sensible and expressive, which it would be well for us all to heed, when told to mind "our own business."

Lieut.-General Ulysses S. Grant was born at Point Pleasant, Clermont County, Ohio, on the 27th day of April, 1822, and is consequently now in his forty-fourth year. He was educated at West Point, served with credit in the Mexican War under Taylor and Scott, resigned his commission in 1853, and was engaged in commercial pursuits when the war of the Great Rebellion broke out. His magnificent career since that period, stretching over the hundred bloody battle-fields which lie between Fort Donelson and Richmond, are familiar to every reader of the newspapers.

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**THE PHRENOLOGICAL BUST.**—The Improved Phrenological Bust—showing the exact location of all the organs of the brain; designed for learners. On this head all the newly-discovered organs of the brain are given. It shows each individual organ on one side, and all the groups—Social, Executive, Intellectual, and Moral—on the other. Price, for the largest size, \$1 50; smaller, 75 cents. If sent by express, 25 cents must be added for a packing-box. Agents could do well in soliciting orders for these useful and beautiful heads, in every city, village, or town. The larger size is the best. Every family should have one. Please address all orders to **Messrs. FOWLER AND WELLS, No. 389 Broadway, New York.**

THE RED MAN AND THE BLACK MAN.



Fig. 1.—A NORTH AMERICAN INDIAN.

EVERYBODY recognizes the fact that the North American Indian differs from the Negro in various physical traits, besides the color of the skin, and that both differ from the white man; but few realize how great and fundamental this difference is, or how perfectly it corresponds with the difference in mental character, which everybody has also observed between these races. The closer examination which we, as phrenologists

and ethnologists, are accustomed to give, reveals the true basis of character in each, and shows why each is what it is rather than anything else—in

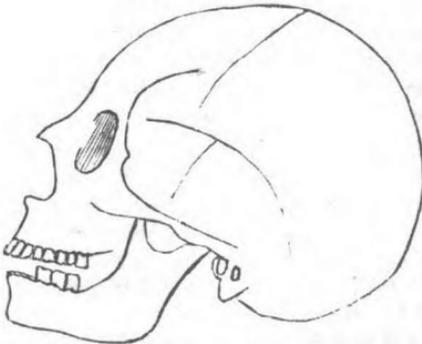


Fig. 2.

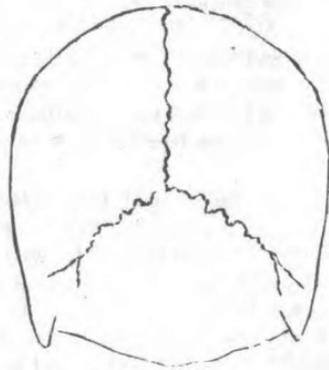


Fig. 3.

other words, Phrenology gives us the key to ethnology and to history. A brief description of the Indian and the Negro as revealed by Phrenology

and Physiognomy, will make our meaning clear, and at the same time correct some false notions which prevail in regard to both.

**1. The Indian.**—We will first look at the skull. Here we have it (figs. 2, 3, and 4) in several aspects. One of its most distinctive traits is roundness. This quality is very manifest in every view, but especially so in those from behind and above figs. 3 and 4. The vertical or coronal view in our drawing, which is from Morton's "Crania Americana," shows less roundness, however, than the specimens in our cabinet now before us. Great breadth immediately above the ears and in the region of Cautiousness and Secretiveness, and a lofty coronal region, are also prominent characteristics. The forehead is broad and very prominent at the lower part, but retreating, and not high. The back-head in the region of the affections is, in general, only moderately developed, but there is almost always a large and sharply defined occipital protuberance.

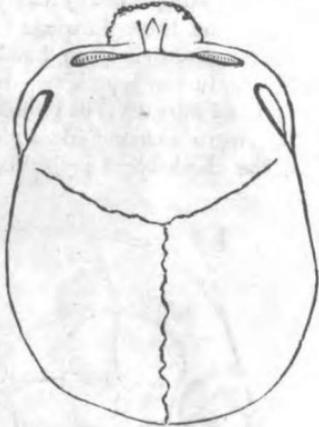


Fig. 4.

The head and the face taken together are, in the front view, lozenge-shaped, as shown in fig. 1; the nose prominent, and frequently of the form known as Jewish, or approximating that form; and the jaws strong and angular. The eyes are dark-brown or black, and the

orbits have little or no obliquity; the mouth is straight, and the teeth nearly vertical. The hair is black, straight, and coarse, and there is generally little or no beard. The natural complexion is brown rather than copper-colored, as generally described. The chest is broad, the abdomen moderate, and the limbs muscular and well-proportioned.



Fig 5 -SAM.

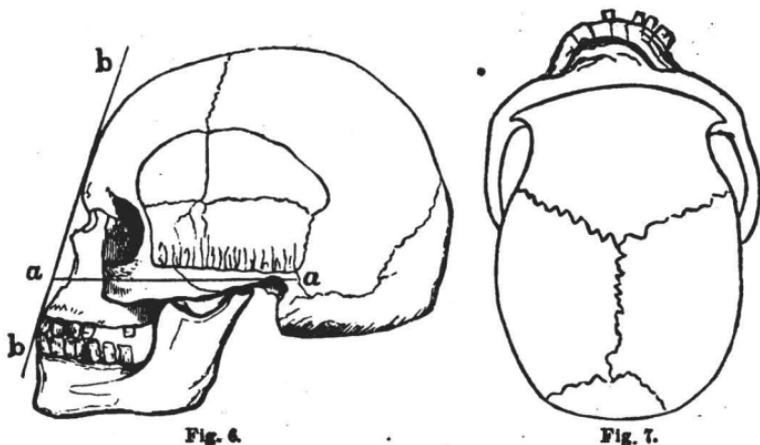
In character, the American Indian, as his organization indicates, is active, energetic, dignified, grave, firm, cautious, cunning, stern, cruel, revenge

ful, and unrelenting. His perceptive faculties are largely developed, but his powers of abstract reasoning are small, and the range of his mind very limited.

**2. The Negro.**—Now let us look at the black man. If we place his cranium by the side of that of the Indian, we shall be struck with the strong contrast between them. While the latter is broad and round, the former is distinguished by length and narrowness, as shown in figs 6 and 7.

Comparing these drawings with those representing the Indian skull in the same positions (figs. 2 and 4), the difference is seen to be striking, especially in the top views. In that of the Negro, the facial bones are compressed laterally, but project enormously in front.

The Negro is characterized physiognomically by a comparatively narrow face, the cheek-bones projecting forward; a flat nose, with wide nostrils;



thick lips; projecting jaws; deep-seated black eyes; black woolly hair and beard; and a black skin.

The Ethiopian race is made up of a great many sub-races and tribes, varying widely in configuration and character; but we may say of the typical negro, that from temperament he is slow and indolent, but persistent and capable of great endurance; and from cerebral development sensuous, passionate, affectionate, benevolent, docile, imitative, devotional, superstitious, excitable, impulsive, vain, improvident, cunning, politic, and unprincipled. He lives in the real rather than the ideal, and enjoys the present without thinking much of either the past or the future. He is a child in mental stature, has the virtues and faults of a child, and like the child needs control and discipline, and is capable of indefinite development.

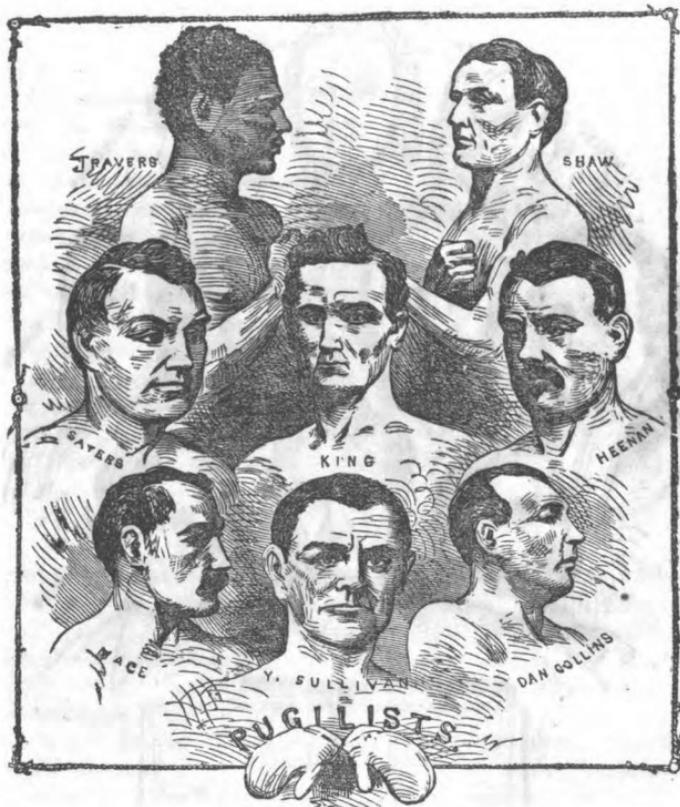
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Books and information on phrenological subjects, directions for self-culture, adapted to all, and phrenological examinations, at the establishment of Messrs. FOWLER AND WELLS, 889 Broadway. Call and inspect, gratis, the Museum of heads, busts, skulls, paintings, drawings, etc., of the good and the bad, the great and the imbecile



### HEADS OF THE LEADING CLERGY.

As a class, the clergy have the best heads in the world. It is a fact in Physiology, that those parts most exercised get most blood, and become largest and strongest. A true clergyman attends much to his devotions, lives constantly in its atmosphere, and he thereby cultivates the organs in the top-head—Veneration, Spirituality, Hope, Benevolence, and Conscientiousness. In consequence the clergy, as a body, have high heads, full in the coronal region, but comparatively narrow at the base. Their pursuits at the same time developing the intellect as well as the sentiments and emotions, tend to give them those fine foreheads and side-heads, and that expression of intelligence and culture which the above portraits so well illustrate. From Swedenborg to Beecher, and from Wesley to Channing, they all, though differing widely in other particulars, agree in indicating a predominance of the higher intellectual faculties and the moral sentiments over the animal propensities which lie in the base of the brain. See the opposite page for the reverse of this picture. Both should be studied. Our pursuits give shape to body and brain.



HEADS OF THE MOST NOTORIOUS BOXERS.

In striking contrast with the expanded foreheads and lofty top-heads represented in the group of divines on the opposite page, are the low centers and broad, heavy basilar regions so conspicuous in the above heads of the devotees of pugilism. Here we see how opposite conditions, including both original proclivities and subsequent training, result in opposite external characteristics. The boxer's education is almost exclusively physical. The development of the brain is sacrificed to the growth of muscle and bone; and the cerebral organs mainly called into action are those most closely related to the animal life and most intimately connected with the body. The head is therefore broad at the base, especially immediately above and behind the ears in the region of Destructiveness and Combativeness. The low forehead, narrow at the top and generally retreating, shows plainly enough the lack of intellectual development and mental culture. The features differ from those on the opposite page as widely as the heads. Here, everything is coarse and animal; there, all the parts are fine, delicate, and human. In the one case, all is gross and sensual, and has a downward and earthward tendency; in the other, there is refinement, spirituality, and a heavenward aspiration. In both cases the indwelling mind, which is above and before its earthly tenement, has built up an organization corresponding with itself.

## FATE OF THE TWELVE APOSTLES.



HEAD OF SAINT PAUL.

THE word apostle is from the Greek, and signifies a messenger. The title is bestowed in the New Testament upon all who were sent or commissioned to preach the gospel, but especially upon the twelve whom Jesus chose from the whole number to be his heralds among all nations. The names of the original twelve are—Simon Peter, Andrew, James (son of Zebedee), John, Philip, Bartholomew, Thomas, Matthew, James (son of Alphaeus), Lebbeus (Thaddeus), Simon, and Judas.

The fate of Judas, the betrayer of his Master, is well known. His death, by his own hands, left a vacancy in the ranks of the Apostles, which was filled by the selection of Matthias.

Paul, though not one of the original twelve, is generally mentioned in connection with them as "the Apostle of the Gentiles."

It is always safe, and sometimes, even in a worldly sense, profitable, to be a Christian in a Christian land and age. It was different in the early days of Christianity. Those who embraced the faith of the despised Nazarene did so at the peril of their lives. Those who stood forth as the champions and promulgators of the new faith braved dangers such as we, at this day, can scarcely realize. They could hardly hope to escape death in some one of its most terrible forms.

All that is with certainty known concerning the Apostles may be found in the New Testament; but there are traditionary legends about them, some of which seem to be worthy of credence. These recount, with more or less particularity, their travels, preaching, sufferings, and martyrdom.

**SIMON PETER.**—Peter was born at Bethsaida, in Galilee, and was the son of Jonas, whence Christ calls him on one occasion Barjona, or son of Jonah. His original name was Simon. The name Peter, afterward bestowed upon him, signifies a stone, in which sense the Saviour uses it when he says, "Thou art Peter, and on this rock I will build my church."—(Matt. xvi. 18.) The last account we have of Peter in the New Testament is his attendance at a council of the Apostles and elders at Jerusalem (A. D. 51). The remainder of his history rests upon tradition. Jerome, Eusebius, and others assert that he afterward became bishop of Antioch, and that he was for the last twenty-five years of his life bishop of Rome. It is pretty certain that he suffered martyrdom in that city during the reign of Nero.

**ANDREW.**—This Apostle was the brother of Peter, and was first a disciple of John the Baptist. He was the first called of all the disciples of Christ. Little is known of his apostolic labors. Origen says he preached in Scythia. Tradition reports that he was crucified at Achaia on a cross of this form X, which is hence called St. Andrew's cross. Andrew is honored as the principal patron saint of Scotland.

**JAMES** (son of Zebedee).—He was the brother of the Evangelist John. On account of their zeal and boldness the brothers received the appellation of Boanerges, or sons of thunder. He suffered martyrdom by the sword under Herod Agrippa. There is a tradition that he went to Spain, of which country he is the patron saint. A church in that country (St. Jago di Compostella) claims possession of his bones.

**JAMES** (The Less).—The son of Alpheus and Mary a sister of the Virgin Mary. He was bishop of Jerusalem, where it is said he suffered martyrdom by being first cast from a pinnacle of the temple and afterward stoned. He was noted for the purity and holiness of his life.

**THOMAS.**—This Apostle is also called Didymus. Both names have the same signification—a *twin*. Didymus is from the Greek, and Thomas from the Hebrew. Thomas is seldom mentioned in the New Testament, and very little is known of his history. He was noted for his unbelief in what he could not prove by the evidence of his senses. He is supposed by some to have preached in India. The time, place, and mode of his death are alike unknown. It is supposed that he was a martyr to his religion.

**MATTHEW.**—Matthew was the son of Alpheus, and a receiver of customs at the Lake of Tiberias. He was the author of the first gospel. The New Testament tells us little of his personal history. He is said to have preached during fifteen years in Jerusalem, and afterward in other places, and to have been finally burned alive in Arabia Felix. His gospel was composed in Hebrew, and afterward translated into Greek.

**JOHN.**—John, called the Evangelist, was the son of Zebedee, and the brother of James the Elder. It is believed that he was the youngest of the Apostles, and he is described as "the disciple whom Jesus loved." After the ascension of Christ, John remained for a time at Jerusalem. He afterward abode in Ephesus and in Asia Minor. In the year 95 he was banished to the isle of Patmos, where it is supposed the Apocalypse was written. He is believed to have died a natural death in the reign of Trajan, at a very advanced age.

**PHILIP.**—He was born at Bethsaida, and was the fourth of the Apostles who attached themselves to the person of Jesus—Andrew, John, and Peter having been called before him. All traditions agree that he met his death at Hieropolis, in Syria.

**BARTHOLOMEW.**—He was a native of Galilee, and generally supposed to be the same as Nathaniel, mentioned by St. John as among the early disciples of Christ. He is supposed to have preached in the Indies, and afterward journeyed into Phrygia. The time and place of his death are unknown. Some assert, on the authority of tradition, that he was flayed alive

**LEBBEUS, SIMON, AND MATTHIAS.**—Of these Apostles we have no reliable accounts beyond the mention made of them in the New Testament.

**PAUL.**—St. Paul, originally called Saul, was a Grecian Jew, born at Tarsus, in Cilicia. The exact time of his birth is unknown, but it must have been between the years eight and twelve of the Christian era. He enjoyed the rights of a Roman citizen, and the educational and literary advantages of the Grecian city of his birth, but in religion was a strict Hebrew, of the sect of the Pharisees. His persecution of the Christians, his conversion, and his zealous labors for the promulgation of the new faith are familiar to the reader of the New Testament. The Scripture narrative leaves him a prisoner under a military guard at Rome. This was in the spring of the year A. D. 61. There is a tradition that he was brought to trial and acquitted, but some years later was again arrested, brought to Rome, and finally beheaded.

The engraving at the head of this article was made from a copy of a medallion said to have been found in the ruins of Herculaneum; and there is at least a strong probability that the original was made during the lifetime of the Apostle, and is a genuine likeness. The copy is accompanied by the following certificate :

[COPY.]

I hereby certify that the accompanying medallion of St PAUL is a correct copy of the original, obtained at Herculaneum in 1840 by a gentleman of New York city.—WILLIAM PRESCOTT, M.D.

The Latin inscription—*Paulus Apostolus, vas electionis*, rendered in English, reads, Paul the Apostle, a chosen vessel. [See Acts ix. 15.]

On the reverse is another inscription, also in Latin, copied from the Septuagint translation of the 26th and part of the 27th verses of the 68th Psalm, which may be rendered as follows :

26. Praise ye God in your assemblies (or in the highest), even the Lord, from the fountains of Israel.

27. Here is Benjamin, the youngest, their leader. [Paul was of the tribe of Benjamin. See Phil. iii. 5.]

Herculaneum was buried by an eruption of Vesuvius in A. D. 79. The death of Paul is believed to have taken place but a few years previous to that date.

The copy of the medallion referred to may be seen at our Phrenological Museum, 889 Broadway, New York. The original is believed to be deposited in one of the New England colleges. Can any one tell us where it is, or anything about it?

We have long entertained the hope of finding authentic likenesses of the Apostles, by which to compare their phrenology, physiognomy, and their characters with their writings. There were strongly marked differences in character among them, and it would be most interesting to trace the lines of resemblances and differences among these chosen men. Did not Christ select these men on account of their peculiar fitness to do a certain work? Did he not *know* them? Aye, verily, and they *did* their work. At another time we may attempt to give an analysis of the character of each, from all the means at our command, including their writings,

which furnish something of an index to the instrument through which the spirit was manifested.

In studying the characters of modern men, let us not lose sight of the old land-marks of the ages which stand out so conspicuously. We should become more familiar with them, and with their sublime teachings.

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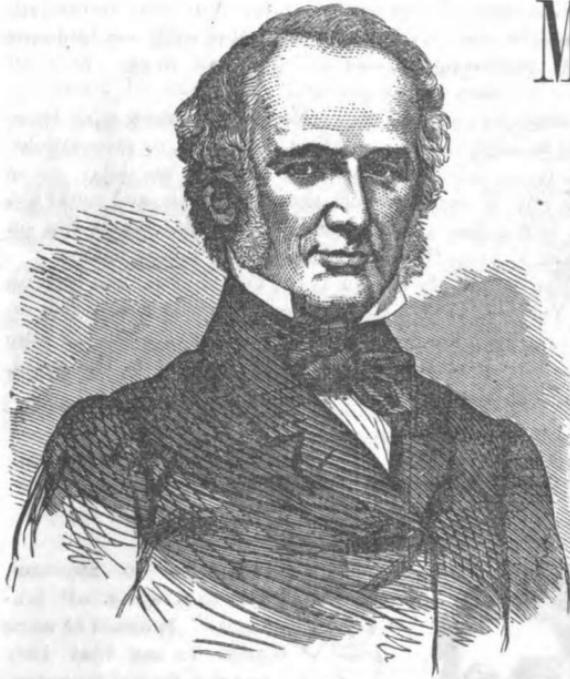
**TWO QUALITIES OF MEN.**—There is a negativeness of character which is often mistaken for amiability, or impartiality, or some other kindred virtue. The person possessing it never takes sides on a question of importance enlisting the interest and action of men, and is equally well pleased whichever party wins in the contest. The future of the church, of the government, of society, of man, are of but little account to him, so that he is left undisturbed in his quiet, plodding, aimless journey through life. He avoids the opposition, strife, and bitterness encountered by the positive man, but then he is particularly, and for all useful purposes, nobody; accomplishes nothing in life, and dies, to be forgotten as soon as he is buried.

On the other hand, there is a positiveness of character not unfrequently mistaken for hardness, selfishness, arrogance, querulousness. The positive man has a purpose in life, and in all questions of great interest firmly plants himself on one side or the other, and will make himself unmistakably felt, whether the decision be for him or against his cherished view. All matters of public interest engage his best powers, and find in him either an earnest advocate, or an active, persistent opponent. Men will call him hard names, and some will heartily hate him. But then he is a force to the world, and all there is of science, art, education, government, is attributable to him. While he lives he is the only useful element in society, and after his death, even his enemies will rejoice at his virtues, and vie with his friends in their efforts to perpetuate his memory among men.

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**HOME COURTESIES.**—In the family, the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants if you expect them to please you. Some men are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house, you would have thought that they were angels almost; but if you had seen them in the street, or in the store, or anywhere else outside the house, you would have thought them almost demoniac. But the opposite is apt to be the case. When we are among our neighbors, or among strangers, we hold ourselves with self-respect and endeavor to act with propriety; but when we get home we say to ourselves, "I have played a part long enough, and am now going to be natural." So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest thing like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver or gold.

## CORNELIUS VANDERBILT.



**M**R. VANDERBILT has a large strong frame and a well balanced temperament. His head is very high in the crown—Firmness, Self-Esteem, Approbation, Hope, and Conscientiousness being among his largest phrenological organs. His will, self-reliance, and ambition to achieve success, are immense. Nor are integrity, respect, and kindness less strongly marked. Dressed in becoming black, with a

white cravat, and a little more Spirituality and Veneration, he would pass for a D. D. ; and however indifferent he may appear to be toward sacred subjects, and whatever may be his belief or religious professions, we affirm, on phrenological evidence, that he is capable of deep devotional feeling. He may ignore creeds, systems, and even the most popular beliefs, still we maintain that he is capable of the highest religious emotions, and of something akin to spiritual insight and prophetic forecast.

His head is also large in Constructiveness, Ideality, and Imitation. He can invent, contrive, perfect, work after a pattern, use tools, and adapt himself to circumstances. Intellectually, he is a quick and accurate observer, and remarkably intuitive in forming business judgments and in reading character : a single glance reveals to him, as to an Indian, the motives and capacities of men. He reads them as men read common print. The fawning sycophant is as soon detected and as much despised by him as the honest, straightforward man is discovered and respected. Knowing human nature so well, he is at once the master of those who do not, and it is in this his superiority lies. His head is also broad between the ears, and he is spirited, full of push, enterprise, and executiveness. If high-tempered, resolute, and quick to resist, he is not vindictive, nor will he pursue a penitent offender. But he will punish severely a willful offender, who without cause violates a sacred trust, or takes advantage of the weak

and defenseless. His Destructiveness and Combativeness are fully developed; so is Alimentiveness, which is also well regulated. Acquisitiveness, Secretiveness, and Cautiousness are not large, but fully developed. His many great pecuniary successes have resulted more from his immense will-power, sagacity, perseverance, and energy than from "love for money," which desire has been amply gratified. He is shrewd, far-seeing, and most discriminating, but not cunning. He is even frank with those he can trust; but he is never timid, hesitating, uncertain, or procrastinating. He decides at once, and acts instantly. There is no delay on his part. Socially he is one of the most affectionate of men, and could not live alone. Indeed, it requires a temperate, even an abstemious life, on his part, to enable him to properly restrain his ardent, loving nature.

Cornelius Vanderbilt, commonly known as the Commodore, was born on Staten Island, New York, in 1795. He commenced life as a boatman on New York Bay. At eighteen he owned his first boat, navigating her himself. He is now the largest steamboat and railway owner in the world, and one of the wealthiest men.

## LANGUAGE OF THE EYES.

They are the books, the arts, the academics.—SHAKSPERE.



Fig. 1.—NELL GWYNNE.



ACCORDING to Emerson, "the eyes speak all languages." It would be more correct to say that they speak a universal language, understood the world over, and without a dictionary. This is the language of *expression*, the rules of which it would be difficult to lay down, nor is it necessary; but there are "signs of character" in the eye that are comparatively permanent and subject to well-understood physiological laws. These are little understood, and may be profitably studied by all who desire to read themselves

and their fellow-men as in an open book. We give a few of them here, and refer the reader to our new work on Physiognomy\* for a more complete statement.

\* Physiognomy, or Signs of Character, based on Ethnology, Physiology, and Phrenology. Illustrated with more than a Thousand Portraits and other Engravings. New York: Fowler and Wells. 1865. Price, \$4.

## SIZE OF THE EYE—VIVACITY.

In the first place, we may consider the size of the eye. Large eyes have always been admired, especially in women, and may be considered essential to the highest order of beauty, in almost every description of which, from Helen of Troy to Lola Montes, they hold a prominent place. We read of "large spiritual eyes," and

Eyes loving large.



Fig. 2.—THE ANTELOPE.

The Arab expresses his idea of the beauty of a woman by saying that she has the eye of a gazelle. Physiologically, the size of the eye indicates the measure of its capacity for receiving sensations of vision. It is for this reason that it is large in the deer, the hare, the squirrel, the cat, etc., while the hog, the rhinoceros, and the sloth are instances of small eyes and very moderate capacity of vision. Physiognomically, we find in the size of the eye the sign of *Vivacity*—liveliness or activity and intelligence. Persons with large eyes have very

lively emotions, think very rapidly, and speak fast, unless there be a predominance of the phlegmatic temperament. Of persons with small eyes the reverse is true. The former are quick and spontaneous in their feelings and in the expression of them, and are therefore simple, like the Highland Scotch, Swiss, and all who inhabit mountainous regions. The latter are slow and calculating, and therefore artful, like the Gipsies, a people who generally inhabit level countries.



Fig. 3.—THE HOG.

## PROMINENCE OF THE EYE—LANGUAGE.

A large development of the organ of *Language* in the brain pushes the eye outward and downward, giving it prominence or anterior projection.



Fig. 4.

Prominence or fullness, therefore, is an indication of large *Language*, and persons with prominent eyes are found to have great command of words, and to be ready speakers and writers; but it may be observed that as a projecting eye most readily receives impressions from all surrounding objects, so it indicates ready and universal observation, but a



Fig. 5.

lack of close scrutiny and perception of individual things. Such eyes see everything in general but nothing in particular. Deep-seated eyes, on the contrary, receive more definite, accurate, and deeper impressions, but are less readily impressed and less discursive in their views.

## WIDTH OF THE EYE—IMPRESSIBILITY.

The most beautiful eyes have a long rather than a wide opening. Eyelids which are widely expanded, so as to give a round form to the eye, like those of the cat and the owl, for instance, indicate ability to see much with little light, and mentally to readily receive impressions from sur-



Fig. 6.

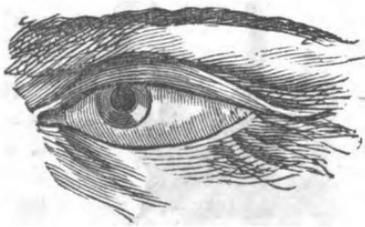


Fig. 7.

rounding objects and from ideas presented to the mind, but these impressions are apt to be vague and uncertain, leading to mysticism and day-dreams. Eyelids, on the contrary, which more nearly close over the eye, denote less facility of impression, but a clear insight, more definite ideas, and greater steadiness and permanence of action. Round-eyed persons see much—live much in the senses—but think less. Narrow-eyed persons see less, but think more and feel more intensely.

## THE UPLIFTED EYE—PRAYERFULNESS.

Sir Charles Bell says, "When wrapped in devotional feelings, when all outward impressions are unheeded, the eyes are raised by an action neither



Fig. 8.—PRAYERFULNESS.



Fig. 9.—Wm. ERREY.

taught nor acquired. Instinctively we bow the body and raise the eyes in prayer, as though the visible heavens were the seat of God." In the language of the poet—

"Prayer is the upward glancing of the eye,  
When none but God is near."

## THE DOWNCAST EYE—HUMILITY.

The casting of the eye downward indicates *Humility*. Painters give this feeling its natural language in the pictures of the Madonna. Prayerfulness and Humility are mutual in action. We should be first humble, then prayerful. Christ says, "Verily, verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

## MIRTHFULNESS IN THE EYE.

Mrs. Barrett Browning speaks of one whose eyes

Smiled constantly, as if they had by fitness  
Won the secret of a happy dream she did not care to speak;

and Mrs. Osgood describes

Laughing orbs that borrow  
From azure skies the light they wear.

Every one recognizes the mirthful expression referred to, but it would be difficult to describe it so far as it affects the eye alone. The action of the



Fig. 10.—LAUGHTER.

eyelids, in such cases, is susceptible of illustration. Fig. 10 shows the appearance of the eyelids and contiguous parts in a person convulsed with laughter. Among the noticeable traits exhibited are several furrows or wrinkles running outward and downward from the corners of the eyes, as if to meet those which turn upward from the angles of the mouth. These wrinkles, where the action that primarily causes them is habitual, become permanent lines, and are infallible indications of large Mirthfulness.

## COLOR OF THE EYE—WHAT IT INDICATES.

Arranging all the various colored eyes in two grand classes—light and dark—we would say that the dark indicate *power*, and the light, *delicacy*. Dark eyes are tropical. They may be sluggish. The forces they betoken may often be latent, but they are there, and may be called into action. Their fires may sleep, but they are like slumbering volcanoes. Such eyes generally accompany a dark complexion, great toughness of body, much strength of character, a powerful but not a subtle intellect, and strong passions. Light eyes, on the other hand, belong naturally to temperate regions, and they are temperate eyes. They may glow with love and

genial warmth but they never burn with a consuming flame, like the torrid black eyes. The accompanying complexion is generally fair and the hair light; and persons thus characterized are amiable in their disposition, refined in their tastes, highly susceptible of improvement, and are mentally active and versatile. The light-eyed races have attained a higher degree of civilization than the dark races. When the complexion is dark and the eyes light, as is sometimes the case, there will be a combination of strength with delicacy.

In this view of the case, of course the various shades of the light and dark eyes will indicate corresponding intermediate shades of character. Brown and hazel eyes may perhaps be considered as occupying the middle ground between the dark and the light.

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**PHRENOLOGY AND PHYSIOLOGY.**—The temperament, or physical character of the human body as a whole, is an important element in deciding the character and power of the individual. It is sufficiently correct to consider the temperaments four in number, viz. :

1. **NERVOUS**, in which the brain and nerves seem to be in some sense predominant, and to give peculiarity to the physical person.
2. **SANGUINE**, in which the heart and lungs and the circulating system seem to predominate.
3. **LYMPHATIC**, in which the secreting and digestive systems seem to predominate.
4. **MUSCULAR**, in which the bones and muscles seem to be the leading bodily characteristics.

These temperaments are usually mingled, two or more together, and afford infinite variety of combination.

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**PHYSIOGNOMY; OR, Signs of Character; based on Ethnology, Physiology, and Phrenology.** New York: Fowler and Wells. 1865. [In four Parts; \$1 each.]

This is a thorough and comprehensive work, in which all that is known on the subject of Physiognomy is, so far as is possible, reduced to a system and made easily available for practical purposes. While everything that is really valuable in previous works is here reproduced in an improved form, the main features of the work are entirely original and eminently scientific as well as practical. Here, for the first time, the principles which underlie Physiognomy are clearly set forth. The "Signs of Character" are not only made plain to every reader, but their basis in physiological and phrenological science is also shown. Character-reading need not now be confined to a few. All may practice it, and this book will tell how. See "Table of Contents" in another place.

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**SHORT-HAND — BEST WORKS ON PHONOGRAPHY.** — **GRAHAM'S HAND-BOOK**, \$2; **Graham's First Reader**, corresponding style, \$1 50; **Graham's Second Reader**, reporting style, \$1 50; **Copy-Book**, 15 cents; **Graham's Manual**, reporting style, \$1; **Graham's Synopsis of Phonography**, 40 cents; **Graham's New Dictionary**, \$5.

**PITMAN'S MANUAL OF PHONOGRAPHY**, \$1; **Pitman's Reader**, 50 cents; **Pitman's Companion**, \$1 25; **Pitman's Teacher**, \$1 25; **Pitman's Phrase-Book**, \$1; **Pitman's New Manners Book**, \$1; **Pitman's History of Short-Hand**, \$1.

**LONGLEY'S AMERICAN MANUAL OF PHONOGRAPHY**, \$1. The American Phonetic Dictionary, by Small-y, \$5. All of which will be sent, prepaid, by return of the FIRST MAIL, on receipt of the price. Address Messrs. FOWLER AND WELLS, 389 Broadway, N. York.

P. S.—Messrs. FOWLER AND WELLS employ several short-hand writers constantly, and give both oral and written instruction in this most useful art. There is no field now open to young men which promises more pleasant or lucrative employment than this. We advise all who can, male and female, to learn Phonography.

## BRIGHAM YOUNG.\*



**L**OOKED at with at the name, what would be the general impression which this likeness would make on the observer? Would he infer that it represents an essentially good man, or an essentially bad man? Without prejudice, bias, or preconceived opinion, reader, what would be *your* judgments as to the leading traits of this character? Your first searching inquiry will be

for a supposed development of Sensuality. Do you see it here?

The photograph from which we copy is a recent one, and has been exhibited to large numbers of persons who have called at our office on Broadway, and the question has been put to each on handing him the likeness, "What do you think of this?" And the following indicate the general character of the answers we have received: "He looks like a good fatherly sort of a man." "A strong and sensible intellect." "An exceedingly energetic character." "A man with a will and a way of his own." "Kind, but very decided." "A man of ability and resolution." And so on, each inferring what he could from the expression.

Having met the man, and taken his measure years ago, we are prepared to speak more definitely and in detail of this remarkable personage.

First, he is a large, heavy man, weighing not far from two hundred pounds, with a broad, firm, deep, and capacious chest, well filled out in all the vital powers; with lungs, heart, circulation, and digestion well-nigh perfect. And on such a physical basis we find, as a fitting superstructure, a very large brain—somewhat exceeding twenty-three inches in circumference—and it is broad, round, and high. Of course, with such a build and temperament it must be heavy in the base. The propensities are all full or large. There is a good appetite, strong social feelings, with the affections, love of home and all that belongs thereto. He is also broad between the ears—rather than long from front to back—and there is great execu-

\* We have just received, through the politeness of Mr. C. R. Savage, photographic artist of Salt Lake City, Utah, the photograph from which the above portrait is copied.

tiveness, resolution, resistance, self-protection, and fortitude. Combative-ness and Destructiveness are large, so is Acquisitiveness. There is great economy and a high regard for property, Constructiveness and Secretiveness giving policy, management, and power to restrain and regulate. Cautiousness is less distinctly marked, and he is without the feeling of fear. What prudence he exhibits is more the result of intellect than of fear, timidity, or solicitude. Approbativeness is evidently large, and he becomes inspired through his ambition. Words of approval would not be lost on him; still, neither blame nor praise would induce him to change his course when once decided. He is eminently self-relying. Though born with the spirit of a captain, he is not arrogant, over-dignified, or at all distant, but rather easy, familiar, and quite approachable.

Among the moral sentiments, which are certainly strongly marked in his head, the most prominent is that of Veneration, while Hope and Spirituality are also conspicuously developed. Whether exercised in a normal or in an abnormal way, is not for us to decide. His Benevolence will show itself, not in public charities, by building hospitals, asylums, poor-houses, etc., but in a more limited way. He will be kindly to friends, family, the young, and indeed to all his household and people; but for every dollar expended in behalf of any person, he will exact its return with interest. That is a temperament which gets rather than gives money. Nor do we in this connection pass judgment upon his opinions. We simply have to describe character. Whether he be true to his natural organization, or whether he be perverted, is a matter between himself and his Maker; certain it is, he is exerting an extensive influence on the minds of others; whether for good or for evil, each will judge for himself.

He has large Ideality, Sublimity, Imitation, and Mirthfulness; and he is a natural orator, a wit, an actor, and he may be said to be a perfect mimic. He can "take off" the peculiarities of a man or a monkey, and do anything he sees done; while the intellectual faculties, as a class, are considerably above the average. Causality and Comparison are conspicuously prominent; nor do we observe any deficiency in either the perceptive or reflective; all are large or full. Order, Calculation, Individuality, Eventuality, Size, and Form are the same. Language is full, and if educated for or trained to either writing or speaking, he would do it with fluency. He also has great powers of discrimination, and can read character intuitively.

In his physiognomy may be seen a prominent and somewhat pointed nose, indicating a resolute spirit and an active mind. He has a large mouth, with lips only moderately full and slightly compressed. There is nothing specially voluptuous in these features, however much there may be in his temperament. The chin is large and the jaws strong. The upper lip is long, corresponding with his love of liberty and his disposition to lead. The eyes are light, well set, and decidedly expressive; when excited, they fairly blaze. The cheeks are full, but not over-fleshy. Considering his age, the hardships he has endured, the pioneer life he has led, the cares which he has assumed, and the difficulties he has had to contend with, he is an exceedingly healthy and well-preserved old man.

He would look well after health, wealth, and the comforts of life. He is also profoundly religious, whether in truth or in error, whether a Christian or not.

As to the number of his wives or children we know nothing except by hearsay, but we have every reason to believe that Brigham Young is to-day less sensual in his habits than many who profess to live lives of "single blessedness."

In almost any position in life, such an organization—with such a temperament—would make itself felt, and would become a power within itself. Were the question put, as to the most suitable occupation or pursuit, we should reply: Being qualified for it by education, he could fill any place, from that of a justice of the peace to that of a commander, a judge, a representative, a senator, a diplomatist, or ambassador down to that of a business man. He would make a good banker, a merchant, a manufacturer, or a mechanic. He has all the faculties required to fill any place or post in private or in professional life. God will hold him accountable for the right use of a full measure of talents. His accountability and responsibility will be in exact accordance with his capability, which is much above that of the common run of men. He may be a saint—he is probably a sinner—but he is neither a fool nor a madman. As to the correctness of his judgment there will be two opinions, as there is in regard to *all* religions. But there is the man.

Brigham Young was born at Whittingham, Windham County, Vt., June 1st, 1801. He was the son of a farmer who had been a soldier in the Revolutionary war. Brigham made his first appearance at Kirtland, Ohio—then the headquarters of the Mormons—at the close of 1832, and was soon ordained an elder, and began to preach.

He was formerly a Methodist minister. While at Kirtland, in the capacity of elder, his talent and shrewdness speedily made him prominent, and in February, 1835, when another step was taken in the organization of the hierarchy by the institution of the quorum of the twelve apostles, he was ordained one of the twelve, and was sent out to preach. His field of labor was the Eastern States, and he was signally successful in making converts.

Brigham Young appeared at Salt Lake City, July 24th, 1847, and was soon followed by his disciples, when a settlement was made.

In March, 1849, a convention was held in Salt Lake City, and a State was organized under the name of Deseret. A legislature was elected and a constitution framed and sent to Washington, but Congress refused to recognize the new State, and the country was organized into the Territory of Utah, of which Brigham Young was appointed Governor by President Millard Fillmore. The following year the federal judges of the Territory were forced by threats of violence by Young to leave Utah. This led to his removal, when Col. Steptoe, of the United States army, was appointed in his place. But shortly after arriving there he resigned, leaving Brigham to carry out his plans, since which he has filled the post of governor of that people, which numbers not far from 100 000 in the United States, and the same number in the Old World.



RICHARD COBDEN.

**THE** head of Mr. Cobden was very large—upward of twenty-three and a half inches in circumference, and high in proportion. The perceptive faculties were immensely developed, and the entire intellectual group was considerably above the average, even of scholars and statesmen. Among the most conspicuous organs were those of Conscientiousness, Benevolence, Cautiousness, Constructiveness, Causality, Calculation, Size, Form, and Order. Imitation was large; so was Mirthfulness, Hope, Combativeness, and Firmness. His Veneration, though full, was not so large as Benevolence, and he was more kind than devotional, and more honest than believing. He was *of* and *for* the people. To do good and to do right—to elevate and improve the condition of the race throughout the world, without regard to degree or complexion—was his leading impulse, motive, and desire.

In build, he was an Englishman, stocky, inclined to be stout, broad across the shoulders, and deep-chested. Though temperate, he was a good liver, providing liberally for the inner man, but plain in all things—extravagant in nothing.

His complexion was light; hair naturally a light brown, which had become thin and slightly gray. His eyes were light blue, and his skin soft and fine. He was every way well-made, and had it not been for a fixed infirmity—we think inherited, and aggravated by intense mental application—he could have lived to a very old age.

Richard Cobden was born near Midhurst, Sussex, England, June 3, 1804, and was consequently about sixty-one years old when he died, April 2, 1865. His father was a substantial farmer, who was able to give him only limited educational facilities; but he learned to read, write, and cast accounts, and these humble acquirements served to give him a position which was as the first round of the social ladder which he had both the strength and the will to climb.

He was the leader of the Anti-Corn Law Leaguers, and contributed more than any other man to the final triumph of the measures they advocated. He visited the United States twice during his lifetime, and was always a great admirer and defender of our country and its institutions. In regard to the late war, he took ground from the first in favor of the Northern people, and confidently predicted the overthrow of the slave power of the South, and the establishment of the authority of the United States on a firmer basis than ever. He was one of the few men whose name finds honor everywhere—whose fame folds in the orb of the earth.

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PHRENOLOGY AT HOME—"THE STUDENT'S SET."—How can I learn Phrenology? What books are best for me to read? Is it possible to acquire a practical knowledge of it without a teacher?

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PHRENOLOGY AND EDUCATION.—The whole being, physical and mental, should be trained in symmetry. Deficient faculties should be the more exercised; excessive ones kept quiet; and above all, the controlling or superior faculties taught to exercise their office, and combinations of others to fulfill the place of any which culture can not enough improve. All the powers of man are good, and were given for good purposes. None of them should be exterminated, or stunted, or neglected; but they should be so trained and directed that all may act harmoniously and happily together. It is the *perversion* of the faculties which leads to evil.



MAJOR-GENERAL WM. T. SHERMAN.

GENERAL SHERMAN is tall and slim rather than stout and heavy, and tough and wiry rather than dull and phlegmatic. The nervous system predominates. More blood is thrown to the brain than to the lower extremities, and he lives in his mind rather than in his body. There is no adipose matter in his system. All is of fine texture and excellent fiber. He is elastic, supple, and energetic. Observe the shape of the head? It is at least a story higher than the average, but neither remarkably large in circumference, nor very broad at the base, at the temples, or even in the intellectual region. It is long and narrow—built on the Havelock plan, and there is some resemblance in character as well as in configuration between our subject and this English general.

Though an eminently successful soldier, General Sherman is none the less kind, humane, domestic, and devotional. The upper portion of the head predominates over the lower, and he has a skylight to his brain. Indeed, he would become inspired, in a degree, on any great occasion, and be able to see farther into the future than most men. There is dignity

and decision indicated in this head; Constructiveness and inventive talent and mechanical ingenuity are fairly represented; and there is also fair, practical common sense. The intellect as a whole is large, and there is order, taste, and refinement; skill to plan and judgment to execute, with caution enough to appreciate the danger, and sagacity enough to escape it. He is courageous and resolute without being rash; frank and open rather than cunning or secretive; somewhat cranky and willful when opposed, but kind and yielding when his sympathies are awakened.

The features are clearly cut and well defined; the nose is prominent but not coarse, with large nostrils, showing good breathing powers; the eyes well set and expressive; the chin prominent; the lips full and long; and the whole face denotes cultivation, activity, and intensity.

General Sherman is perfectly honest and sincere, and though his judgment, like that of most other men, may sometimes be questioned, his motives never can be by those who know the man.

William Tecumseh Sherman was born at Lancaster, Ohio, February 8th, 1820. He is the son of Charles Sherman, formerly a judge of the Superior Court of Ohio, and of New England Puritan descent. He was educated at West Point; served in the Florida and Mexican wars; resigned his commission in 1853; and became President of the Louisiana Military Academy in 1860. When the State of Louisiana was about to secede, he promptly announced his adherence to the old flag, and resigned his place. His splendid military career in the army of the Union is a matter of history familiar to every patriotic American.

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Whose body nature is, and God the soul."

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JOHN BRIGHT.

**JOHN BRIGHT** is stoutly built, with a broad, deep chest, large lungs, large heart, and all the vital organs fully developed. Though stocky, and with something of the lymphatic in his temperament he has also the nervous system strongly represented. Observe the prominence and point-edness of his nose and his expressive features, backed up by a large, broad brain, indicative of activity and propelling power! The head is considerably above the average in size, exceeding twenty-three inches, and is high, long, and broad. There is a large cerebellum, indicating both procreative and recuperative power. Among the largest organs in his brain are those of Combativeness, Destructiveness, Firmness, Conscientiousness, and Benevolence. The social group is also decidedly large, exerting a marked influence on his character. Of the intellect, all the organs, or nearly all, are large or full. Causality and Comparison, and the perceptive faculties

as prominent; while Language, indicated by a large and full eye, is well developed. The complexion is light; eyes blue; hair brown and silky; skin fine and ruddy; lips full, but not voluptuous; and the whole face expressive of a clear and comprehensive mind, good judgment, settled convictions, and a *will* to execute.

Though naturally a jovial, mirthful, and almost a rollicking nature, fond of fun, and overflowing with youthful feeling and spirit, he has, under the weight of cares and responsibilities, acquired a more subdued and sedate expression. Constructiveness, Ideality, Sublimity, and Imitation are large. Hence he has inventive, mechanical, and artistic abilities, with powers and capabilities adapting him to any industrial interest or pursuit. He is tasteful, but not fastidious; imitative, but no mimic; mirthful and even witty, but not given to making fun. His religion consists in devotion, regard for sacred subjects, kindness, sympathy for all, integrity, and an active sense of justice, with a good degree of faith, hope, and trust in Providence. He is the opposite of both the cold skeptic and the blind bigot, but will worship intelligently and in accordance with the true Christian spirit. He is not haughty, though confident and self-relying, and is firm and decided, with great perseverance, love of liberty, fixedness of purpose, and tenacity of will, yet not obstinate. He is sensitive in matters of honor and integrity, though he cares comparatively little for praise or blame, and will play the sycophant to no earthly power. His accountability is to his Maker rather than to men. Cautious, watchful, guarded; prudent, but not timid or irresolute, he is frank, candid, open, and free from concealment. He is a comprehensive and compact thinker; logical and analytical rather than abstract, and a capital critic. He reads character well, and can readily judge the motives of men. He is more definite, direct, and even blunt than bland or persuasive. He drives the matter home in a sledge-hammer style, impressing all with his sincerity, if he does not convince. He will not compromise and dally where principles are involved. He has high business capabilities—would excel in mercantile life, in law, in authorship, art, mechanism, agriculture, or in statesmanship.

John Bright was born in 1811, at Greenbank, near Rochdale, Lancashire, England, and is the son of John Bright, cotton-spinner and manufacturer of that place. He began his career as a temperance lecturer, and still advocates and practices the principles he so zealously propagated in his youth. He is best known, however, in connection with the anti-corn law and general free-trade agitation in England. In the "League" he occupied a place second only to Mr. Cobden. He was first elected to Parliament in 1843. Like Mr. Cobden, he is a great friend of America and American institutions, and is not less honored here than in his own country.

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PICTURES.—A room with pictures and a room without pictures differ about as much as a room with windows and a room without windows. Nothing is more melancholy, particularly to a person who has to pass much time in his room, than bleak walls and nothing on them; for pictures are loop-holes of escape for the soul.

# OUR ANNUAL

OF

## PHRENOLOGY AND PHYSIOGNOMY.

### HINDOO HEADS AND HINDOO CHARACTERS.



Fig. 1.—HIGH CASTE HINDOO.

THE term Hindoo or Hindu is often applied in a loose way to tribes having little if any affinity with the true Aryan or dominant race. The high caste Hindoo is a being of refined and delicate organization, a highly nervous temperament, and beautifully molded features, indicative of gentleness rather than energy; and he is evidently the product of a long existent but decadent civilization. He bears the stamp of its culture, but suffers somewhat from the decrepitude consequent upon its exhaustion. An illustrious example of the great Oriental branch of the Aryan stock, he presents the grand characteristic by which they are distinguished from their Western brethren in considerable force—the predominance of the moral and imaginative over the intellectual nature, and manifests this more especially in the magnificent development of his Veneration, which makes his whole life a series of religious acts.

The cranium of the true high caste Hindoo is small but beautifully formed and fine in texture, and indicates an organization allied to the noblest races of Europe. Figs. 2, 3, 4, and 5 are accurate views of a genuine high caste Hindoo skull in our collection. It is a fair specimen in every way, showing the prominent traits of the race in excellent relief. It is small, fine-grained, and symmetrical.

**Fig. 1** represents an old Hindoo of the Brahmin class, with a lofty coronal region and a mild and reverential expression of countenance.

Very different from the true high caste Hindoo (fig. 1) are such filthy fanatics as fig. 6. Low, gross, groveling, ignorant, superstitious, and yet



Fig. 2.



Fig. 3.

religious—for even he has large Veneration—they are but little above the brute, save in capacity for culture, and are only bigots and impostors. Still, they are human beings, capable, like others, of almost illimitable improvement and development. It must be the work of long duration to lift them up to the level of our best estate.

According to the belief of the more ignorant Hindoos, however, these Fakirs are the very holiest characters, who can not do anything wrong, and are therefore worshiped by the people. They spend their time traveling from city to city, and in the guise of sanctity really do great harm wherever they go. They carry a bag, in which they place the money and



Fig. 4.

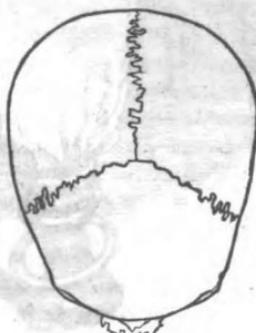


Fig. 5.

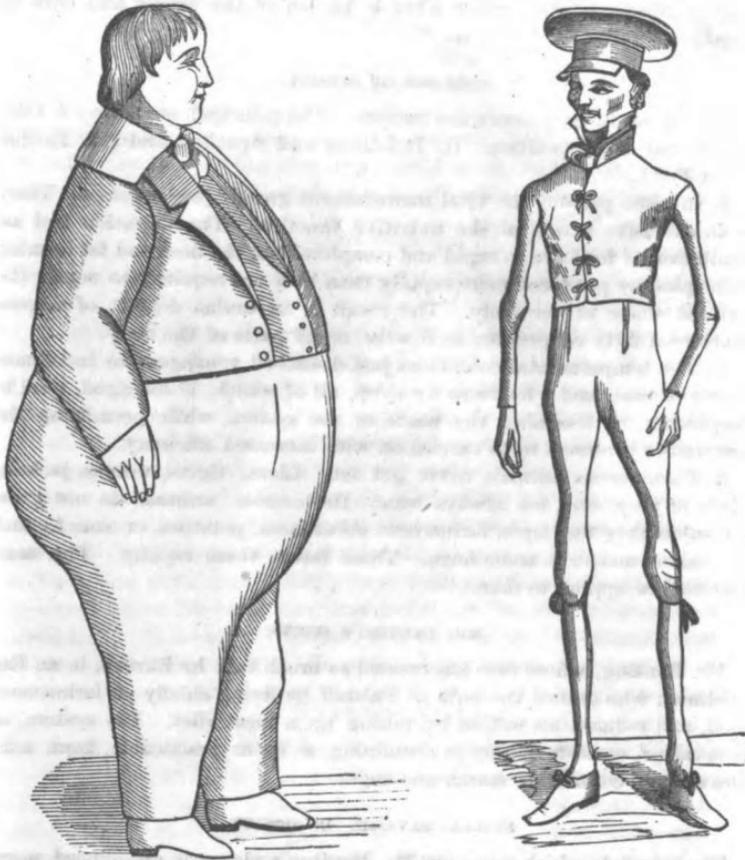
food collected from their deluded admirers. They are really great knaves, and would not be tolerated in any country where superstition did not sway the multitudes.

As their influence and existence depend upon keeping the masses in ignorance, the Fakirs have been found the most bitter opponents to the progress of civilization and Christianity. Our illustration shows the fantastic dress and appearance of one of these impostors, and it is difficult for us to conceive how such repulsive barbarians can secure the regard and



Fig. 6.—A HINDOO FAKIR.

confidence which are accorded to them. Clothed in a coarse hempen cloth tied about them, they wear their hair in a long, shaggy, matted state, with half-whitened faces and foreheads covered with large Brahminical marks made with dirt taken out of filthy cowsheds. Christianity and enlightenment appear to be forcing their way gradually, through missionaries, into India, and in a few years these Fakirs will lose their power and be remembered among the North American Indian medicine-men as relics of the past.



DANIEL LAMBERT.\*

CALVIN EDSON.†

### ABOUT FAT FOLKS AND LEAN FOLKS.

Let me have men about me that are fat,  
Sleek-headed men, and such as sleep o' nights;  
Yond' Cassius has a lean and hungry look;  
He thinks too much; such men are dangerous.—*Shakespeare.*

**WE** Americans are not a fat people. As a general rule, we have reason to be more interested in learning how to gain flesh than how to lose it; nevertheless there are corpulent people even among us, and some

\* One of the most corpulent persons ever known was Mr. Daniel Lambert, of Leicestershire, England, who weighed five hundred and twenty-eight pounds.

† Dr. Calvin Edson, who was exhibited as the "Living Skeleton," weighed only forty-five pounds at the time of his death, which took place in 1833. Dissection showed that the thoracic duct, which conveys the nutriment of the food into the blood, was constricted.

may be desirous of learning what is known of the causes and cure of obesity as well as of leanness.

CAUSES OF OBESITY.

The causes of corpulence are various. The principal ones are : I. Constitutional Predisposition ; II. Indolence and Apathy ; and III. Farinaceous Food.

1. In some persons the vital temperament greatly predominates. There is an excessive action of the nutritive function. The digestion and assimilation of food are so rapid and complete that the flesh and fat forming principles are produced more rapidly than they are required to repair the natural waste of the body. The result is an undue deposit of adipose matter—a fatty congestion, as it were, of all parts of the body.

2. The temperamental conditions just described predispose to indolence, a love of ease, and a fondness for sleep, all of which, if indulged, tend to corpulency by lessening the waste of the system, while permitting the restorative processes to be carried on with increased efficiency.

3. Carnivorous animals never get fat. Lions, tigers, wolves, jackals, birds of prey, etc., are always lean. Herbivorous animals do not grow fat unless they feed upon farinaceous substances, potatoes, or starchy and saccharine matter in some form. These fatten them rapidly. The same dietetic law applies to man.

MR. BANTING'S SYSTEM

Mr. Banting, whose case has created so much talk in Europe, is an Englishman who gained the bulk of Falstaff by living chiefly on farinaceous food, and reduced his weight by taking up a meat diet. His system, as it is called, consists merely in abstaining, so far as practicable, from articles of food containing starch and sugar.

BRILLAT-SAVARIN ON OBESITY.

The principle which underlies Mr. Banting's plan was announced more than forty years ago by M. Brillat-Savarin, author of *Physiologie du Gout*, in which work it may be found clearly set forth and practically applied. He says :

"The anti-corpulency system is plainly indicated by the most common and the most active cause of corpulency ; and, as it has been proved beyond a doubt that fatty substances are formed of farinaceous food in men as well as in animals, and, as regards the latter, we positively fatten them up for commercial purposes, we may come to the deduction, as an unchallengeable fact, that a more or less strict abstinence from all farinaceous food will tend to diminish corpulency." He adds in another place : "Avoid beer like the plague ; eat radishes, artichokes, celery ; eat veal and chicken in preference to beef and mutton ; sleep moderately ; and take plenty of exercise on foot or on horseback."

We would give more prominence to exercise, and make it include the mind as well as the body. We should insist that the patient, no matter how wealthy, should have some regular business which would give full

employment to the mind and constant exercise to the body. This, persevered in, would have a tendency to increase the mental and locomotive systems, to correspondingly depress the too great activity of the vital functions, and thus to produce a radical modification of the temperament.

A diet composed largely of meat will not do for all persons, and may prove very dangerous to some in hot weather. The corpulent who are disposed to try Mr. Banting's system should make the change from their ordinary diet gradual, and watch carefully the symptoms produced.

#### CAUSES OF LEANNESS.

The causes of extreme leanness may be arranged under three general heads : I. A Constitutional Predisposition ; II. Diseased conditions affecting Digestion and Assimilation ; and III. A deficiency of the proper kind of food.

1. A large predominance of the nervous and mechanical or locomotive systems of the body over the vital predisposes to leanness, by causing so great an activity, physical and mental, as to use up the materials of growth as fast or faster than they are supplied.

2. But a majority of those who are remarkably thin have become so through actual disease. Their nutritive system is disordered or weak—in other words, they are in some form and degree dyspeptic.

3. The third cause need hardly have been mentioned in this land of abundance, where the poorest seldom suffer for the lack of a sufficiency of good food. There may, however, be a bad choice of food, and a consequent failure to make the best of one's circumstances.

#### BRILLAT-SAVARIN ON LEANNESS.

The learned author of *Physiologie du Goût* having asserted that leanness is no disadvantage to men, directs all his attention to the fair sex, with whom, he says, "beauty is more than life, and beauty consists especially in the rounded limb and the graceful curve." There is no reason, he adds, why a woman who has a good stomach should not be fattened as well as a fowl. He recommends fresh bread, soups, rice, fresh eggs, biscuits, macaroni, sweet pastry, farinaceous preparations generally that contain eggs and sugar, beef, mutton, fish, chocolate, and *café au lait* (coffee with plenty of milk). He adds :

"Avoid acids; except salad, which gladdens the heart. Eat sugar with your fruit, if it admits of it. Do not take baths too cold; breathe the fresh air of the country as often as you can; eat plenty of grapes when in season; do not fatigue yourself; and go to bed early. *Everything that eats can be fattened, provided the food is well and suitably chosen.*"

This is very true and excellent, so far as it goes, but we may add :

1. If you are sick—and ten to one you are, if you are very thin—the first thing to be done is to get well; then you may grow fat at your leisure.

2. As imperfect digestion is the principal cause of leanness, you must begin the consideration of your emaciation with the physiological fact, that the quantity and quality of your flesh depend upon the character of your food and digestion. Remember, it is not the quantity eaten, but that

*digested*, which determines your flesh and strength. *Eat less!* Masticate thoroughly, drinking little or nothing by way of helping the food into your stomach.

8. For breakfast, eat coarse bread, cream, and baked sweet apples; for dinner, beef or mutton (not veal or lamb), with coarse bread, potatoes, and all the vegetables of the season; for dessert, use fruit *ad libitum*. If possible, sleep a little after dinner. Let the supper be very light, or omit it altogether, taking the second meal at three o'clock.

4. You must sleep in a pure atmosphere; go to bed as early as nine o'clock, and, rising by six, walk slowly in the open air half an hour or more.

5. Spend the evening in social enjoyment. Happiness with laughter are the best friends of digestion.

6. Live as much as possible in the open air, never forgetting that after the food has been well digested in the stomach, it must mingle with a good supply of oxygen in the lungs before it can be transformed into the tissues of the body.

7. Bathe frequently, that the effete matter in the system may easily escape, and thus afford the best opportunity for the deposition of the new material. Take the Turkish bath, if accessible.

8. Cultivate *repose* and the genial and quieting sentiments of social and domestic life; don't fret, and never be in a hurry. There is time for all the work that is required of us, and, after doing our duty, we may safely leave the rest to Him who "doeth all things well."

9. Lean persons should take especial care to be well clothed, according to the season and climate, keeping the extremities always warm, and the circulation uniform.

#### DIETARIES.

We add dietaries for the two classes of persons of whom we are writing. Judgment must be used in applying them, as well as the preceding rules and remarks, to individual cases.

**WHAT FAT FOLKS MAY EAT AND DRINK.**—Lean beef, veal, and lamb; poultry, game, and fish, except salmon; eggs; dry toast; greens, cabbage, turnips, spinach, lettuce, and the salad plants generally; tea and coffee without sugar or cream.

**WHAT FAT FOLKS SHOULD AVOID.**—Fat or potted meats; bread as far as practicable (except the dry toast); biscuits, rice, arrow-root, sago, tapioca, macaroni, and vermicelli; puddings and pastry of all kinds; custard, cheese, butter, cream, milk, and sugar; potatoes, carrots, parsneps, and beets; all sweet fruits; cocoa, chocolate, beer, and liquors of all kinds.

**WHAT LEAN FOLKS MAY EAT AND DRINK.**—Fresh beef and mutton; poultry and game; fresh fish of all kinds; soups, broth, and beef tea; eggs, butter, cheese, cream, and milk; sweet fruits, jellies, sugar, and honey; bread biscuits (not *hot*, however), custard, rice, tapioca, and other farinaceous substances in puddings and otherwise; potatoes, beans, peas, beets, parsneps, carrots, cauliflowers, asparagus, and sea kale; cocoa, chocolate, tea, coffee, and milk.\*

**WHAT LEAN FOLKS SHOULD AVOID.**—Salted meats of all kinds; salted fish; pickles, lemons, salads, and vinegar; acid drinks; very sour fruits.

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\* This dietary presupposes unimpaired digestive powers. Individuals taking it as a general guide must omit such articles as they find their stomachs incapable of digesting, or as in any way disagree with them.

## IMMORTALITY—SCIENTIFIC PROOFS.

### INDESTRUCTIBILITY OF FORCES.

I. It is now a fixed and universally admitted axiom of science, that *forces*, like substances and material elements, are *indestructible*. Scientific men have designated this principle by the phrase, "The conservation of force." It may be illustrated thus: The power operating through the steam-engine is dependent upon the expansion of vapor, and this, again, is referable to heat concentrated under such conditions as to force the vaporising atoms apart. Now that heat was not *created*, but simply *developed*, by combustion, and before combustion commenced it was all contained latent in the fuel; and even before the fuel existed, it was contained in the rays of the sun and the surrounding atmospheric and terrestrial elements. And so after it passes off through the machinery, it is not annihilated, but is reabsorbed in different forms in surrounding elements, diffusing itself to remote distances, and acting upon the aggregate materials that receive it with an aggregate force equal to that exerted in concentration through the steam boiler; and from this diffused state it may again be collected.

### SPIRITUAL FORCE.

If this is true of *physical* force, must it not be correspondingly true of *spiritual* force—the force of affection, thought, and volition? Let the reader conceive, if he can, how *this* force can be lost or annihilated any more than can the physical force generated by, or rather residing in, heat, or any other physical force whatsoever. And this argument might be rendered more emphatic if we had time and space to show, as we think it might be shown, that even all so-called physical force originates, at the ultimate analysis, in spiritual force—in the love, wisdom, and volition of the Divine Mind. We have not yet come to argue the preservation of the soul's identical individuality. Let it simply for the present be borne in mind that no spiritual force can ever be annihilated any more than can a physical force.

### CONSCIOUS NATURE OF THE SOUL.

II. We may advance the argument a step further by considering the conscious nature of the human soul, and its relations to the universe. The universe, as we understand it, is a multitudinous assemblage of cognizable and conceivable objects, governed by cognizable and conceivable laws and principles, and so united and harmonized as to present the character of one grand system. If there is any object or principle in being which, with any *possible* development of the human intellect, is neither cognizable nor conceivable, then that object or principle is and *must forever remain* to us virtually and practically a non-existence. The soul has no relation to it whatever, and never can in the least degree be affected by it, much less can it amalgamate with it so as to destroy or impair its identity.

### THE COGNIZABLE AND THE COGNIZING.

It is a strictly logical statement, therefore, that the universe and the human soul stand toward each other in the relation of cognizable objects

and principles, and cognizing, and what may yet possibly be developed, as cognizing faculties; and in this respect they are the counterparts, correspondents, and *equals* of each other. This accords with the doctrine of the most profound psychic philosophers of all ages, who have regarded the human soul as a "microcosm," or a little universe of itself—meaning by this that the soul contains all *spiritually* that the universe contains *physically*. Now if the human soul is thus the counterpart, correspondent, and *equal* of the universe, it must at least be equally *lasting* with the universe, unless some power superior to its own power of maintaining an existence acts upon it and destroys it by violence. Such power, it may be presumed, only resides with God.

## LAW OF ADAPTATION.

III. It may be safely asserted, as a law of balancing harmonies in the physical and sentient universe, that that for which there is a physical or moral necessity to any creature or being, or that for which any being has a natural hunger, thirst, or aspiration, does somewhere exist. Even in the realm of gross material creations do we see this principle sometimes exemplified; and by observing a deflection of the planet Herschel from its orbit, reaching out into space as though it were hankering for a closer proximity to a remoter and hitherto undiscovered planet, Le Verrier not only confidently announced the existence of that planet, but precisely indicated the point in the heavens where it might be discovered at a given hour and minute; and when the telescope was directed to the specified point at the hour and minute indicated, lo the new world flashed upon the human vision for the first time since its creation!

If in a but partially explored country an animal is discovered whose teeth, stomach, and other organs adapt it to the use of a particular kind of food, it would be safe to conclude that that food, though as yet undiscovered, is produced in the country to which it belongs; and if it could be proved by any physiological investigation that a particular number of years would be required for it to develop and mature its being, and exhaust its constitutional powers to maintain a desirable existence, that period might safely be assigned as the natural duration of its life. Now so perfectly is this law applicable to man in his connection with *this* world, that it is said that even the diseases to which he is subject in particular climates are provided for by vegetable and other remedies which are produced in those climates.

## INSUFFICIENCY OF THIS LIFE.

But let it be marked well, that the *human* soul is so constituted that an *eternity* would be required for it to fully develop and mature its being. The soul of a Bacon, a Kepler, or a Newton feels, in passing out of the body at death, that it has only just *begun* to grow, and that if it only may be continued in being it may go on learning more and more to all eternity, without reaching the limits of its powers or fathoming the last mysteries of God and his creation.

## OUR ASPIRATIONS.

Moreover, for this immortal existence the soul has a desire and aspiration, which are the strongest and most characteristic of all its desires and aspirations. And so far from this being a mere abnormal and unnatural sentimentality, man is expressly provided with phrenological organs through which these desires and aspirations may be manifested to the external world; and it is especially worthy of remark, that the more fully, purely, and beautifully the character is developed, the more fully this aspiration is unfolded, and the more clear and undoubting becomes the faith in its object. Indeed, the normal and most essential food of the soul—the food on which it most thrives, and with which it develops its most Godlike traits, is the belief and contemplation of an immortal existence; and without this food it necessarily remains in a comparatively low, grovelling, and brute-like state. Can it be possible that this law, by which supplies are made to answer constitutional demands, by which food is provided to gratify hunger, by which objects are created to satisfy aspirations, while applying *universally* elsewhere, finds its *only* exception just here, which is the very place where above all others it ought not to fail?

## THE ARGUMENT FROM EFFECT TO CAUSE.

Many phenomena of the soul's powers show that it is not a mere result of the physical organism, but that while acting through the latter as a medium, it is something distinct from and superior to it. Physiologists tell us that the whole material composition of the body changes once in about every seven years, so that at the end of that time not an atom remains in the organism that was in it at the beginning. The impressions of thoughts and experiences, however, have often lain dormant in the soul for forty years, and at the end of that time been revived with all the freshness of their original occurrence, although during the interval the body has totally changed its composition five or six times. Persons have frequently told us that while falling from high eminences, or undergoing the process of drowning, or otherwise in imminent danger of sudden death, they have experienced the instant revival of the memories of even the minutest events that had occurred from their cradle upward, and with all the vividness of present reality. This phenomenon goes far to prove that each thought and experience of the soul is itself immortal, and if this is so, there is an end to all doubts respecting the preservation of the soul's identity, for the thoughts and experiences of each will, of course, forever distinguish it from others.

## THE PHENOMENA OF CLAIRVOYANCE.

We may add to this, that the phenomena of somnambulism and clairvoyance, in which the soul sees without physical eyes, hears without physical ears, and often perceives things and occurrences at vast distances, afford another proof that the soul is an entity by itself, and is not necessarily dependent upon the body for its action, though the latter is its ordinary instrument of communication with the outer world. What for-

bids the supposition, then, that the soul may dwell in a sphere *entirely* outside of the body and the material world, and thus free from all material vicissitudes, changes, and decay?

The extreme probability that this is so, is reduced to a certainty by the numerous manifestations of souls *after* the death of the body, of which the records of all ages and nations furnish abundant testimony. Of facts of this kind we have no room for elaborate details at present; suffice it to say that they are distinctly exemplified in the records of the New Testament, especially in the appearance of Moses and Elias to Jesus on the Mount of Transfiguration, and in the appearance of one of the old prophets to St. John while on the isle of Patmos (Rev. xxii. 8, 9); and there are at this day thousands of intelligent men, not only in this country, but in Europe, who, after the most careful and skeptical investigation, are willing to testify that they have, beyond all doubt, communicated with spirits of the departed. Statements and proofs of these things can be given when required; but for the present, assuming them as true, we ask, If the soul does thus survive the wreck of the body, what other vicissitude may be imagined that would be adequate to destroy it? If it dies not with the body, we presume few will doubt that it lives forever.

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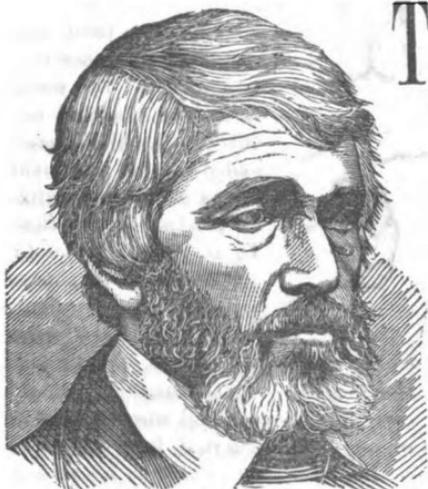
**THE HUMAN FACE AND THE FACE OF A WATCH.**—As the face of a watch presents to the eye signs of the movements going on within, and ceases to tell the hour whenever those movements cease, so the "human face divine" is an index of internal emotions and loses all power to change its expression so soon as the vital powers are withdrawn. Behind the face of the watch is the machinery—which is the watch. Behind the human countenance are the complicated apparatuses of bones, muscles, and nerves which form the human machinery; but behind this machinery there is what the watch has not, a controlling intelligence, which precedes the living organism to which it gives rational activity.

**PHYSIOGNOMY OF THE SENSE OF TASTE.**—That distinguished physician and author, Dr. Wm. Elder, maintains that by careful study and observation we may determine the flavor of anything that a person may be eating by means of the expression which is, as it were, telegraphed from the palate to the lips and other features—an acid giving one expression, a sweet another, and so on. We are not disposed to doubt this statement as the assertion of a human possibility.—*New Physiognomy*.

**DISSIMULATION.**—"May I die if that person is not a cheat," said Titus, talking of the priest Tacitus; "I perceived him, in the performance of his office, sob and cry three times when there was not anything to affect his feelings, and avert his countenance ten times to hide a smile when wretchedness or villainy was mentioned."—*De La Chambre*.

**THE FATHER'S REQUEST.**—An amiable young man's father addressed him at their parting interview—"The whole that I request of you, my son, is to return to me with the same countenance."—*Lowater*.

## THOMAS CARLYLE, THE AUTHOR.



THOMAS CARLYLE.

THE features of Carlyle are a living embodiment of "Sartor Resartus." Of the temperaments, the motive is predominant, and the mental next. His long residence in the British metropolis has evidently failed to inoculate him with any one ingredient of character distinctively English. The canny Scot is everywhere conspicuous. His head and face are peculiar in organization. There are expressions of harshness and softness, firmness and concession, indiscriminately mingled. The greatness of his intellect lies in his large percepts—Individuality, Comparison, and Eventuality.

Criticism and analysis would be his forte. There would be very few honeyed expressions; very little of the spirit of compromise. This face says, *My will—not thine—be done.* Angular himself, he views subjects angularly, and he is nothing more nor less than the character he seems. Among over-jubilant spirits, his presence would serve as a damper, while on the more sober and serious he might beget a feeling of hopeless melancholy.

Thomas Carlyle, an eminent essayist, was born at Middlebie, in Dumfriesshire, Scotland, in 1796, where his father was a farmer. He obtained his education at the University of Edinburgh, and afterward taught mathematics for two years. He then devoted himself to literature, contributing articles of a critical character to the "Edinburgh Encyclopedia" and "London Magazine." The most celebrated of his writings is "Sartor Resartus," a work at once profound, sprightly, rude, brilliant, and humorous. The "French Revolution," published in 1837, is also considered a remarkable work. He has resided since 1830 chiefly at Chelsea, London. He was recently elected President of the University of Edinburgh.

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SUBORDINATION OF CLOTHES.—"Dress is always to be considered as secondary to the person." This is a fundamental maxim in the art of costume, but is often lost sight of, and dress made *obtrusive* at the expense of the individuality of the wearer. A man's vest or cravat must not seem too important a part of him; and a woman should not be wholly lost in her crinoline. If you are not better and more beautiful than your clothes, you are, indeed, a man or a woman of straw.\*

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\* "How to Behave; a Manual of Republican Etiquette." [Price 75 cents.]

HOW TO STUDY PHRENOLOGY.

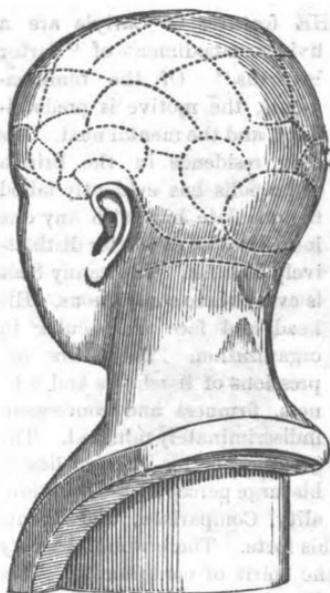


Fig. 1.—BUST.

**N**O master this simple yet complicated science one needs sincerity, observation, memory, and judgment. He wants enough of practical talent to make him literal, and enough of sentiment to enable him to idealize his practical information. To be a good phrenologist one needs to possess artistic taste or talent. He should learn what constitutes a harmonious, well-proportioned head. This image he should carry in his mind, and when a head is in any way distorted from the true model, he should be able by his artistic judgment to know in what respects and wherein it is deficient, and wherein it is excessive. He must be able to see the proper outline and to know by contrast what constitutes its peculiar-

ity. Persons sometimes in manufacturing articles have a pattern. They will mold, model, hammer, or file the material, and occasionally lay on the true pattern. They can then see where it needs taking off, or where putting on. In like manner, one who is studying Phrenology must carry in his mind the artistic, or right form of the head, and then instantaneously he will be able to estimate the eccentricities of the head which is under his hand or eye.

The person should possess a good phrenological bust. This is better than diagrams of the head, because it shows its roundness, while an unshaded diagram projected on a flat surface will not do this. Fig. 2 is a good diagram of a head, and the organs are mapped

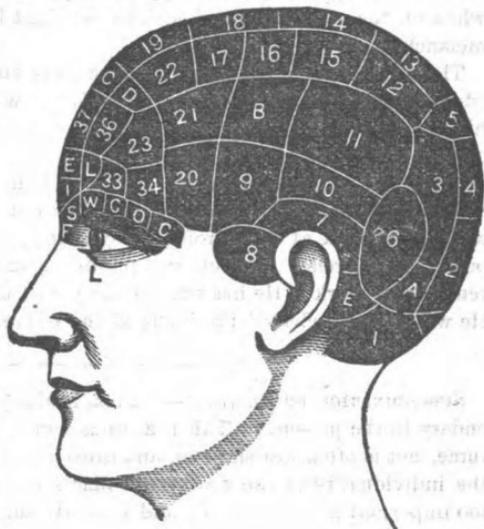


Fig. 2.—DIAGRAM.

out, showing their location and relative dimensions, or the room each occupies on the head. Some heads will have a very much more retreating forehead than this; others will be higher at the crown; others, again, lower at the crown. Some will be short from the ears backward, showing small social organs. One head is broad, another is narrow; one high and thin, another low and broad. If heads were all drawn in outline on the same scale they could be compared one with another, as one diagram can be laid upon another; but the student must learn to carry the diagram in his mind—the pattern, the true outline. The accompanying skull

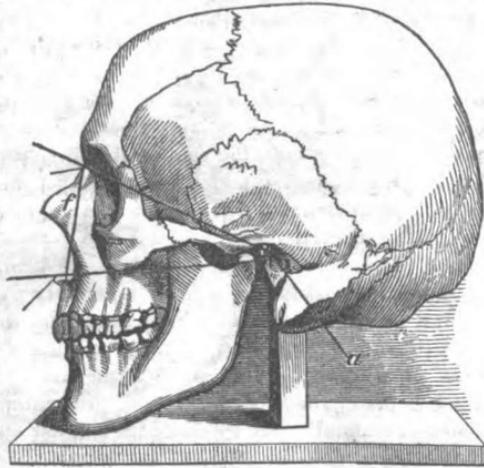


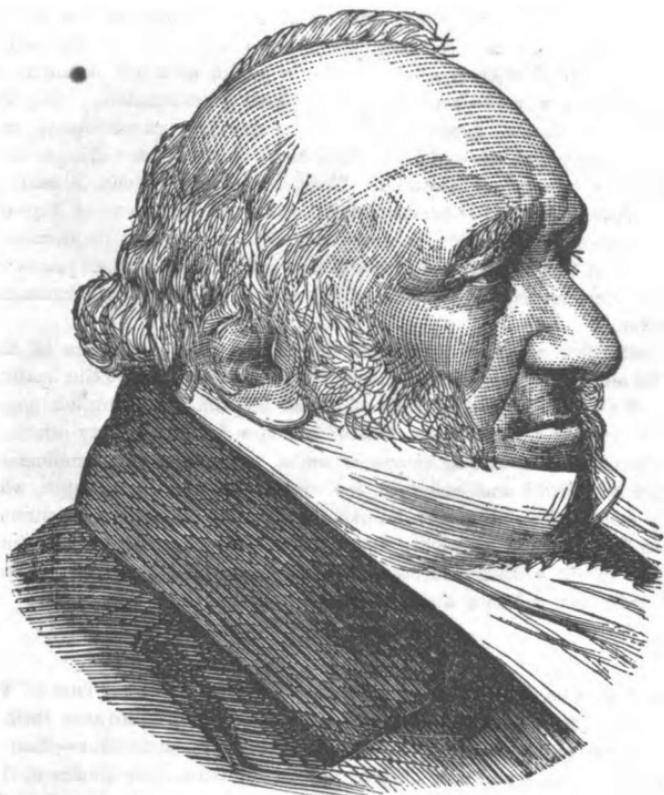
Fig. 3.—THE HUMAN SKULL.

(fig. 3) corresponds very well with the diagram. It is hardly full enough, however, in the center of the forehead, not sufficiently rounded in the top-head; but it would pass for a pretty well-balanced skull.

There are two or three kinds of foreheads; one in which the observing or perceptive organs are large, making a prominent brow; another, in which the upper part of the forehead, the reasoning intellect, is large, giving squareness and boldness to the forehead. Both of these conditions may exist in the same head; then the forehead is full, rounded, and complete in all its parts. The student should learn to understand these discriminations. Occasionally we find a forehead large at the top and small at the base, or large at the base and small at the top, and accordingly the forehead is square and overhanging, or full at the brow and retreating. Sometimes the perceptive organs push forward extremely, making the forehead seem retreating while the reflective organs are large. This was eminently true of Herschell, Dr. Wayland, and others. The student should observe as to the wideness of the head. Some heads are five inches wide; others are six and a half inches wide above the ears. Some heads are narrow at the base and wide in the upper side-head, while others are broad at the bottom and taper up like a pyramid. The broad base gives severity, artfulness, appetite, etc. The upper side-head gives prudence, sentiment, invention, ambition. Sometimes the crown-head looms up, indicating ambition, pride, positiveness, and will-power. Some heads are high at Veneration and Benevolence, organs marked on the diagram 18 and 19, and they may be small at 13 and 14—Self-Esteem and Firmness. In such cases they are gentle, amiable, sympathetic, respectful, and at the same time wanting in dignity and steadfastness. These developments and characteristics are often reversed.

Students generally first aim to find the large and small organs, and they incline to become bumpologists, being guided solely by the surface, the undulations on the periphery of the head. They should begin at the opening of the ear and calculate the distance upward, forward, and backward. They should also measure the width, study the length, and consider how much the head extends in every direction from the center of the brain—the *medulla oblongata*. This part may be ascertained or estimated by drawing an imaginary line through the head from ear to ear, and half way between the ears on this line this central part is situated. Then if the student calculates the distance in every direction from this point, he will estimate correctly the development of the brain in its different parts. Sometimes persons have all parts of the head well developed except the social; then the head is short behind. Sometimes the social predominates and the intellect is apparently weak; then the head is long behind and short in front. Sometimes the moral organs predominate; then the head is high in the central and upper portion and small at the base. The student should observe and thus be able to decide whether the mind is predominantly intellectual, predominantly social, predominantly moral or animal. After becoming familiar with these general outlines of the head, then the study of the relative size of the particular organs will be in order. Those who can not avail themselves of practical teaching in a class by a competent phrenologist, should pursue the course we have mentioned, in acquiring a knowledge of the science; but instruction in a class is far better, for a teacher can give a man in one hour more instruction than an unaided pupil could get in a month of personal effort, and the oral teaching has this advantage, that the student then knows what to accept as true. In making his own observations he is in doubt whether his inferences are correct, and not having at hand a cabinet or museum of illustration to verify his judgment, it takes him a long time to prove the correctness of his observations. Those who contemplate teaching Phrenology should, if possible, avail themselves of thorough instruction in addition to all the private study they can give to the subject. For twenty-five years we have been teaching classes annually; but till within a year or two this teaching has been what might be called popular, rather than professional, more general than specific, more for the citizen than for the practical phrenologist.

Our next annual course will commence on the 7th of January, 1867. The lectures and demonstrations will be numerous, and illustrated by our large collection of skulls, busts, etc., and it is intended to make the instruction very thorough and complete, so that persons, who having read the best text-books and from the bust learned the location of the organs, shall thereafter be able to deliver lectures and delineate character correctly, and be prepared to teach the science on a sound and practical basis. We will send—in a prepaid envelope, if properly addressed—a circular to all who may desire it, setting forth the particular subjects taught in this class, together with time, terms, and conditions. This circular will also name the proper text-books and their prices. Address the publishers at this office



SIR MOSES MONTEFIORE.

### THE JEW—RACIAL PECULIARITIES.

**T**HE Jew stands at the head of the Semitic sub-races. He has a large head, a strong body, and a marked character. Everywhere and in all ages he is the same—the type of stability and permanence—the model of steadfastness. Unconquerably true to his racial proclivities and persistent in everything he undertakes, we may always know just what he will do under given circumstances. He is religious; he is fond of trade; he is thrifty; he is conscientious, in his way, but his ideas of right and wrong are based on the Law of Moses, and his justice does not always admit the modifying influences of mercy. He is apt to be prejudiced and bigoted, stern, exacting, stubborn, irascible, unrelenting, and secretive.

“Careful investigation,” Mr. Brace says, in his “Races of the Old World,” “seems to show two physical types among the Jews: one dark, with black hair and eyes, and the well-known hooked nose; another, with very regular profile and beautiful features, but blonde, with light hair and blue eyes. This latter type is seen a great deal in the East, especially in

Constantinople and Africa; even red hair being often met with. The blonde type is the one from which the traditional representations of the Saviour are made, and is not improbably very ancient among the Jews. The relation of the Jewish type to climate, of which so much is made by Prichard, does not seem to bear the test of closer investigation. (See Dr. Beddoe, *Ethnol. Trans.*, London, 1861.\*) A peculiar physiological fact in regard to this people should be noticed here, that they are able to live and multiply in almost all latitudes. Their increase in Sweden is said to be greater than that of the Christian population; in the towns of Algeria, they are, according to Boudin, the only race able to maintain its numbers, and 'in Cochin China and Aden, the latter one of the hottest places in the world, they succeed in rearing children and in forming permanent communities.'"

Our illustrative portrait represents one of the best specimens of the modern Israelite—an eminent merchant of London and one of the leading members of the Jewish community of Great Britain. An English paper thus speaks of him: "Sir Moses Montefiore, now in his seventy-ninth or eightieth year, has, by a long course of social usefulness and beneficence, done much to uphold and enhance the respectability of his people, who are justly esteemed as inferior to no other class in England in the virtues of private life, in their character for commercial integrity, and in their zeal for the public welfare consistently with their belief in the future destinies of their own religion and race."

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CIVILIZATION AND BEAUTY.—M. Alphonse Esquiros says: "One of the forms in which the improvement effected by civilization manifests itself is variety. In the savage state, the females all resemble each other—that is, have the same form—while in a higher social condition, the shades of difference are innumerable. The uniformity of the women in the state of nature, and their variety under the *régime* of civilization is due, in a great measure, to the fact that the physical laws act upon the first equally and universally, whereas upon the second, their own volitions and the influence of man, in connection with their manner of living, constitute the source of illimitable differences. As the *régime* of castes disappears, and human individuality is more and more clearly manifested, the countenance also becomes individualized."

"The highest order of beauty, and especially of female beauty, is found only among civilized people. The savage may be muscular, lithe, erect in bearing, and even symmetrical in form, but he is always deficient in those elegant details of face and figure which are essential to physical perfection. The finishing touches of the Great Artist seem to have been withheld.†

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\* It has been claimed that the complexion and hair of the Jew vary according to climate, being blonde and light in the northern countries and dark in the southern; but later researches show that the two types above described are found under all climates. Climate *modifies* individuals and nations, but ethnological types are permanent.

† From "Hints Toward Physical Perfection, or the Philosophy of Human Beauty." By D. H. Jacques. Price, \$1 75.

## THE HOTTENTOT OR BUSHMAN.



Fig. 1.

"These people," he says, "are of small stature, and dirty yellow color; their countenance is repulsive—a prominent forehead, small, deeply-seated, and roguish eyes, a much depressed nose, and thick projecting lips are their characteristic features. Their constitution is so much injured by their dissolute habits and the constant smoking of durha, that both old and young look wrinkled and decrepit; nevertheless, they are fond of ornament, and decorate their ears, arms, and legs with beads, iron, copper, or brass rings. The women also stain their faces red, or paint them wholly or in part. Their only clothing, by day or night, is a mantle of sheepskin thrown over their bodies, which they term a kaross. The dwelling of the Bushman is a low hut, or a circular cavity, on the open plain, in which he creeps at night, with his wife and children, and which, though it shelters him from the wind, leaves him exposed to the rain."



Fig. 2.—SKULL OF A BUSHMAN.

There are few skulls belonging to this race in either European or American museums. There are three in the Mortonian Collection, Phila-

delphia, all females; but we have no description of them. Dr. Knox, who has seen the people in their native country, assures us that the face of the Hottentot resembles that of the Kalmuc, excepting in the greater thickness of the lips; and he sets them down as a branch of the Mongolian race. The width of the orbits, their distance from each other, the large size of the occipital foramen, are points in which the Hottentots resemble the northern Asiatics, and even the Esquimaux. The annexed outline represents the cranium of a Bushman, in which, however, the jaw projects more than in other skulls of the same race.

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**NURSING TROUBLES.**—Some people are as careful of their troubles as mothers are of their babes; they cuddle them, and rock them, and hug them, and cry over them, and fly into a passion with you if you try to take them away from them; they want you to fret with them, and to help them believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief in a gold frame hung over the mantle-shelf for everybody to look at. And their grief makes them really selfish; they think more of their dear little grief in the basket and in the cradle than they do of all the world besides; and they say you are hard-hearted if you say "Don't fret." "Ah! you don't understand me—you don't know me—you can't enter into my trials!"

The above is a mirror in which certain persons may see themselves reflected. As though others had not trials! They lack Hope. They give way to foolish fear; are cowardly, without faith and fortitude. They are poor things; will not amount to much. Still, it is our duty to help get them out of the rut, and encourage them to throw off cares.

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**"PLEASANT AND PROFITABLE;"** OR, **"HOW TO DO GOOD AND GET PAID FOR IT."**—We publish at this office nearly a hundred standard works on Phrenology, Physiology, Physiognomy, Phonography, Hydropathy, and the natural sciences generally, all of which are useful, most of which are handsomely illustrated, well printed, and substantially bound. The demand for our publications is great, and the supply limited, because kept by few Booksellers, as we do not furnish our books *on sale*. HUNDREDS OF COPIES might be sold *where they have never yet been introduced*. A good business man, with an ordinary amount of intelligence, industry, and perseverance, ought to make a handsome profit in the sale of these books.

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## A BAD HEAD—ANTOINE PROBST.

ANTOINE PROBST, the murderer of the Deering family, whose name excites a thrill of horror, was born in Germany about the year 1841, came to this country in May, 1868, and had scarcely set his foot on shore at Castle Garden before he was induced by some substitute broker to enlist. He joined the Twelfth New York Cavalry. Military service, however, had no charms for him, except so far as pay and bounty were concerned; he deserted five weeks after his enlistment, and made his way from Washington to Philadelphia. Here, not finding any employment to his liking, he enlisted again, this time in the Forty-first New York Regiment, and with it went to South Carolina. Nine months' service appears to have been sustained this time before he deserted again. His



regiment having been ordered to Washington, he found opportunity to quietly leave it and return to Philadelphia. A third time he enlisted, and became a private in the Fifth Pennsylvania Cavalry, and served until his discharge in the spring of 1865. After that he seems to have done little or nothing besides lounging about, the money obtained by his treacherous military operations probably conducing to his idleness, until his employment by Mr. Deering. The details of that terrible butchery which had rendered Probst infamously notorious are too well known to require reiteration, and in fact they are too revolting to be laid before our readers. The motive of the murderer was the obtaining possession of what money Mr. Deering was supposed to have at home.

Phrenologically considered, the organization of Probst was coarse and low, both in respect to the mental and the physical structure. He was heavily built, with rather too much flesh, inclined to adipose. His head was quite small compared with his body, and the cranial development was altogether preponderant on the side of animality. Hence the intellectual manifestations were slow, dull, and vapid. If any force or sprightliness were exhibited, they were mainly in line of the sensual—eating, drinking, carousing—or in the rougher kinds of manual labor. The forehead was low—the whole moral region lacking in breadth and height, while the basilar organs of the side and back-head were generally large and predominating. The reflectives were larger than the perceptives, and taken in

combination with his dull temperament and large Firmness, Cautiousness, Acquisitiveness, Secretiveness, and fair Constructiveness, served to render him a slow, reticent, cunning, designing person. If he had been endowed with a well-developed top-head, the moral qualities exercising a restraining and regulating influence over his lower nature, there would have been a fair balance, but as it was, the organization was uneven and discordant. The religious feelings and the moral sentiments being weak, the physical and gross propensities were active and controlling. His martial career showed him to be more cowardly than courageous—deficient in integrity and manliness—eager to get gain, and stolid as to the consequences of criminality. That his moral perceptions were blunted is evident from the fact that when the jury gave their verdict of *guilty of murder in the first degree*, he manifested the utmost indifference; and subsequently when his death-warrant was read to him, he heard it with astonishing impassiveness.

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### FORMING SOCIETIES—HOW TO PROCEED.

Persons desiring to form a society for debating, for establishing a library, or for the promotion of Temperance, Phrenology, or for any other object of mutual interest or improvement, will privately, or by public announcement, call a meeting for the purpose. A few leading minds frequently get all the preliminaries adjusted, a constitution, a set of rules, etc.; but it is better to meet without any previous preparation in writing.

The first business is the choice of a chairman, next a secretary. The chairman keeps order, entertains motions, puts questions to vote, and declares the result.

The secretary should be a ready and rapid writer, for it is his duty to keep a complete record of all the doings—not of the speeches, but of the propositions and votes.

A treasurer may or may not be needed at the preliminary meetings. If needed, he may be chosen.

A committee, consisting of an uneven number of persons, may be chosen to draft a constitution and by-laws for the government of the proposed association, to be reported at an adjourned meeting. The adjournment to a particular time continues the officers in their positions, and at the hour appointed the president or chairman takes the chair, calls the meeting to order, and the secretary reads the minutes of the previous meeting, which, if correct, are approved. The chairman then calls for a report of the committee. If they have completed their labors they read their report, and it may be adopted as a whole, or what is more generally and properly practiced, each article or proposition is acted on separately. These may be amended until their original material has been taken out and new matter put in its place. If the committee is prepared to report in part, they can do so, or they can report progress and ask leave to sit again, or they can report in part and ask to be discharged. A constitution always provides for its own amendment, which requires that all

amendments shall be proposed in writing a certain time or number of meetings before the annual meeting, so that the subject may be considered and opinions privately exchanged on the subjects to be discussed. The permanent officers are generally a president, one or more vice-presidents, a treasurer, a secretary, and an executive committee, if needed. A society should at once procure a well-bound book for its records, and it should be the pride and effort of the secretary to keep the records in a way not to disgrace him in mature and ripened age. After the society has been a year in existence it will have learned its original mistakes and its wants, and thereby know what amendments to their constitution and by-laws are needed.

In debate, each member should lay aside boyish trifling, and be as dignified as good manners and a respectful and kindly spirit can make him. In debate, one should never descend to personalities, and never show anger. If all will observe this rule, the president will have little else to do but to conduct the parliamentary forms usual in such cases.

Those who would become good parliamentarians will obtain "Jefferson's Manual;" and they would find the form of a constitution for a debating society in "How to Talk."\*

**MATRIMONIAL MISTAKES.**—While all men and women, not mentally or physically deficient to the extent of deformity or partial idiocy, may be said to be "born to love and be beloved," there are wide differences in the degree and form in which love manifests itself; and in seeking its fruition in marriage, it is of the highest importance that these differences be taken into account and harmonized. Much—everything almost—depends upon adaptation. We often see couples united in marriage where both parties are amiable, and in some degree affectionate, who nevertheless only make each other miserable. Each is capable of loving and making another being happy, but that other does not happen to be the one to which he or she is bound. They are affectionally mis-mated. They do not appreciate or understand each other. Heart does not respond to heart.

In all such cases a *mistake* has been made—a terrible, irremediable mistake—a mistake which a thorough knowledge of Physiology, Phrenology, and Physiognomy would have rendered impossible.†

**DIMPLES.**—The dimple is formed by the muscles which are inserted in the angle of the mouth acting on the plump integument of infancy and youth. It indicates *simple and passive pleasure*, like that experienced by the little child. The same muscular movement relaxes the lips.

\* **HAND-BOOK FOR HOME IMPROVEMENT**; comprising "How to Write," "How to Talk," "How to Behave," and "How to Do Business," in one large volume, \$3 25.

† See "New Physiognomy," Chap. XXIX. ("Love Signs"), for a full exposition of this important subject. [Price \$5.]

## SOMETHING ABOUT HANDWRITING.

**A**S mind fashions mind and directs the physical organization, determining the shape of the head, the contours of the body, the expression of the countenance, the tones and modulations of the voice, the manner of walking, the mode of shaking hands, the gestures—in short, the appearance and movements of the individual generally, including the shape of the fingers and their motions in forming the characters used in writing, it follows that the latter must differ in the handwriting of different persons, and be in some manner and degree signs of character. But while this general proposition simply embodies in a peculiar form the great law of the correspondence between the internal and the external—between character and action—which everybody practically admits, we must bear in mind that every general rule, however, has its exceptions—or, more correctly, there are minor laws which modify the action of all general laws, in some cases practically nullifying them. These minor laws or modifying conditions must be understood and taken into account, or the observer will be liable to fall into many errors. The admission that there are indications of character in chirography does not involve a claim to be able in all cases to discover and read them; and the physiognomist who should set up such a claim, in the present state of our knowledge on this subject, would soon find himself involved in inextricable difficulties.

There are as many styles of handwriting as there are styles of composition or of delivery in speaking—as many as there are individuals, in fact, as no two persons write exactly alike. We may, for the sake of convenience, however, arrange them all in a few well-defined classes.

## THE PLAIN AND LEGIBLE STYLE.

One, like the late lamented President Lincoln, writes in a plain, legible hand, which, though it may not always present the qualities of good writing, is nevertheless traced by a sure, calm, and careful hand, so that he who writes thus cares more for clearness than for erabellishment. It denotes reflective intellect, a firm will, prudence, and a serious, steadfast disposition. We should look to the writer of such a hand for well-directed and profitable labor in any sphere in which he might



Fig. 1.

be placed. He would live for usefulness rather than for show, and if not brilliant or original, will be likely to benefit the world quite as much as many a more aspiring and highly gifted, but less industrious and painstaking person.

## THE ORNATE STYLE.

The opposite of the foregoing is the ornate, a style written with excessive strokes and superfluous ornaments. In teachers of penmanship, and to show what training can do in the cultivation of free and graceful movements, this is well enough. Such writing, when not professional or a mere matter of education or imitation, denotes a full development

of Constructiveness, Form, and Ideality, with less reflective intellect, and a light-hearted, buoyant, enterprising, and adventurous disposition, with more energy than perseverance, and more hopefulness than foresight.

Fig. 2.

#### THE FINE AND REGULAR STYLE.

Large Constructiveness, Form, and Order, with a good degree of Ideality, and a calm, cool, equable temper are favorable to the formation of this style of handwriting; and in a person habitually making use of it, we should look for good sense, industry, self-control, taste, neatness, and a mild, patient, even disposition, with little imagination or originality, and moderate executiveness. We shall seek in vain for perfect examples of this style among really great men. The closest approach to this style among the hundreds of autographs before us is in that of the author of "Proverbial Philosophy," and here, as usual, "style is the man."

Fig. 3.

#### THE LARGE AND BOLD STYLE.

In contrast with the signature of Mr. Tupper we may place that of George Washington, which illustrates the large and bold style of which

Fig. 4.

the noted autograph of John Hancock on the Declaration of Independence is a still more striking example. This style is generally, but not always regular, and legible as well as strong. It indicates a mind more manly, broad, and strong than delicate or penetrating; a spirit firm, resolute, and determined, taking hold, without hesitation and without calculation, and forming many resolutions which are frequently more rash than wise; an independent, daring, courageous, but benevolent, philanthropic, and generous disposition; free without ostentation in prosperity, and patient, spirited, and inflexible in adversity. A person thus characterized is capable of undertaking very difficult, severe, and dangerous enterprises, seldom lacking the necessary power and will to execute them, if there be sufficient talent or genius for their conception.

#### THE IRREGULAR AND UNSIGHTLY STYLE.

In this style the letters are badly shaped, lack completeness, and manifest general disorder. The lines are usually as irregular as the letters and

words, being jumbled together, and seldom keeping the proper horizontal direction. We infer from it a lack of Constructiveness and Order, and a want of har-

Fig. 5.

mony in the action of the various faculties. There must be either abstraction and inattention, or indecision and unsteadiness, and perhaps all of them. There may be talent and energy, but we should expect much ill-directed effort. Mr. Greeley's handwriting combines with many of the characteristics of this style some also which belong to the Angular and Pointed.

THE ANGULAR AND POINTED STYLE.

The characters in this style seem to be formed, as it were, by sudden jerks, and possess more force than grace. It may be more or less regular and beautiful, depending for these qualities upon the greater or less de-

Fig. 6.

velopment of Constructiveness, Order, and Ideality, but it always has definiteness and directness. It indicates talent and energy. The writer may be rough and uncultivated, but he will be found to have great mental vigor and originality, and a strong will. He is likely to be impatient of restraint, independent, self-reliant, courageous, and steadfast.

The signature of General Andrew Jackson is strong and bold as well as angular, and on every stroke may be traced his indomitable will and directness of purpose.

THE SMALL AND CRAMPED STYLE.

In this style the letters appear to have been commenced with hesitation, as if there were doubts in the writer's mind of his ability, through a lack of strength or of resolution, to complete them. It seems to indicate weakness either of body or of mind. The writer of such a hand, except in cases in which it is the result of old age, disease, or, as in the case of our example (Tom Thumb),

Fig. 7.

a dwarfed body, will be found to have large Cautiousness combined with small Hope and little Executiveness. He will be easily disconcerted and discouraged if hindered in the performance of anything, and even fearful in doing that which it has the power to begin.

THE DASHING AND ILLEGIBLE STYLE.

In this kind of writing the words seem to be thrown upon the paper with so much hastiness that the letters are scarcely formed, and indicate an intellect generally well developed, sometimes even illuminated by

genius, but in every case under the control of a lively and fertile imagination. The spirit is turbulent, carried away by the force of an inspiration, often too exuberant, while the hand, striving to keep pace with the thought, finds itself incapable of expressing the ideas and sentiments with

Fig. 8.

corresponding rapidity. The character is often lively, impatient, ambitious, violent, incapable of bearing contradiction, and hot in controversy, and in matters of affection, devotion, charity, and philanthropy it exhibits a like fervor and enthusiasm. It is hardly to be expected that the reader will be able to decipher our illustrative example (fig. 8). It is the autograph of Caleb Lyons, of Lyonsdale.

#### PRACTICAL SUGGESTIONS.

We claim nothing like absolute correctness on every point for the foregoing remarks on the indications of the various kinds of handwriting. We believe that they will be found in the main theoretically sound—in other words, that supposing a person to trace his letters and words freely, untrammelled by educational bias and uncontrolled by a too active organ of Imitation, he will express something of his character in them, and that its indications are as we have stated them. It does not follow that we (and much less the inexperienced reader) can tell every man's character by inspecting his handwriting. There are many incidental conditions, modifying these general rules, which must always be taken into account. For a statement of these, together with further examples and an account of the ancient system of Palmistry, see "New Physiognomy."

**HOW WE CHANGE, AND WHY.**—It must be evident that whatever has power to change the shape of the head and the permanent expression of the face may be capable of modifying, in the same degree, the temperament, and consequently the contours of the body. The cultivation and continual activity of the intellectual faculties have a tendency to diminish the action of the motive and vital systems, and while they impart expression and refinement to the features, render the body more delicate and, within the limits of physical health, more beautiful. Or let a well-educated person of an intellectual organization be deprived of his books and intellectual companionship, thrown into the society of coarse, uneducated people; subjected to rude labor or exercise, to the almost entire exclusion of consecutive thinking; and made to adopt the gross diet which usually accompanies the other conditions we have named, and mark the result. Another set of faculties are now brought into action. The base of the brain expands; the lower features grow broader, the neck thicker, the eyes duller, the mouth coarser, and the face, as a whole, rounder and less expressive. The whole frame shares in the degeneracy. The muscles become thicker, the joints larger, the limbs less graceful, and the body stouter and grosser. If, further, the privation of accustomed mental stimuli shall lead, as it likely is to do, to the undue gratification of alimentiveness, by means of intemperate eating and drinking, an additional measure of grossness both of face and form will be the result.—*Physical Perfection.*

## HOW TO CONDUCT PUBLIC MEETINGS.

In general society, nothing shows good breeding, or the want of it, more than the manner one receives or dismisses friends, or passes the ordeal of introducing persons who are strangers, or being so introduced. In public life the same may be said respecting the conduct of public meetings.

We happened, a few years ago, to attend the annual meeting of the alumni of an academic institution, when one of the members was called to the chair; but he did not know the duties of the position, and everybody present pitied him; and we learn that he has since said he would never again accept such a post; yet the duties were very simple; he had seen them well performed many times, but had not so learned them that he could in the embarrassment incident to bashfulness remember those duties and properly put them in practice. Every young man should observe the usual forms of conducting public meetings, so that if called on to preside or otherwise to take a prominent part in them, he may not be unprepared. Let us suppose a public meeting to be assembled. Some one who had to do with calling the meeting either rises himself or privately invites some one else to do so, calls the meeting to order, and perhaps reads the call or briefly states the object of the meeting, and nominates a person to act as temporary or permanent chairman, and asks the audience to vote upon the nomination. This is put in this manner: "All who are in favor of the election of Mr. A. B. as chairman of this meeting, will please say Aye. Those opposed, No. The Ayes have it. He is chosen. Mr. A. B. will please come forward and take the chair." Or the voting may be done by holding up the right hand. If the meeting is one of great importance, and the result of much preparation, some gentlemen are invited to conduct the president to the chair. If he be a man fond of speaking, or if the occasion warrant it, the chosen chairman makes a short, clear, strong speech, setting forth the purposes of the meeting, and urging prompt and efficient action. Such a chairman is a man of mark and influence generally, and his views, prepared beforehand, are supposed to embody the best public sentiment on the subject to be acted on. His speech gives tone to the meeting, and if he is cordially received and his speech warmly applauded, half the work is done. He then calls for the nomination of a secretary, who is chosen; also a treasurer, if any funds are to be raised and used, and as many vice-presidents as may be desired—for instance, one from each county or ward, or, as is generally the case, a long array of respectable names, sometimes fifty, with a view to enlist the men in the cause by the compliment, and also to give to the doings of the meeting strength and respectability. The officers being chosen, the chairman calls for business. Somebody, of course, has business cut and dried; or if it be an impromptu assemblage, somebody is full enough of the subject to bring forward propositions or offer resolutions, and on these the discussion commences. The duty of the chairman is to maintain order; to allow but one person to have the floor at a time, and to put all proper motions in the order in which they are proposed, and declare the result. It is the duty of speakers to address the Chair—to com-

mence by saying, "Mr. Chairman," or "Mr. President." The chairman, on recognizing the speaker, calls his name, and he has the floor. He then proceeds with his speech, avoiding personalities, always addressing the chairman, not other persons in the audience. If one wishes to interrupt, he rises and says, "I rise to a point of order" or of "privilege." The speaker will stop and wait for the chairman to decide the matter. The chairman sometimes asks the speaker if he will give way for a question or an explanation. If he consent, the person interrupting explains to the chairman his point, or says, "I desire to ask the gentleman" so and so, and takes his seat. The man who has the floor replies to the question or objection, or declines to be, at that time, thrown from the line of his argument, and perhaps promises to reply to the point raised before he concludes. So soon as he resumes his seat, those who wish to get the floor, to follow in the same strain, or controvert or oppose, call out, "Mr. Chairman," or "Mr. President," or (in a legislative assembly) "Mr. Speaker!" The presiding officer professes to hear the first one up, and assigns the floor to him by repeating his name or saying, "The gentleman from Iowa," or "The senator from Massachusetts," or if in a State Legislature, "The senator from the fourteenth district."

When no further discussion is offered, the chairman says, "Gentlemen, are you ready for the question?" He then states the question clearly, or reads the resolution, or has it read by the secretary, when he puts the question. If it be carried, he says, "The Ayes appear to have it." If it be not questioned, he then says, "The Ayes have it." If questioned, the Chair calls for another vote. If this be disputed, he orders a division of the house, and the Ayes are invited to rise and stand till counted; then the Nays, which decides the matter. A motion may be made, and if it be seconded it is before the house, and must be disposed of unless withdrawn by the mover by general consent. Amendments may be offered, and amendments to amendments, and these must be acted on separately; and when all the amendments are disposed of, the question recurs on the main proposition, which may fall, though all the amendments were passed.

A motion to adjourn takes precedence of anything else except a speech being made. If one who is speaking gives way for a motion to adjourn, he has the floor, when the meeting reassembles, and holds it so long as he speaks in order. If out of order, he may be required to return to order or to sit down.

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## AUTHOR OF THE "OLD ARM-CHAIR."

**E**LIZA COOK, well known as a metrical and prose writer, author of "The Old Arm-Chair," was born in London about the year 1818. At the age of fifteen she lost her mother, a woman of culture and refinement, much above her social condition. Her own disposition and tastes being of an elevated character, she thereafter found little in her domestic associations in sympathy with those feelings. Actuated by the desire to emancipate herself from the uncongenial circumstances by which she was surrounded, she attempted the expression of her feelings in poetry, and was successful, meeting with a cordial reception. Subsequently she became the editress of "Eliza Cook's Journal," a weekly publication, and achieved fortune and reputation with her vigorous pen. She now contributes both in prose and verse to several British periodicals.



In Eliza Cook we have a happy illustration of a full vital temperament associated with authorship, which is quite in contravention of the generally received idea of "spare and lean writers." She is, however, truly English. The head is evidently much larger than the average of woman, especially in the regions of Ideality, Sublimity, and Mirthfulness. She should be known for imagination and sprightliness conjoined with a strong vein of the mirthful and humorous. The emotional and reflective organs predominate over the perceptive and merely passional; still, the base-of-brain is large enough to render her hold on life and society tenacious. Hope is also strong, which renders life attractive in its many phases. Buoyancy, elasticity, and exhilaration should be characteristics of her disposition, and impart their inspiration to her pen. That is a jovial, jolly, happy face, almost rollicking. Good-humor and good health are clearly expressed in this full-formed English woman.

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BEAUTY, or, rather, perfection of form, is the *harmony of development* produced by the hidden operations of that incomprehensible agent of Life which men denominate the vital power. There is that, even in mere physical beauty, which exercises an irresistible sway over the hearts and minds of men. The mighty and proud bow down before its influence; its charms are alike powerful for good and evil; and it is symbolical of that purity which we conceive of as pertaining to the angels—a thing of joy, the blessing of God.—*Notes on Beauty, Vigor, and Development.*

## REV. JAMES MARTINEAU, THE UNITARIAN.

JAMES MARTINEAU, an English Unitarian clergyman and author of good repute, was born in Norwich, England, in 1805. Aiming at the ministry, he studied for that purpose in the Unitarian College at York, and subsequently was settled in Dublin and in Liverpool. In 1853 he was called to



the chair of moral and metaphysical philosophy in Manchester New College, London, and in 1858 to the joint pastorate with Rev. John J. Taylor, of the Unitarian church in Little Portland Street. He is the leading representative of Unitarianism in England, and is said to be a most acute thinker. He has published several volumes of lectures and sermons, some of which have been republished in America. He is a brother of the well-known English authoress Harriet Martineau.

Calm and dispassionate, clear and acute in perception, and critical in taste and judgment, Mr. Martineau is an excellent specimen of the English essayist. He is not lacking in decision or dignity, either of manner or expression. The fullness of the eye-sac evinces lingual talent and facility in the expression of thought. His mental susceptibility is certainly much above the average—see how very large the perceptive faculties!—while the feelings are not less strongly marked. The prominent nose and chin display a nature far from weakness or indifferent to the enjoyments of social and domestic life, and the whole expression and constitution show nervous life and a keen appreciation of whatever circumstances may impress upon the mind or heart. There are powerful under-currents here.

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**AVERAGE OF CHILDREN.**—Two children a-piece is the average of mortal mothers at the present moment—so says the great authority Dr. Farr, in the English *Pall Mall Gazette*, adding also that there are, in England and Wales alone, more than one million of childless families. (A-las the unmatriculated milk! “for,” says the aforesaid *Gazette*, “it is growing daily more difficult to become a wife [in England], and curiously daily more difficult to become a mother!”) But it is recorded as an unaccountable statistic, by the scientific journals, that *eggs*, of any and every kind, do not hatch well near railroads much used. [Which, being interpreted, means, that mental excitement, high-living, fashionable dissipation, etc., are as unfavorable to maternity as they are to health and long life.]

## DR. PUSEY, THE "HIGH-CHURCHMAN."

EDWARD B. PUSEY, D.D., was born in England in the year 1809. Being intended for the Church, he was educated at Christ Church and Oriel Colleges, Oxford, and in 1822 was ordained in the Episcopal Church. He is distinguished as a writer on doctrinal subjects, but especially for his advocacy and leadership in the movement for the union of the Roman Catholic and Episcopal Churches, which was inaugurated by him in conjunction with Dr. Newman in 1833. The followers of his doctrines of faith and practice in religious matters are known as "Puseyites," of whom there are now a large number in England. The most prominent work from the pen of Dr. Pusey, the subject of thirty years' careful consideration, is "A Commentary on the Minor Prophets," which is yet incomplete. This is a superior mental temperament; indeed, it is one of the finest. Acuteness of mental perception and talent for minute logical discrimination must be credited to the owner of such an organization. The head is remarkably high and long on top; the moral organs are all very large, especially Benevolence, Veneration, Spirituality, and Conscientiousness. Self-Esteem and Firmness are not wanting, but serve to render more active and unswerving the operations of the former, while the base of the brain is small. See how narrow between the ears, and how short the head back of the ears! The expression of the face is altogether one of profound meekness and humility, with a vein of asceticism. The social region, however, is not very strongly marked, and is entirely subordinate to the spiritual and intellectual. Gentleness and cordiality would be shown to all, the spirit of the religious predominating over mere ties of blood and kinship. With this portrait before us we can not wonder at the religious tendencies of the original, but can see very plainly the spectacles—phrenological organs—through which he looks at subjects. Would he not "split hairs?" Celibacy would be no great cross to such a mind. It will be a long time before mankind will come to resemble, very closely, one so exquisite and so exalted. It is a singularly-formed head.



BLUSHING.—The sudden flushing of the face in blushing belongs to expression, and is a sign of *sensibility*. "This suffusion," Sir Charles Bell says, "serves no purpose in the economy, while we must acknowledge the interest which it excites as an indication of mind. It adds perfection to the features of beauty. In this respect the fair races have an advantage over the dark ones. A blush can not be seen in the African or the Indian

## FROUDE, THE HISTORIAN.

JAMES ANTHONY FROUDE, an English historian, was born in Totness, Devonshire, in 1818. He pursued a course of collegiate training in Oriel College, Oxford, and then studied for the Church; was ordained a deacon in 1845, but soon afterward abandoned theology for literature. His



"History of England," so far as published, is distinguished for the boldness and originality of the author's views on important events, especially for his attempted vindication of Henry VIII. Besides this history he has written on various subjects, mainly for the leading periodicals of England. He occupies the foremost position among British historical writers of the present day. The expression is not unlike that of the philosophical Herbert Spencer. There is, however, more of the practical and matter-of-fact in this mental make-up.

The direct look and the close lips indicate purpose. If he be opinionated, his whole physiognomy warrants our inference of that purport. He would be known, as a writer, for boldness and clearness of statement and for originality of conception. Caution and Secretiveness are not sufficiently potential to render him very guarded, though correct in the choice of expression; while Self-Esteem, Combativeness, and Destructiveness are strong enough to render him earnest and outspoken and disinclined to evade. This is an almost purely mental temperament, and the organization is every way adapted to the subject's chosen pursuit—literature.

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## THIERS, THE FRENCH STATESMAN.

LOUIS ADOLPHE THIERS, the distinguished French statesman and historian, was born in Marseilles, April 16, 1797. He was the son of a poor workman, but discovering considerable talent, was enabled through some influential relations to obtain a thorough education. He studied law at Aix, but did not follow that profession, preferring the study of history and philosophy. At the age of twenty-four he became known as a first-class journalist, contributing extensively to the leading newspapers and periodicals of the day. The history of the French Revolution, undertaken in connection with Felix Bodin, was completed by him alone in 1827, and attained great popularity. Previous to the accession of Louis Napoleon, Thiers occupied important posts in the government—at one time the premiership of France, and exercised a widespread political influence. After Napoleon III. was proclaimed emperor, Thiers withdrew from active politics and resumed his literary pursuits, which he still industriously prosecutes.



Thiers possesses a head much above the average size; indeed, it is very large for a Frenchman, and being broad and high, gives him character for energy, executiveness, and moral inflexibility. There is more of the Saxon than of the Celt here, so far as the general appearance is concerned. See how snug, compact, and solid the organization! There is solid material here. He should be known for that spirit of decision which can best be defined as sturdy positiveness. The sprightliness and versatility of the true Frank do not enter very largely into his composition. Large Constructiveness, Acquisitiveness, Secretiveness, and Caution combine to make him politic, shrewd, guarded, and economical. The forehead is ample, manifesting ability as a reasoner, and breadth of mind sufficient to comprehend large interests. He would rarely lose his own individuality or compromise his special views; in fact, as already hinted above, the tendency is toward distant dignity, if not dogmatism. He would "have his own way," at any cost, and be usually in the right.

CULTIVATE the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—physical, intellectual, social, and spiritual—that the complete man can be formed.—*Illustrated Phrenological Journal*.

## JOHN RUSKIN, THE ART-WRITER.

JOHN RUSKIN, distinguished as a writer on esthetics, was born in London, in February, 1819. He was graduated from Christ Church College, Oxford, in 1842, and immediately thereafter devoted himself to the study of Art. His own productions as a painter are not remarkable ;



but as an Art critic and an elaborate writer on painting and architecture he ranks foremost. He has written considerably on other subjects with marked success. He is still engaged in the study of Art, and gives much of his time, in a friendly way, to instructing others in its various branches.

This portrait exhibits an excellent temperamental balance, and an organization of a superior type. Softness and mellowness of soul are eminently his, combined with an acute sensibility

to the esthetical and emotional. The earnest eyes show depth of feeling and facility in the expression of sentiment. Perception is more marked than reflection. The organs of Form, Size, Weight, and Individuality are especially large and influential, greatly aiding their owner in the prosecution of his chosen profession, that of Art criticism. The full lips and ample chin indicate a warmly social disposition, and the whole expression is that of conscious joyousness and serene happiness. He could hardly be severe or persistently stern. Good health, an elevating vocation, and a steady flow of genial feeling, in all probability, render his life one of spiritual sunshine and exhilaration. If plain-looking, he has an exquisite sense of the beautiful and the perfect. There is nothing coarse or gross in this organization. Hair, skin, bone, nerve, and fiber are all of the finest texture, and his mind is in keeping with the brain-material through which it acts. Ruskin is original, and is open, frank, and free.

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A SINGULAR BEQUEST.—Doctor W. Byrd Powell, who died in Covington, Kentucky, a few months ago, bequeathed his head to F. H. Kinzie, of Cincinnati, to be used for scientific purposes ; in accordance with this, a surgeon cut off the Doctor's head, and it is now in the possession of that person.—*Exchange*.

Dr. Spurzheim willed his head to a phrenological society. Dr. Warren, of Boston, gave his body to the Medical College, of which he was president so many years. If it be right for one, why not for another? The only objection we can see is the fact, that it is not according to custom. Some burn, some embalm, and others bury, the dead.

## REV. CHARLES KINGSLEY.

CHARLES KINGSLEY, a clergyman, novelist, and poet, was born in Holne, Devonshire, England, June 17th, 1819. His education was superior; at the University in Cambridge he exhibited unusual intellectual ability. After a few months' study of the law he entered the Church. His ministry has been characterized mainly by earnest efforts in introducing Christianity into the every-day life of the people, especially the working classes. He belongs actively to that movement fostered by that portion of the established church in England called the "Broad Church Party." He is known widely as an author, having published a large number of books consisting of sermons, novels, poems, essays, etc., which are especially distinguished by their humanitarian spirit.



The mental temperament much in excess and an organization of the finest temper conspire to make Charles Kingsley one of the most brilliant of authors. His intellectual faculties appear to be on the strain; the countenance wears an expression of such great sensibility and intense susceptibility that it is almost painful. How wide the head at the top! How large in Ideality, Mirthfulness, and Constructiveness! Comparison is also greatly developed, and the organs of the top-head generally are large, especially Benevolence. Approbateness, Firmness, and Caution are influential, and have their physiognomical marks well indicated. Language is large, and with a temperament so free and susceptible, an imagination so creative, he should be fluent as a speaker and copious as a writer. There is kindness, justice, hope, faith, and devotion, combined with an enlightened intellect, which *must* make itself known and felt. We would admonish this great mind to "slow up" and "cool off," lest at an unlooked-for moment it suddenly succumb to the abnormal strain and break down irreparably.

MEMORY.—The great philosopher Dr. Watts, treating of "Memory," in his celebrated work on the "Improvement of the Mind," has the following passage which is strongly like the reasonings of Phrenology: "It is most probable that those very *fibers, pores, or traces of the brain* which assist at the first idea or perception of any object, are the same which assist also at the recollection of it; and then it will follow that the memory has no special part of the brain devoted to its own service, but uses all those parts in general which subserve our sensation as well as our thinking and reasoning powers."

## A CHARTERED INSTITUTION.

THE following Charter was obtained from the legislature of the State of New York at its session of 1866. We regard it as the legal foundation of an institution that shall last in its beneficent influences, if not in its name, for a thousand generations. The thought is really inspiring, that one is able to begin a work that shall never stop; can set in motion agencies whose effects shall augment in goodness and grandeur as the ages roll onward. It should be so; it is so with every good work. In an organized association based on truth, with man for its subject of study, who can measure the extent of its power to bless mankind, who appreciate the might of its mission? Now we are prepared to begin the work of consolidating our life-labor into an institution which shall not become, like man, weak with age.

## CHARTER.

*An Act to incorporate the AMERICAN CRANIOLOGICAL MUSEUM.*

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

*Section I.*—Amos Dean, Esq., Horace Greeley, Samuel Osgood, D.D., A. Oakey Hall, Esq., Russel T. Trall, M.D., Henry Dexter, Samuel R. Wells, Edward P. Fowler, M.D., Nelson Sizer, Lester A. Roberts, and their associates, are hereby constituted a body corporate by the name of the AMERICAN CRANIOLOGICAL MUSEUM, for the purpose of promoting instruction in all departments of learning connected therewith; and for collecting and preserving Crania, Casts, Busts, and other representations of the different Races, Tribes, and Families of men.

*Section II.*—The said Corporation may hold real and personal estate to the amount of One Hundred Thousand Dollars; and the funds and properties thereof shall not be used for any other purposes than those declared in the first Section of this Act.

*Section III.*—The said Henry Dexter, Samuel R. Wells, Edward P. Fowler, M.D., Nelson Sizer, and Lester A. Roberts are hereby appointed Trustees of said incorporation, with power to fill vacancies in the Board. No less than three Trustees shall constitute a quorum for the transaction of business.

*Section IV.*—It shall be lawful for the Board of Trustees to appoint Lecturers, and such other instructors as they may deem necessary and advisable, subject to removal when found expedient and necessary, by a vote of two thirds of the members constituting said Board. But no such appointment shall be made until the applicant shall have passed a satisfactory personal examination before the Board.

*Section V.*—The Society shall keep for free public exhibition at all proper times such collection of Skulls, Busts, Casts, Paintings, and other things connected therewith, as they may obtain. They shall give, by a competent person or persons, a course of not less than six free lectures in each and every year; and shall have annually a class for instruction in Practical Phrenology, to which shall be admitted, gratuitously, at least one student from each public school in the city of New York.

*Section VI.*—The Corporation shall possess the powers and be subject to the provisions of Chapter Eighteen of Part One of the Revised Statutes, so far as applicable.

*Section VII.*—This Act shall take effect immediately.

Our annual private class in practical Phrenology, especially for those desiring to follow the science as a profession will commence on the 7th of January, 1867. Circulars will be sent on prepaid application.

**ACTION—EXERCISE.**—We can not stretch out an arm or a foot, or walk, or run, or leap, without freshening the life-currents of the system; sending new flashes of electric warmth along the nerves and muscles; and scattering a cloud of those blue and black devils that buzz around the ears of poor sedentary students, stayers at home, and women imprisoned in nurseries and amid their household cares.—*North American Review.*

## SIGNIFICANCE OF SHAKING HANDS.

There is a significance in the different modes of shaking hands which indicates, so far as a single act can do, the character of the person. The reader who has observed may recall the peculiarities of different persons with whom he has shaken hands, and thus note how characteristic was this simple act.

How much do we learn of a man or a woman by the shake of the hand? Who would expect to get a handsome donation—or a donation at all—from one who puts out two fingers to be shaken, and keeps the others bent, as upon an “itching palm?” (Fig. 6.) The hand coldly held out to be shaken, and drawn away again as soon as it decently may be, indicates a cold, if not a selfish and heartless character; while the hand which seeks yours and unwillingly relinquishes its warm, hearty clasp, belongs to a person with a genial disposition and a ready sympathy with his fellow-men.

In a momentary squeeze of the hand how much of the heart often oozes through the fingers! Who, that ever experienced it, has ever forgotten the feeling conveyed by the eloquent pressure of the hand of a dying friend, when the tongue has ceased to speak!

A right hearty grasp of the hand (fig. 1) indicates warmth, ardor, executiveness, and strength of character; while a soft, lax touch, without the grasp (fig. 2), indicates the opposite characteristics. In the grasp of persons with large-hearted, generous minds, there is a kind of “whole-soul” expression, most refreshing and acceptable to kindred spirits.



Fig. 1.

But when Miss Weakness presents you with a few cold, clammy, lifeless fingers (fig. 4) for you to shake, you will naturally think of a hospital, an infirmary, or the tomb. There are foolish persons who think it pretty to have soft, wet, cold hands, when the fact is, it is only an evidence that they are sick; or that, inasmuch as the circulation of the blood is partial and feeble, they are not well; and unless they bring about a change, and induce warm hands and warm feet, by the necessary bodily exercises, they are on the road to the grave; cold hands, cold feet, and a hot head are indications of anything but health.



Fig. 2.

Action is life; inaction is death. Life, in the human body, is warm. Death is cold. Vigorous bodily action causes the blood to circulate throughout every part of the body. The want of action causes it, so to speak, to stand still. The blood goes most freely to those parts of the body or brain most exercised. If we swing the sledge-hammer, like the blacksmith, or climb the ropes, like the sailor, we get large and strong arms and hands. If we row a boat or swing a scythe, it is the same. But if we use the brain chiefly to the exclusion of the muscles, we



Fig. 3.

may have more active minds but weaker bodies. The better condition in which the entire being—body and brain—is symmetrically developed, requires the harmonious exercise of all the parts, in which case there will be a happy equilibrium, with no excess, no deficiency—no hot headache, no cold feet. Headache is usually caused by a foul stomach, or a pressure of blood on the brain; cold feet by a limited circulation of blood in those extremities which active exercise in the open air would correct.

There is an old adage which says: "Keep the feet warm and the head cool," which was, no doubt, intended to counteract a tendency the other way. Certain it is that those who suffer with hot heads usually have cold feet and hands.

Time was, in the old country, when aristocracy deigned to extend a single finger, or at most two, to be shaken by humble democracy. Even now we hear of instances in which "my noble lady" repeats the offense when saluted by a more humble individual. This is an indignity which no true man or woman will either offer or receive. Refinement and true gentility give the whole hand (fig. 5), and respond cordially, if at all. This is equivalent to saying, "You are welcome;" or, when parting, "Adieu! God be with you."

There is a habit, among a rude class, growing out of an over-ardent temperament on the part of those who are more strong and vigorous than delicate or refined, who give your hand a crushing grasp, which is often most painful. In these cases there may be great kindness and "strong" affection, but it is as crude as it is hearty.

Another gives you a cold, flabby hand, with no energy or warmth in it, and you feel chilled or repelled by the negative influence imparted, and you are expected to shake the inanimate appendage of a spiritless body.

Is the grasp warm, ardent, and vigorous? so is the disposition. Is it cool, formal, and without emotion? so is the character. Is it magnetic, electrical, and animating? the disposition is the same. As we shake hands, so we feel, and so we are. Much of our true character is revealed in shaking hands.

#### WHY DO WE SHAKE HANDS?

But why do we shake hands at all? It is a very old-fashioned way of indicating friendship. We read in the Book of books that Jehu said to Jehonadab: "Is thine heart right as my heart is with thy heart? If it be, give me thine hand." And it is not merely an old-fashioned custom. It is a *natural* one as well. It is the contact of sensitive and magnetic surfaces through which there is, in something more than merely a figurative sense, an interchange of feeling. The same principle is illustrated in another of our modes of greeting. When we wish to reciprocate the warmer feelings, we are not content with the contact of the hands—we bring the lips into service.—From "*New Physiognomy*."



Fig. 4.



Fig. 5.



Fig. 6.

## WANTED—COMPETENT PHRENOLOGISTS.

LETTERS are received almost daily at this office requesting information as to when we can visit this or that city, or send a suitable person to give public lectures, private lessons, and phrenological delineations of character. We have "calls" from the chief cities in all the States, the Canadas, and other provinces, and from many towns in the Old World. Thousands are desirous of hearing Phrenology expounded, but there are at present few expounders in America. Only one or two practical phrenologists can be found in all New England; two or three in Old England, Scotland, and Ireland; none in the Canadas, New Brunswick, or Nova Scotia; one in Australia, and very few on the continent of Europe. Altogether, there is not one good phrenologist to every ten millions of people on the globe. Why? It is—or was—unpopular. Its discoverer, Dr. Gall, was driven out of Austria for proclaiming truths thought to be incompatible with the State religion of that country; and it has not had time yet to diffuse itself throughout the world, as it will yet against all opposition. We can name no "new idea," however, which is gaining public favor more rapidly than this. It is accepted by good men as God-given for high and holy purposes. The inquiry will some time be, not only "Who am I?" but "What am I?" What are my capabilities, duty, and sphere? Where, in the great realm of civilized life, do I belong? Is it in manual or in mental labor, or is it in the two combined? In agricultural, mechanical, artistic, or professional life? On the battle-field, or on the bench? Gathering crops, or selling goods? Preaching, teaching, or editing? Such or like questions must arise in the mind of every one. What system of mental philosophy, except Phrenology, touches these momentous questions? We repeat, there are to-day wanted competent practical "phrenologists" in every State, county, town, and city.

Phrenology is *not* difficult to learn. The books state the principles—observation and practice complete the work. Who will give himself to bring this most useful science to the notice of the people?

Reader, if you can induce your neighbor to compare the heads of his children, or even those of his horses or his oxen, on phrenological principles, and note the difference in contour and character, you will have done so much toward awakening an interest in, and perhaps increasing his knowledge of, important scientific truths. The subject must ultimately be introduced into schools; but where are to be found the necessary phrenological teachers? Vagabonds, cheats, and ignorant impostors will not answer. Nor will self-dubbed doctors or self-appointed professors answer. It is for "competent" men we ask. Who will help? We want help, help, help!

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THE HON. HORACE MANN, in a letter to Mr. WELLS, said "I declare myself a hundred times more indebted to Phrenology than to all the metaphysical works I ever read. Again, I look upon Phrenology as the guide of Philosophy and the handmaid to Christianity."

## BASHFULNESS—DIFFIDENCE—TIMIDITY.

## CAUSE AND CURE.



Fig. 1.—BASHFUL.

NO mental emotion is more painful than bashfulness. Without feeling guilty, its subject feels crushed. It exists in different phases and degrees in different individuals; manifests itself in methods, or without method, as various as the temperaments and organizations of its victims. One person writes to us: "Why is it that I weep on being criticised or ridiculed, when I am not inclined to weep even at the loss of friends?" Another writes: "I am troubled with a painful sense of bashfulness and timidity in the presence of company on being

spoken to, especially at the table; and no matter whether the person be my equal or my inferior, I blush from the cravat to the hair, almost a blood-red, and the very recol-

lection or consciousness that I am blushing, and that my embarrassment is discovered, tends to deepen the blush and heighten the embarrassment. Now, to speak plainly, I am blessed with a good figure and face [and his likeness sent us at our request proves this fact]. I have a good education; I occupy a good position in society, and have been trusted by my friends with official position, and believe myself competent to fill it, and when I sit down to meditate I feel no cause for embarrassment or bashfulness; I can converse for hours with persons of culture and superior ability, and feel no cause of complaint or shame at the part I am enabled to act; still, if then spoken to suddenly or abruptly, this terrible diffidence comes upon me like a spell and makes me stammer; my head seems splitting with excitement; my face turns red; my heart palpitates, and I am no longer, for the moment, myself. Pray what is the cause of this, and what the remedy?"

## ITS CAUSES.

Bashfulness originates in various constitutional peculiarities. The most common cause of bashfulness in persons surrounded by their equals, not their superiors, is a sensitive temperament, large Approbativeness, large Cautiousness, with relatively moderate Self-Esteem, and generally not large Combativeness; and if Secretiveness be small, it is more likely to be undisguised or conspicuously exposed.

We believe the temperaments or complexions most liable to bashfulness are the fair and the blonde, which are the conditions most sensitive, susceptible, impulsive, and, so to speak, tender, and therefore easily acted upon. We know that such persons blush more readily; if frightened

they turn pale more quickly, and are more likely to faint under the influence of pain or alarm than others. There is, in this temperament, an anterior cause for embarrassment and bashfulness. The circulation is more capricious, the subjects are more liable to inflammatory disease; a slight cold or other difficulty puts them in a fever, and they work off nearly all their diseases through inflammatory forms of vital action. When such persons are invaded in their rights or reputation, their anger is quick and hot; when circumstances are peculiar and exciting, the heart beats, the blood rushes to the brain almost to suffocation. This spasmodic action of the heart and all its appendages produces mental confusion, and one can not think clearly, nor reason soundly, nor remember; and stands dumb, confounded, bewildered, and can hardly speak his own name, much less make a proper defense, if accused, or recall facts and ideas necessary to proper explanation. Fearful of these conditions in case of blame, or arraignment for fault, or negligence, or blameworthy transactions, persons are intensely embarrassed. Consciousness of innocence, or of less blame than is being charged, and of utter inability to explain and defend one's position, is calculated to heighten the embarrassment. When a person



Fig. 2.—AN EMBARRASSING SITUATION.

with such a temperament and mental organization is suddenly brought into strange and superior society, a similar state of mind and condition of body take place. What is more embarrassing and inducive of bashfulness than to be thrust into a glittering room filled with people superior to one's self in position, and equally cultured in the knowledge of what is due to the place and occasion? A sensitive, uncultured man or maiden, with rustic garb and rustic speech, and little knowledge respecting correct life, introduced at once to the presence of cultured ladies and gentlemen, does not know what to do with hands or feet; whether to sit or to stand, or

to hide. Is it to be wondered at that such a person acts like a culprit and feels cheap and diminutive?

SOME ARE NEVER BASHFUL.

There are persons organized as not to feel bashful and embarrassed. Though they may feel their inferiority in talent, in culture, and accom-



Fig. 3.—THE SELF-CONFIDENT MAN.

plishments, they will not feel crushed, or ashamed, or timid. Such persons generally have small Approbativeness—caring little what may be thought or said of them—are endowed with a good degree of Combative-ness and Destructiveness, which lay the basis of courage; large Self-Esteem and Firmness, which give consciousness of personal consequence, value, and power; and though the person may know he is not able to adapt himself to the customs and claims of society to which he may be introduced, he will still, like a nobleman of nature as he is in these respects, stand erect and feel that he is a man though not cultured, that he has personal value though he has not personal accomplishments. If he has only a medium share of intellect he will stand all the easier in the presence of his superiors.



Fig. 4.—THE BOOR.

A person with Cautiousness and Approbativeness large and Self-Esteem and Combative-ness small, if he have a superior intellect and fine talent, will be all the more conscious of a dif-

ference between himself and those who are cultured. His intuitive in-

telleet and native taste will make him feel his deficiency all the more intensely, and this tends to heighten his embarrassment. A boor who can fiddle a dozen dancing airs, perhaps better than any of his associates, would not hesitate to show his skill in a convention of musicians, but let him afterward be sufficiently cultured to get a glance at the great field of musical attainment, and he would not dare attempt playing in the presence of a master.

#### PREVENTION AND CURE.

The best guarantee against bashfulness is culture and familiarity with good society. If the organization be not adapted to easy self-possession, cultivation will have two effects: first, to familiarize us with what is expected and to do that which society claims of us; and second, this very familiarity, and doing the duties incidental to social life, will strengthen the qualities which give self-possession, will increase Self-Esteem, will modify if it do not reduce the extreme activity of Approbativeness, which produces bashfulness in one form, shame in another form, while its pleasurable action produces elation and joy almost to infatuation.

Those who are troubled with bashfulness should avoid all the physical conditions calculated to promote a disturbed circulation of the blood. They should refrain from the use of strong tea, coffee, wines, spices, and tobacco, articles above all others calculated to disturb the circulation and render the action of the heart irregular, thus throwing the blood unduly upon the brain and producing a choking sensation about the lungs, and disqualifying one for clear thinking, correct acting, and proper self-possession.

#### AN EXAMPLE.

We know a person, now an old man, large, heavy, clumsy, who weighed one hundred and eighty pounds the day he was sixteen, and was six feet and an inch high. He was so awkward, to use his own statement,



Fig. 5.—BALL-ROOM MANNERS.

that he could hardly get into a room where there was company without hitting both sides of the door, and could scarcely sit down without knock-

ing over the chair, knowing not what to do with his feet, his hands, nor himself. He chanced to have an opportunity to attend a dancing-school for three months, though they were not then at all prevalent in the vicinity where he resided, and he was there trained in the common civilities and courtesies of society; how to get into and out of a room, how to be introduced, how to receive and dismiss company. Though he is a farmer, not much used to society, there is to-day an easy, quiet grace, and a polish of manners that would pass anywhere acceptably, and he attributes it to this brief tuition in a dancing-school. While he may not remember much



Fig. 6.—THE REPRIMAND.

that he learned as a dancer, he remembers all that he learned that is necessary for performing the common courtesies of the drawing-room. Some persons are organized to be bashful, they can greatly modify, though they may not be able to overcome that tendency. Certainly nothing is more painful than embarrassment, unless it is shame and remorse combined, and this is simply the painful action of the faculties which render one bashful with the addition of wounded Conscientiousness, producing remorse.

Training in the light gymnastics, by those opposed to dancing, would probably answer the same purpose. It is the social training that gives gracefulness of action.

#### THE WAY NOT TO DO IT.

We beg of our readers who have children, never to tantalize their delicate, sensitive natures—never appeal to their shame. They should never seek to mortify those who are by nature most assailable in this way, and we implore every one who has a sensitive and bashful friend, not to give that friend double trouble by assailing him in the very way to produce this painful emotion.

To teachers we would say, never punish your pupils, especially the sensitive ones, in a way to excite shame and diffidence. Appeal to some other emotion. It is sufficient embarrassment to them to be called in question even considerably and kindly; but teachers, mothers, servants, and nurses, if they find one these bashful beings, more sensitive than the sensitive plant, they use no lash but the lash of ridicule; while a tough,

brassy, audacious, ruffianly subject, who is never assailed by an endeavor to produce shame and sensitive embarrassment and mortification, is assailed with harsh words and overbearing dictatorial language or with blows, the very thing that he is qualified to meet and resist.

There are some who are so sensitive to the imagined or real notice of others that they are actually deterred from taking part in the more active and demonstrative offices of religion. They are heartily sincere, and mean to do their duty, but when the time comes for them to rise from their seats and go forward, as in the case of partaking of the sacrament, their courage fails, their nervous force is gone, and they feel unable to move. Many excellent people suffer keenly from reflections cast upon their piety by others because of this unfortunate weakness. Such should be taken by the hand and gently encouraged in doing the required part, and not wounded by unjust criticism.

Hundreds of children are made liars and hypocrites through bashfulness. They are ashamed to confess their faults for fear of being laughed at or made game of by the family or the school, and they resort to lying, which is, in ninety-nine cases in a hundred, merely a refuge of weakness instead of the result of a malign purpose.

Grown-up men and women may overcome diffidence and acquire confidence by cultivating an implicit reliance on Providence, a feeling that they are in *His* keeping, and that they are accountable to Him rather than to persons. Again, let them remember that at longest they have not long to live in this world, and that in the course of time it will make no difference to them whether Mrs. Grundy approved or disapproved their course. A quiet, calm, serene spirit with correct motives; a generous willingness to confer rather than to receive favors; to do good, be useful, and to feel that you have a mission in the world, will tend to remove that painful diffidence which prevents many from boldly "taking up their cross" and going forward in the service of God and man.





WESTON.



HOPKINS.



BUSHNELL.



BEECHER.



BRECKINRIDGE.



VINTON.



SMITH.

## EMINENT AMERICAN CLERGYMEN.

BISHOP HOPKINS,

The present presiding bishop of the United States, exhibits a contour of head not very unlike that of Dr. Weston. He should be known for considerable strength of will, individual opinion, tenacity of purpose, and frankness in the expression of his sentiments. We would consider him a man influenced much by his first impressions, especially where those first impressions have been confirmed by after-experience. He is not an unsteady, irregular, transitive, fluctuating spirit, but decided, disposed to carry his point where he can by strong and bold declarations, by argumentative force. He possesses considerable policy, can be both easy and frank or shrewd and evasive. He is not indifferent to the claims of public sentiment, nor altogether insensible to public approval, but still he dislikes to have his authority and opinions ignored, overlooked, or questioned. There is not much wavering about him in matters appertaining to his calling or to his general mode of thinking or acting. There is more of the Roman than of the Greek in his face, and in his character more of the lion than of the lamb. His large brain and strongly marked features betoken both mental and physical power.

John Henry Hopkins was born in Dublin, Ireland, January 30th, 1792, and came to the United States with his parents in 1800. He was liberally educated, studied law, and was admitted to the bar in 1818. In 1823 he abandoned the law for the work of the ministry. He is now bishop of the diocese of Vermont, and presiding bishop of the Protestant Episcopal Church of the United States.

S. H. WESTON, D.D.

Rev. Dr. Weston exhibits a very fair combination of the moral and intellectual organs. His perceptive faculties are large, showing that he appreciates the practical and is enabled to realize the worth of material things. He has the sense of the divine strongly marked; large Veneration and Benevolence give him an insight into or an appreciation of the supernal. He is positive and somewhat inclined to be dogmatical in his opinions. Taking his cue from experience and observation, he will base thereupon his opinions and hold them with firmness. His well-developed organ of Language indicates the easy speaker, one who can enforce his sentiments in adequate terms. He finds no difficulty in adapting words to the expression of his ideas. He has self-reliance, strength of mind, and unusual force of character for a minister of the Gospel. Of the general indications of the face and head we would predicate that he is direct, matter-of-fact, and bold in his statements, and not disposed to yield a position which he has once assumed. As an orator he should be clear and forcible in his style, inclined more to state the truth as he understands and feels it, in intelligible and argumentative language, than by terms which appeal merely to the emotional and sensational natures. All the features—eyes, nose, mouth, and chin—mark the man of observation, thought, dignity, devotion, decision, executiveness.

Sullivan H. Weston was born at Bristol, Maine, October 7th. 1816. He was graduated at the Western University, Middletown, Conn., in 1842, was ordained a priest in 1852, and became connected with Trinity parish New York, which connection he has retained to the present time. He is now assistant minister of that parish and rector of St. John's Church.

HORACE BUSHNELL, D.D.

This gentleman may be accounted one of the bulwarks of the denomination to which he is attached. He is rather spare in build and lacking somewhat in vital power. The mental temperament predominates. A close student, an earnest preacher, and a diligent worker, he has evidently given less attention to the nourishment of his physical forces than they require. The deep-set eyes, and the forehead protuberant in the region of reflection, indicate the original thinker, the man of studious habits—the scholar. Possessing a finely cultivated intellect, richly stored with illustration and example, and possessing also a high-toned imagination, his discourses glow with graceful metaphor and delicate imagery. As an orator Dr. Bushnell probably stands first among New England clergymen. His style is clear, chaste, ornate, and winning. He is the Everett of pulpit orators.

Mr. Bushnell was born at Washington, Conn., in 1802. His advantages for early education were not the best; he worked when a boy in a manufactory, but by dint of application prepared himself for college, and entered Yale, whence he graduated in 1827. In 1833 he accepted the pastorate of the congregation with which he is still connected.

HENRY WARD BEECHER.

Good health, good-nature, indeed, a disposition brimful of vivacity and sprightliness, speak for themselves in this countenance. The large, full eyes indicate fertility of language and susceptibility of soul. The head expanded in the region of Ideality, Constructiveness, and Sublimity indicates power and breadth of imagination—a nature that can almost soar “untrodden heights.” The whole face is well proportioned. The mouth, as shown in our portrait, is too large to correspond well with the original. Practical, yet theoretical; matter-of-fact, yet in some respects utopian; hearty and earnest, yet liberal and concessive, this able exponent of Congregationalism may be taken as an excellent type of American proficiency in the realm of pulpit oratory. Liberal, yet politic and prudent; steadfast, yet aspiring; strict and precise in whatever appertains to integrity and manliness, Henry Ward Beecher may well command respect for the influence which his character and talents universally exert.

Henry Ward Beecher was born in Litchfield, Conn., June 24, 1818. After completing a course of study at Amherst College, Massachusetts, he entered the Lane Theological Seminary, Cincinnati, Ohio, which was at that time under the direction of his father. In 1847, he accepted a call from Plymouth Church, Brooklyn, N. Y., a society of orthodox Congregationalists, with which he is still connected. His congregation is said to be the largest in the United States.

## ROBERT J. BRECKINRIDGE, D.D.

Professor Breckinridge possesses a fine moral development, especially in the region of Veneration, Conscientiousness, Benevolence, and Firmness. He may be said to be even rigid in his views on theological questions. Once having fairly taken his stand after serious consideration, he would not be the one to yield his position easily. For steadiness and zeal in effort he probably has no superior among clergymen. With a mind well stored with the teachings of theology, he is well calculated to impart instruction in the interest of his church. He has a fine nose of the Grecian order, and the features, despite their angular outline, are fine and delicate. The engraving shows very little of the softness of the photograph, and imparts a severity to the look which does not properly belong to it. The outline of the forehead is well indicated, and conveys an apt idea of his intellectual superiority.

Robert J. Breckinridge was born at Cabell's Dale, Ky., March 8, 1800. After a thorough course of collegiate training he studied law and practiced in Kentucky for eight years. In 1832 he was ordained pastor of the First Presbyterian Church, Baltimore, in which connection he remained thirteen years. In 1845 he was elected to the presidency of Jefferson College, which position he held for two years, and then removed to Lexington, Ky., where he occupied the pulpit of the leading Presbyterian Church of that city. In 1858 he was elected professor in the new seminary at Danville, a position for which he has shown himself well qualified.

## ALEXANDER VINTON, D.D.

Dr. Vinton has a head very much above the average size, measuring over twenty-three inches in circumference. His body is also well formed and sustained, his recuperative powers are in an excellent condition. He has a very large moral brain, especially in the region of Benevolence. The whole character partakes largely of the philanthropist. He has a fine intellect, evenly balanced, between the reflectives and perceptives. Agreeableness is a distinguishing trait. He is refined and gentle in manner, of sound sense, liberal learning, warmest sympathy, an active sense of duty and adaptability. He has a warm social nature; is much interested in home and domestic associations. The compression of the mouth as it appears in our portrait is a little magnified. Although a man of an exceedingly genial nature and quite open to conviction, yet he has a well-sustained character for decision. There is love of oratory, poetry, music, art, and mechanism. He could have excelled in statesmanship no less than in the ministry.

Alexander Hamilton Vinton was born at Providence, R. I., May 2, 1807, received his classical education at Brown University, and subsequently studied medicine, which he practiced for several years. He entered the ministry in 1835. In 1861, he succeeded the late Dr. Anthon as rector of St. Mark's Church, New York.

## J. COTTON SMITH, D.D.

This eminent and rising divine is strikingly high in the top-head, and

should, consequently, be remarkable for Veneration, Benevolence, and Firmness. He is essentially a *moral* man; the sentiments and the superior part of his nature are all-controlling. He is also possessed of large Ideality, has high appreciation of the esthetic, and therefore a tendency to throw into his discourses much of the emotional, thrilling, and feelingful. He is not deficient in self-respect or self reliance, but is open, free, and versatile. His mental caliber is of no mean order. He exhibits the hard student in every lineament. He lives mainly in a mental atmosphere, and consumes his vitality almost as rapidly as it is supplied. This is a nervous or mental temperament, an active, go-ahead nature. More calmness, rest, and repose would be advantageous to him. He may, ere long, break down from over-mental exertion, unless he avails himself of means for strengthening and establishing his physical forces. With such a brain and such a temperament, and every faculty well educated, it is not surprising that we find a speaking countenance. That long upper lip means independence, decision, and self-control. There is originality in this expressive face.

John Cotton Smith was born at Andover, Mass., August 4, 1826, of the old Puritan stock of New England. He was graduated at Bowdoin College in 1847, studied theology in the Episcopal College in Gambier, Ohio, and entered the ministry in 1849. He is now pastor of the Church of the Ascension, Fifth Avenue, in New York city.

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### THE SPIRITUAL AND PHYSICAL.

Doth not the soul the body sway?  
And the responding plastic clay  
Receive the impress every hour  
Of the pervading spirit's power?

The finer essence which inlies  
The frame, to which it giveth guise  
And outward form, expression finds  
In contours changing with our minds.

Look inward if thou wouldst be fair;  
To beauty guide the feelings there,  
And this soul-beauty, bright and warm,  
Thy outward being will transform.

And inward beauty's forms of grace  
Shall set their seal upon thy face;

And mind and soul and heart combine  
To make an outward beauty thine.

If upward trained, the heaven-born soul  
(God ever-nigh, and heaven its goal),  
From earth's corrupting grossness free,  
Will clothe thee with its purity.

So by the glorious might of mind,  
Let all thy nature be refined,  
Till in the soul's inspiring flow  
Thy beauty shall increasing grow.

And let the heart rich coloring give,  
And bid the beauteous statue live;  
That gracing earth and fit for heaven,  
Life's richest dower to thee be given.

BERTHA HASSELTINE.

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**LARGE EYES.**—Large eyes have always been admired, especially in women, and may be considered essential to the highest order of beauty, in almost every description of which, from Helen of Troy to Lola Montes, they hold a prominent place. We read of "large spiritual eyes," and

Eyes loving large,  
and of "little, sparkling, beady eyes," to which the epithets "spiritual" and "loving" are never applied.

An Arab expresses his idea of the beauty of a woman by saying that she has the eye of a gazelle. This is the burden of his song. The timidity, gentleness, and innocent fear in the eye of the "deer" tribe are compared with the modesty of the young giraffe. Let her be as the loving hind and the pleasant roe."

## IRA ALDRIDGE, THE COLORED TRAGEDIAN,



WAS born in New York city about the year 1820. His father was a colored preacher in Church Street, and intended Ira for the ministry. With that view he sent him at an early age to England to be educated. The youth, however, did not take kindly to the course marked out for him, but having very early imbibed a taste for theatricals, turned his attention to the stage. He took an active and prominent part in juvenile performances, and at length made his appearance on the pub-

lic stage. His first performance before a popular audience was at the Royalty Theater, London, where he at once made a favorable impression. The subsequent career of the young African Roscius, as he was called in England and other portions of the United Kingdom, was attended with the most brilliant success. He became a recognized favorite, and was held to be one of the most faithful delineators of the immortal Shakspeare, always commanding crowded houses at the leading theaters of London. As he advanced in reputation he ventured to appear in various Continental cities, at first playing with an English company; but difficulties arising in various ways, he determined on trying the novel—but as the result proved successful—experiment of giving his own Shaksperian parts in English, while the native company used their own language. A perfect master of his art, Ira Aldridge has been enabled to accomplish in this way what was never attempted before. Throughout the chief capitals of Europe his ability has been acknowledged by all; decorations have been conferred upon him by various sovereigns as well as the more substantial results from crowded audiences. He has been remarkably popular in Russia, where he has recently entered upon a new engagement after closing a very successful one at Constantinople, where he performed with a French company. In the Ottoman capital theatrical celebrities but rarely appear. Ristori, who was there some time since, was considered to have made the greatest hit, but it fell very much short of Ira Aldridge's success, as was

attested by the crowded houses that witnessed his performances up to the last. This was a striking appreciation of the force of his genius from a very mixed population, such in fact as is only to be met with in the city of the Sultan. As an actor Mr. Aldridge is said by those versed in Theatrical matters to possess qualities of the highest order. In his personations of character he appears to realize with remarkable exactness and vigor the conception of the dramatist. His style at once seizes on an audience and commands their closest attention and admiration. Perhaps his best rôle is Othello, whom he is said by our consul at Odessa to resemble much in character and demeanor.

The head of this eminent colored man is very much larger than the average size for a white man, which, as is generally known, is above the negro type of head. According to the measurements sent us by the American consul at Odessa, it is about twenty-three and a half inches in circumference. Referring to our portrait we find the indications of an excellent combination of the organs, a fair balance of the intellectual faculties. The knowing organs are predominant, Individuality, Eventuality, Language, Form, Locality, and Time are large, and give his mind the tendency to inquire, examine, observe, and hold in memory tenaciously whatever he deems worthy of attention. The high forehead denotes a sympathetic nature and considerable ability to read character. Large Human Nature and very large Imitation qualify him to enter into the spirit of dramatic impersonation and assume with unusual facility the various phases of human character as he understands them. He has also much force, resolution, and positiveness; much more fire and pluck than is a dispositional characteristic of his race. The width between the ears exhibits a large degree of Destructiveness, while the facial indications of Combativeness show a good degree of it. His social nature is strong, evincing warmth of affection for friends, children, and home. His interest in woman is far from weak. In fact, we are led to believe that he excels most in those plays which represent life as associated with the domestic circle, or wherein earnestness of affection and vigor of action should characterize the performance. He evidently possesses large Approbativeness; but his Secretiveness and Caution being also strongly marked, render him prudent, careful, and shrewd in the prosecution of whatever ambitious designs he may cherish. Commendation—the applause of the world—is acceptable to him, but he would court public sentiment in such a manner as not to manifest any special desire or appetite for it. He picks up information rapidly in his associations with the world, and has much facility in adapting what he learns to his needs and purposes. He does not go through the world blindfold, but keeps his eyes and ears open, gathering much from experience that is profitable. He has good recuperative powers, an ample chest, free circulation, and excellent digestion, consequently his large brain is well nourished and sustained. The negro is physiognomically striking, and evidences the directness of his origin. His superior talents furnish a strong testimonial in favor of those who advocate negro equality; but unfortunately his, like that of Fred Douglas, is an isolated case, and proves only rare possibilities or outcroppings from the common stock. Morally considered, Mr. Aldridge possesses a very happy organization, such as is desirable in the case of any one, white or black.

## INFLUENCE OF MARRIAGE ON MORALS.

VOLTAIRE said: "The more married men you have, the fewer crimes there will be. Marriage renders a man more virtuous and more wise. An unmarried man is but half of a perfect being, and it requires the other half to make things right; and it can not be expected that in this imperfect state he can keep the straight path of rectitude any more than a boat with one oar, or a bird with one wing, can keep a straight course. In nine cases out of ten, where married men become drunkards, or where they commit crimes against the peace of the community, the foundation of these acts was laid while in a single state, or where the wife is an unsuitable match. Marriage changes the current of a man's feelings, and gives him a center of his thoughts, his affections, and his acts. Here is a home for the entire man, and the counsel, the example, and the interest of his 'better half,' keep him from erratic courses, and from falling into a thousand temptations to which he would be exposed. Therefore the friend of marriage is the friend to society and to his country."

The illustrious French speculatist was right in his views on this subject, no matter how far wrong he may have been on others. The results to a community, even where the wedded pair may not be well adapted to each other, are advantageous in the main. The notorious immorality of New York city life is due chiefly to the fact that the great mass of its population is unmarried and quartered in boarding-houses and hotels. The married man, once settled in a home of his own, is, to say the least, solicitous for its welfare. His position as *pater familias* induces habits of economy and industry. He is an important member of society, and feels responsibilities and enjoys privileges and immunities unknown to the bachelor.

THE BONES OF MILTON.—In August of 1790, some workmen engaged in repairing the church of St. Giles, Cripplegate, found under the floor of the chancel an old coffin, which, as shown by the sexton's register, had rested there undisturbed for 116 years. For a grown person it was a very small one. Its length did not exceed five feet ten inches, and it measured only sixteen inches across at the broadest part. The body almost invariably stretches after death, so that the bodies of females of the middle stature and under, require coffins of at least equal length; and the breadth, even outside, did not come fully to the average breadth of shoulders in adults. Whose remains rested in that wasted old coffin? Those of a man, the most truly masculine in his cast of mind, and the most gigantic in intellect, whom Britain or the world ever produced, the defender of the rights of the people of England; as a scholar, first among the learned of Europe; as a poet, not only more sublime than any other uninspired writer, but, as has been justly said, more fertile in true sublimities than all other uninspired writers put together. The small old coffin disinterred from out the chancel of St. Giles contained the remains of that John Milton who died at his house in Bunhill Fields in the winter of 1674, the all-powerful controversialist, who in the cause of the people crushed the learned Salmasius full in the view of Europe; the poet who produced "Paradise Lost."

## NEW YORK SOCIETY CLASSIFIED.

**I**N New York city there are very many degrees or castes of society; probably in no other city in the world will we find so many phases of human life. Some of these, the most palpable, we would consider, and to that



end refer them to those three great thoroughfares of trade and travel, the Bowery, Broadway, and Fifth Avenue, in which respectively they are the more frequently found. The Bowery Boy is a personification of the New York "b'hoy," with his careless swagger and insolent leer. He cares "nothing for nobody," but is bent on having a "general good time anyhow." Give him his whisky regularly, and an occasional "muss," and he will be quite happy. Interfere with any of his pet fancies or "little games," and you will be visited with a "smasher." He is found hanging around porter-houses or corner grogeries in company with others of like proclivities. He is well known to the police, and well instructed in all ingenious dodges for the evasion of legal process. Wherever there is any marked conflict between the custodians of the peace and the populace—as in a riot,

a street fight, or a mob—our "b'hoy" is on hand. He is an object of aversion to the law-and-order-abiding citizen, of horror to the timid. The well-known "Mose" of theatrical notoriety is a fair impersonation of this "bruiser."

The Broadway swell is clean and fastidiously dressed, with hairs frizzed and mustache waxed and curled, *à la militaire*. He attends to some little matter which he dignifies by the name of business, but the greater portion of the day finds him lounging about a hotel or promenading the street cane in hand and staring at the lady pedestrians. He may dabble in gold and stocks, but his operations are mainly "on the street." He has much

to do with sham-jewelry concerns, mock-auctions, and faro tables; is generally on the lookout for a green'un wh se pocket he will adroitly lighten of his wallet, while graciously showing him many little civilities, and generously compassionating his ignorance of city life. He believes in "high life," and he lives "fast."

The Fifth Avenue blood claims to be of all others the very

"glass of fashion and the mold of form."

He dresses exquisitely; his tailors and barbers are *artists*, so that his fine (?) shape is displayed to the best advantage. With mustache and side whiskers of the Dundreary style, and eye-glass straining the orbicular muscles, he rides in his shining "dog cart," or struts daintily along ogling the passers-by. Among his peers he is known as a "good fellow," liberal with his means and frank in manner. He believes in aristocratic privileges and glories in castes; he is one of the "upper crust." He belongs to a club which supports a brown stone edifice, elegantly appointed, where he can doze the hours of morn or eve away, hold high discourse with his fellow clubbers, eat sumptuous dinners and suppers, and take a hand in the "fashionable" game—billiards. He is accounted a great catch by eligible young ladies and maneuvering mammas. He is a fair representation, on the principles of comparative physiognomy, of the furry-faced *monkey*, while the Broadway dandy is a good *goat*, and the rowdy an irascible *bull-dog*.



Looking now at the phases of woman-life, as she appears in the three thoroughfares specified, we see the Bowery girl with her gay turban and flopping head dress, yclept "waterfall," aping, so far as her limited resources will permit, the style of her more fortunate sisters. She steps mincingly and stealthily along, casting from side to side covert glances through her semi-masque veil. She is cat-like in motion and demeanor.

Cautious and apparently fearful, she avoids your direct gaze, and glides with averted and depressed head through the throng which traverses the sidewalk. She makes one of that numerous train of young women whom we meet at seven A.M. and six P.M. hastening to and returning from their toil. She works hard on the hoop-skirt or the sewing machine, and as day after day glides by without any special improvement in her social and pecuniary circumstances, she looks to marriage as the only relief from poverty, and often, trusting too implicitly the representations of a "friend," she becomes his victim, and then sinks rapidly into a sad state of moral degradation.

The Broadway belle is an object of much consideration. She saunters carelessly along, indifferent to everything but the admiration of others. She is far from indifferent to fashion, but consults contrast and conspicuity in her mode of dress. Both the "waterfall" and the drooping curls dangle from the back of her head, the former being so adjusted as to give a greater fullness to the latter. Does fashion prescribe a large bow to her bonnet strings, she is very likely to increase the size of said bow and permit long ends to flow gracefully down on either side. She is a strange compound of simplicity and affectation, of *naivete* and shrewdness, of intelligence and ignorance; at one time charming by her vivacity, at another repelling by her dullness or airy affectedness. She to a great extent controls her own fortune, and is not all the painted toy which many account her. She is the dashing, sprightly spaniel.

The Fifth Avenue flirt is a craft of a very different rig. She believes in "full sail," in crowding on "all the canvas." Whatever may be the current of public sentiment and fashion, she believes in going with it. Fashion is one of her chief gods, and they who can not come up to its requisitions are dropped out of her "set." She sweeps grandly along with an air of assumption and importance that is as ludicrous as it is supercilious. She claims for herself aristocratic privileges, and she is not to be judged according to the "low, mean" standard of *common people*. Her portrait, as we give it, well portrays the purse-proud, stuck-up sentiments which reign within her mind. She aims to high connections, a wealthy alliance, and an elegant equipage. She *must* shine, or there's no comfort in living. She may be likened to the indulged, capricious, and fickle poofle.

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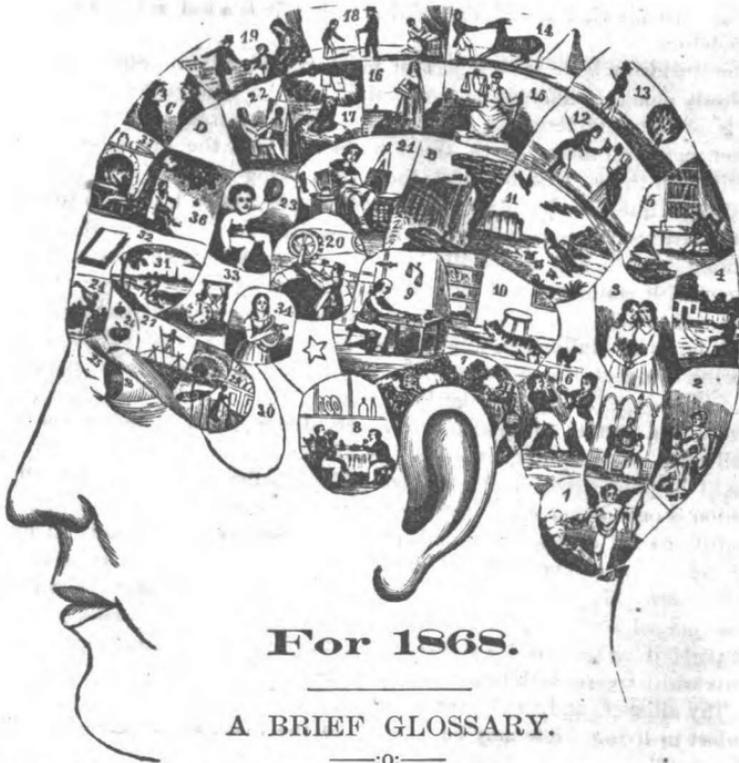
## TO-DAY.

BY A. W. BOSTWICK.

Up, sluggard, lift thy drowsy head,  
 'Tis time thy work were well begun!  
 Those seams of gold, those veins of red,  
 Are heralds of the rising sun!  
 Away, and take thy rusting plow!  
 Upturn the fertile fields of clay!  
 There is no time for toil but *now*—  
 No promise leans beyond TO-DAY.

Miner within the cells of Thought,  
 Come from thy dream-beclouded land  
 Fair Truth is waiting to be caught  
 And tutored by thy cunning hand!  
 Gather the random shafts of light  
 That fall unheeded on thy way,  
 And pierce the forehead of the night!  
 Arouse, begin thy work TO-DAY.

# ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY



For 1868.

## A BRIEF GLOSSARY.

THE PHRENOLOGICAL FACULTIES AND OTHER TECHNICAL TERMS OF FRE-  
QUENT OCCURRENCE IN PHRENOLOGICAL WORKS BRIEFLY DEFINED.

**9. Acquisitiveness.**—*Phrenological faculty.* The organ which disposes to economy, or to accumulate and save property. Excess: Avarice, theft, extreme selfishness. Deficiency: Prodigality; inability to appreciate the true value of property; lavishness and wastefulness.

**D. Agreeableness.**—*Phren. fac.* Courtesy and persuasiveness of manner, expression, and address; pleasantness; insinuation; the faculty of saying even disagreeable things pleasantly. Excess: Affectation. Deficiency: Inability to make one's-self agreeable.

**8. Alimentiveness.**—*Phren. fac.* Appetite; desire for nutrition; enjoyment of food and drink. Excess: Gluttony; drunkenness. Deficiency: Want of appetite; abstemiousness; general distaste for gastronomic pleasure.

**Allopathy.**—That system of medicine in which remedies are made use of which produce results different from those exhibited by disease. Used in contra distinction to Homeopathy, which is a system of treatment with medicines which produce results similar to the phenomena of disease.

**1. Amativeness.**—*Phren. fac.* The love element; attachment of the sexes to each other, adapted to the continuance of the race. Excess: Licentiousness and obscenity. Deficiency: Want of affection and gallantry toward the opposite sex.

**Anatomy.**—The science which treats of the location, appearance, and structure of the various parts of the human, or any organized body.

**Anthropology.**—The Science of Man, considered in his organization, derivation, and various relations. Ethnology, Physiology, etc.

**12. Approbativeness.**—*Phren. fac.* Affability; ambition; desire to be elevated, approved, and promoted. Excess: Vanity; self-praise, egotism, and extreme sensitiveness to criticism. Deficiency: Indifference to public opinion, and disregard for personal appearance.

**19. Benevolence.**—*Phren. fac.* Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Excess: Giving aims to the undeserving; too easily overcome by sympathy. Deficiency: Selfishness; no regard for the distresses of others.

**Body.**—The material organized substance of an animal whether living or dead.

**Brain.**—The most important organ of the animal or human organization; the center of nervous energy; the seat of the mind.

**30. Calculation.**—The phren. organ which confers ability to reckon figures; mental arithmetic; to add, subtract, divide, multiply, and cast accounts. Excess: A disposition to count everything. Deficiency: Inability to understand numerical relations.

**36. Causality.**—Phren. organ imparting the ability to reason, to recognize the relation and sequence of ideas, to comprehend the laws which govern cause and effect. Excess: Too much theory, without bringing the mind to a practical bearing; such a mind may become a philosopher, but may not be practical. Deficiency: No originality; incapacity to reason or adapt acquired knowledge; no disposition to look beneath the surface of things and inquire their causes.

**11. Cautiousness.**—*Phren. fac.*—otherwise called Circumspection.—Prudence; guardedness; reasonable solicitude with reference to danger. Excess: Fear; timidity; procrastination. Deficiency: Carelessness; heedlessness; recklessness.

**28. Color.**—*Phren. fac.* Judgment and appreciation of different shades, hues, and tints, alone or in combination. Excess: Extravagantly fond of colors; a desire to dress with many colors. Deficiency: Inability to distinguish or appreciate colors, or their harmony.

**6. Combativeness.**—*Phren. fac.* Self-defense, resistance; and the energetic, go-

ahead disposition. Excess: A quick, fiery, excitable, fault-finding, contentious, aggressive disposition. Deficiency: Cowardice.

**37. Comparison.**—*Phren. fac.* Inductive reasoning; ability to classify and apply analogy to the discernment of principles; to generalize, compare, discriminate; to draw correct inferences, etc. Excess: Undue criticism. Deficiency: Inability to perceive resemblances or differences.

**4. Conjugality.**—*Phren. fac.* Union for life; connubial love; desire to pair; and to remain constantly with the loved one. Excess: Undue tendency of attachment. Deficiency: Unsteadiness of the connubial affection.

**15. Conscientiousness.**—*Phren. fac.* The sense of justice; integrity of duty and moral obligation. Excess: Scrupulousness; self-condemnation; unjust censure. Deficiency: No penitence for sin, or compunction for having done wrong.

**20. Constructiveness.**—*Phren. fac.* Mechanical ingenuity; ability to use tools; construct and manipulate. Excess: Trying to invent perpetual motion. Deficiency: Inability to use tools or understand machinery; lack of manual skill.

**5. Continuity or Concentrativeness.**—*Phren. fac.* Ability to chain the thoughts and feelings and dwell continually on one subject until it is completed. Excess: Prolivity; tediously dwelling on a subject. Deficiency: Excessive fondness for variety; vacillation; "too many irons in the fire."

**Craniology.**—The science which treats of the comparative anatomy of the skulls of man and the inferior animals. Generally used as synonymous with Phrenology.

**7. Destructiveness.**—*Phren. fac.* Executiveness; propelling power; the exterminating feeling. Excess: Malice, retaliation, revenge. Deficiency: Tameness; inefficiency; inettiness.

**Eventuality.**—*Phren. fac.* Memory of events; love of history, anecdotes, facts, news, items of all sorts. Abuse: Constant story-telling, to the neglect of duties. Deficiency: Poor memory of occurrences or of active phenomena in general.

**Faculty.**—Generally applied to any ability whether innate or cultivated. In the phrenological sense used to denote an original mental power or capacity.

**14. Firmness.**—*Phren. fac.* Decision; stability; perseverance, unwillingness to yield; fortitude. Excess: Obstinacy; willfulness; stubbornness. Deficiency: Fickle-mindedness; inconstancy.

**25. Form.**—*Phren. fac.* Memory of shapes, forms, faces, and general appearances; it enables us to readily notice physical resemblances; when fully de-

veloped, we seldom forget countenances. Deficiency: A poor memory of faces, shapes, etc.; inability to draw or outline.

### 3. Friendship or Adhesiveness.

—*Phren. fac.* Love of company; disposition to associate; adapted to man's requisition for society and concert of action. Excess: Immoderate fondness for company. Deficiency: Neglect of friends and society; fondness for seclusion.

16. **Hope.**—*Phren. fac.* Expectation; anticipation; looking into the future with confidence of success. Excess: Extravagant promises and anticipations. Deficiency: Tendency to despond; gloom; melancholy.

C. **Human Nature.**—*Phren. fac.* Discernment of character; perception of the motives of strangers at the first interview. Abuse: Unjust suspicion; a disposition to treat all strangers as rogues. Deficiency: Lack of sagacity; easily deceived.

**Hydropathy.**—A system of hygienic treatment by the application of water, air, food, sleep, etc., under various conditions.

**Hygiene.**—A system of medical treatment founded on a nutritious diet and correct mode of life as the basis of health, and ignoring drug-medicines.

21. **Ideality.**—*Phren. fac.* Love of the perfect and beautiful; refinement; poetry; ecstasy. Abuse: A disgust for the common duties of life. Deficiency: Roughness; want of taste or refinement.

22. **Imitation.**—*Phren. fac.* Power of copying; working after a pattern; representing character. Abuse: Mimicry; servile imitation. Deficiency: Inability to conform to the manners and customs of society.

24. **Individuality.**—*Phren. fac.* Ability to acquire knowledge by observation; desire to see all things. Excess: An insatiable desire to know all about other people's business; extreme inquisitiveness and curiosity. Deficiency: A want of practical knowledge, and indisposition to notice external objects.

4. **Inhabitiveness.**—*Phren. fac.* Love of home; desire to live permanently in one place; the principle which looks to settlement in life; patriotism. Excess: Prejudice against other countries. Deficiency: Continual roaming; cosmopolitanism.

**Instinct.**—That innate, un instructed feeling in man or animal manifested through the perceptive faculties, which prompts to self-protection. See "New Physiognomy" for extended explanations.

35. **Language.**—*Phren. fac.* Ability to express our ideas verbally, and to use such words as will best express our meaning; memory of words. Abuse: Redundancy of expression. Deficiency:

Poor memory of words; extreme hesitation in selecting appropriate language.

**Lobes of the Brain.**—The brain consists of two parts, called the "hemispheres" of the brain, and each of these is naturally divided into three portions called "lobes"; these are the "anterior," "middle," and "posterior" lobes, according to position in the brain.

31. **Locality.**—*Phren. fac.* Recollection of places; the geographical faculty; desire to travel and see the world. Excess: A roving, unsettled disposition. Deficiency: Inability to remember places; liability to get lost or confused when traveling.

23. **Mirthfulness.**—*Phren. fac.* Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh. Abuse: Ridicule and sport of the infirmities and misfortunes of others. Deficiency: Gravity; indifference to all amusements.

29. **Order.**—*Phren. fac.* Method; system; arrangement; neatness and convenience. Excess: More nice than wise; spends too much time in fixing; greatly annoyed by disorder; old-maidish. Deficiency: Slovenliness; carelessness about the arrangement of books, tools, papers, etc.; seldom know where to find anything.

2. **Philoprogenitiveness.**—*Phren. fac.* Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition. Abuse: Excessive indulgence; idolizing and spoiling children by caresses. Deficiency: Neglect of the young.

**Phrenology.**—Strictly, science of the mind. As an art, it treats of mental manifestation as related to and exhibited by peculiarities of cranial conformation; predicating individual character, disposition, etc., of the shape of the head and the quality of the general organization.

**Physiology.**—The science that treats of the functions of the organs of nutrition in man and animals.

**Psychology.**—Literally, science of the soul; that department of metaphysical inquiry which treats of the powers and functions of the human soul as they are understood or manifested through physical phenomena.

10. **Secretiveness.**—*Phren. fac.* Policy; concealment; management. Excess: Cunning; hypocrisy; dissimulation; slyness; disguise. Deficiency: Want of tact; transparency; bluntness of expression.

13. **Self-Esteem.**—*Phren. fac.* Dignity; manliness; love of liberty; nobleness; an aspiring disposition. Excess: Extreme pride; arrogance; an aristocratic, domineering, repulsive spirit. Deficiency: Lack of self-respect and appreciation of one's privileges and capacities.

26. **Size.**—*Phren. fac.* Appreciation of size, bulk, mass. Deficiency: Inability to estimate or remember size, etc.

**Soul.**—The life, or vital principle in man and animals.

**Spirit.**—The immortal essence in man, considered apart from corporal organization; that which allies him to the Creator.

17. **Spirituality.**—*Phren. fac.* Intuition; perception of the spiritual; wonder; desire for novelty. Excess: Belief in ghosts, witchcraft, and unreasonableisms; easy credulity. Deficiency: Lack of faith, incredulity, skepticism.

**B. Sublimity.**—Fondness for the grand and magnificent; the wild and romantic in nature; mountain scenery, and everything that is vast. Excess: Extravagant representations; fondness for tragedies and startling narratives. Deficiency: Views the terrific without pleasure or emotion.

**Temperament.**—Phrenological, the physical condition of a person considered with reference to the nervous system, the bony and muscular system, and the organs of nutrition.

The *Mental* temperament is indicated by a predominance of brain and nerve matter in the general constitution. The head is usually large in this case, and the body slight and delicate.

The *Motive* temperament is characterized by a large, strong fibrous frame, and a general tendency to angularity.

The *Vital* temperament is evidenced by fullness or plumpness of habit; a tendency to rotundity of physique.

[For a description in detail of the tem-

peraments, singly or in combination, see "New Physiognomy."]

33. **Time.**—*Phren. fac.* Recollection of the lapse of time; day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head. Abuse: Drumming with the feet and fingers. Deficiency: Inability to remember the time when things transpired; a poor memory of dates.

34. **Tune.**—*Phren. fac.* Love of music, and perception of harmony; giving a desire to compose music. Excess: A continual singing, humming, or whistling; musical infatuation. Deficiency: Inability to comprehend the charms of music, or to distinguish tunes.

18. **Veneration.**—*Phren. fac.* Reverence; worship; adoration; respect for the aged and venerable. Excess: Idolatry; superstition. Deficiency: Disregard for things sacred; disrespect to elders.

**E. Vitativeness.**—*Phren. fac.* Love of life; youthfulness in advanced age. Excess: Extreme tenacity to life; fear of death. Deficiency: Recklessness and unnecessary exposure of life; disregard of existence.

27. **Weight.**—*Phren. fac.* Appreciation of gravity; of the resistance and momentum of things in motion; ability to keep the center of gravity. Abuse: Performance of dangerous feats of balancing and agility. Deficiency: Inability to estimate force or weight; ease in losing one's balance.

## ADVANCEMENT OF PHRENOLOGY.

ONE of the most certain indications of the advancing influence of Phrenology is the adoption by writers and speakers of the phrenological terms and nomenclature relative to character. This is observed in the court-house in the trial of causes—in the selection of juries—in the estimate placed upon witnesses, or of persons accused of crime; we observe it in the pulpit; in some cases the phrenological names are employed, but more frequently the references show that the preacher has given the subject a careful study, or has borrowed ideas from a science he is not bold enough to avow. In the lecture-room, the lyceum, and the debating club, character is analyzed and referred to in a manner indicating that Phrenology is made, consciously or unconsciously, the basis of the analysis. Sensible and candid people no longer make Phrenology a subject of ridicule, but it is respectfully and kindly regarded by clergymen, statesmen, and even by many physicians, and by the great majority of literary men.

This interweaving Phrenology or phrenological ideas into current

literature and conversation shows several things: 1st, that a most marked effect has followed the labors of its advocates; 2d, that many people are quite willing to adopt the essence of the science who are still unwilling to do so openly and by name; 3d, that as a science of mind capable of popular appreciation and adoption, Phrenology stands forth superior to any other system ever offered to the world.

Teachers have from the first been warm friends of Phrenology—and none more than teachers have opportunity to verify its truth or to avail themselves of its advantages. When all teachers understand Phrenology and apply it, education will be doubled in extent and efficiency, and as a consequence the moral status of the race thus educated intellectually and morally will be greatly elevated and strengthened.

These influences are being augmented every year, as the corps of workers is increased. The "old guard" is still strong and at the post of duty, and new recruits are in course of training for the field.

Our publications were never more acceptable to the public than now; indeed, the prejudice which has existed is wearing away, and our JOURNAL and other works are finding new readers in all the better ranks and conditions of men. Our professional classes of 1866 and 1867 give good promise of future usefulness and success. Several of their members took the field at once, and during the winter and spring made good their claims to public attention, respect, and support. We receive from them and from the public journals cheering accounts of their labors; and the prospect now is, that nearly every member of the classes will soon be fully occupied in the lecturing field.

Moreover, applications for membership in the class for 1868 are numerous, and we expect on the 6th of January to open with the largest class we have ever had the pleasure of teaching. But there is room and a demand for a hundred good phrenologists in our country alone, to every one that is now devoted to the profession. Men of talent and worth, properly instructed, can do as much good in this as in any pursuit, and at the same time do as well, pecuniarily, as in any of the learned professions. High-toned, moral men, who honor God and love mankind, will find in practical Phrenology a sphere in which they can preach righteousness, oftentimes with a force and directness not surpassed by the prophet Nathan's interview with King David. On the contrary, low-minded, immoral men, as some have already done, can make Phrenology disreputable and avoided by many who unwisely, but very naturally, hold the subject responsible for the conduct of those Judas Iscariots who would disgrace any cause, however sacred.

As poor banks never attract counterfeiters and forgers, and as wolves never put on sheep's clothing except to get the advantages of better company than their own, so Phrenology is honored, though apparently disgraced, by base men who adopt it as a means of notoriety and support. The loaves and fishes have attracted disciples more than once. We seek only such pupils and fellow-helpers in the good cause as are attracted by the truth, and who for the love of that truth and the human race are willing "to leave all" that they may follow it. Such men attain to honorable reputation, not to mere notoriety, and while reaping the remunerations which come to the soul of every well-doer, merit and receive from those who are benefited "a hundred-fold" of the good things of this life.



A CIRCASSIAN CHIEF.

## CIRCASSIA, AND THE CIRCASSIANS.

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**CONTENTS:**—Geography of Circassia—The Adigi and the Kabardines—Circassian Traditions—Resemblance to the Arabs—Racial Characteristics and Physiognomy—Government and Society among the Circassians—Pursuits and Products—Marriage Customs—Education of Children—Beauty of the Circassian Women; their Deportment before and after Marriage—Female Slavery; how it is considered in Circassia—Religion—Literature.

**T**HE great Caucasian range which is one of the boundaries of Eastern Europe, and which in all historic ages of the world, has formed the barrier between the refined and luxurious inhabitants of Southern Asia, and the rude and vigorous barbarians of the North, is the home of many tribes of nomadic characteristics. These tribes have been found exceedingly interesting subjects for the study of the ethnologist and explorer. Several of them, protected by the natural defenses of their

mountain retreats and by their martial spirit, have maintained their independence against Persians, Greeks, Romans, Mongolians, and Turks, and although in Russian territory, accord but little deference to Russian authority. Prominent among these *quasi* independent tribes are the Circassians, who inhabit the region of the Western Caucasus, which lies along the northwestern coast of the Black Sea, between Caucasus and the Kuban, and also the provinces farther eastward of Great and Little Kabarda on the Terek.

Those people inhabiting the coast of the Black Sea style themselves Adigi, and affect superiority of derivation and privilege over those of the more interior provinces, who style themselves Kabardines. The Tartars call them Tscherkess, whence the common English appellation is derived. The Circassians, like their neighbors the Georgians and the Abassians, belong, doubtless, to some ancient races, which differ materially in language and manners from nearly all other nations. In fact, the various mountain tribes of the Caucasus, though much alike in their intrepid love of independent mountain life, greatly differ from each other in language and customs. The Circassians claim that they originally descended from the princes of Arabia, and they have traditions asserting such claims. If they resemble any known nation in one or more respects, it certainly is the wild rovers of the desert. An Arab mounted on his barb, and a Circassian on his mettlesome steed, as represented in our engraving, might be accounted of one blood if met in company, and wearing the same costume. The languages, however, of these two races are totally unlike. Another tradition in vogue with the Circassians makes out their descent from the *Naths*, an ancestry which puzzles the ethnologists to determine. It is conjectured that "Naths" signifies North or Northmen, and that some of the adventurous Vikings pushed their conquests and explorations even as far as the forest-robed Caucasus, and there founded a colony which has flourished until the present time.

The Circassians are admitted to be among the best-looking tribes of nomads in the world. Though their mental culture and general civilization is much inferior to that of the nations of Western Europe, they possess many physiognomical and mental features which claim attention. They have the true Roman expression of countenance, added to great personal courage and a dignified and impressive bearing. The Tartar name Tscherkess is equivalent to cut-purse or robber, while their own title, Adigi, signifies "the noble." They are a warlike but also a pastoral people, their wealth consisting chiefly in flocks and herds, horses and arms. Their government is a kind of feudal system. There are upward of fifteen clans or tribes mutually independent, each having an hereditary head or chief. Circassian society is divided into several classes, which are more or less aristocratic, according to position in the scale. First stand the chiefs or *khans*, next the *vourk* or ancient nobles, next the *begualia* or middle class, next the *teho koll* or vassals, last the slaves, who are mostly prisoners captured in war and employed generally as lower

servants. These can not be sold singly, and in fact are rarely transferred from one master to another. The princes and nobles own the land, while the middle and vassal class occupy the relation of tenantry to them. There are no large towns or cities in the country. A noble has his village in which he resides surrounded by his people, who may be regarded as his retainers—over whom he exercises patriarchal authority, administering or directing all their affairs—even their marriages. Trials or matters esteemed of serious moment are conducted by the authority of a council composed of the oldest and most respected of the villagers. The distinctions of class or rank are shown in the character of their weapons and warlike costume, otherwise there is little difference, as all classes associate and live very much in the same manner. The chiefs alone have the privilege of wearing garments or decorations of a red color. The dress of the Circassian is much like that of other Orientals. They shave the head and wear the turban.

The principal products of their agriculture are millet, barley, and various vegetables. They rear bees, and use mules and asses as beasts of burden, while oxen are employed in tilling the ground. Like the Arab, they take great pride in the breed of their horses, and rarely use them for other than riding purposes.

The marriage custom is singular. A young man after having made choice of the lady he would marry and obtained her consent, makes a show of carrying her off by force from her parents' house. It is incumbent upon him to make presents to her parents as payment for his bride, who is rated according to her position in society and the circumstances of the expectant bridegroom. During an interval of ten days or more between, the "carrying off," which is equivalent to the betrothal, and the marriage ceremony, the lady is required to keep her room, dressed in her best attire, and receive the congratulations of her lady acquaintances, who, unlike the customs among Americans, carry gifts of cake and *bombons* to the bride. During this interval, also, the bridegroom is not allowed to have any communication with his charmer, and his visits, if he make any, must be clandestine. After the birth of their first child, both parents feel privileged to visit other families, but not before. They who can afford the expense, place their children at an early age in the care of a patron or *atalik* for training and education. This method of separating children from their parents serves much to deprive them of filial affection; the boy being early imbued with a warlike and independent spirit, and the girl taught to look forward to a good marriage settlement.

Much has been written about the beauty of the Circassian women, and the harems of Turkey have frequently been referred to as containing the finest specimens of them. Pallas informs us that "the women are not uniformly beauties, but are for the most part well formed, have a white skin, dark-brown or black hair, and regular features." Klaproth says, "They have brown hair and eyes, long faces, thin, straight noses,

and elegant forms." The house and society of the married female is as inaccessible as in Turkey, to all males except those of her own family, the ataliks of her children, and the members of her husband's fraternity. When she goes out to visit her female friends, her head and face are closely veiled. The unmarried women, however, go about unveiled, and with the utmost freedom. The Circassian ladies are fond of admiration, and seek by the aid of careful toilettes and other means to preserve their good looks as long as possible.

The reproach which is urged against the Circassians is the traffic in their daughters, which has been until a few years past very active, notwithstanding the frequent interference of the Russian government. A man can not sell his daughter or his son except with her or his consent, and it is said that Circassian girls are very frequently desirous of being sold, and "trying their fortune" in Turkey. The country is populous, the number of inhabitants being estimated at nearly 600,000, and criminals and slaves brought from distant places constitute the chief supply for the slave market. With regard to the estimation which the Circassian girls have for the life of a slave in Turkey, Lady Sheil writes that some of them "who are poor and unprotected, especially orphans, often entreat their relatives to sell them. Their hope is that they may be purchased in Constantinople by some wealthy Turk, at the head of whose establishment they may be placed. \* \* \* A great many of the female slaves (in Circassia) are glad to leave the country."

It is quite probable that ere long the traffic carried on by Turkish merchants in Circassian slaves will be entirely suppressed. The political relations between Turkey and the other powers of Europe have become so intimate, that many social innovations of an anti-slavery character have been gradually introduced, and it may be confidently expected that at least that most revolting feature of Turkish slavery, females for the harem, will be soon discountenanced.

The religion of the Circassians is of a mixed character; the nobles are principally Mohammedans, while the mass of the people worship after a manner partly Christian and partly pagan. Nominally, they respect the precepts of the Koran, but celebrate the festival of Easter, pay a superstitious reverence to the sign of the cross, and have sacred trees, sacrifices, and processions. They also believe in a good spirit which they call *Merem*, in an evil spirit styled *Tschible*, who is also the god of thunder, and in the existence of a god of fire called *Tleps*. In this last religious feature we find a relic of the old Persian superstition, which may furnish some clue to their true racial type.

Circassia is yet in a primitive state as regards literature and science. The language is not a written one, and very difficult of acquisition by foreigners. They have among them minstrels called *kikoakoa*, who are highly esteemed, and who preserve by memorizing the traditions of the country, and chant in a wild heroic style of ballad the prowess of the Circassian warriors and the greatness of the nation.

## JEALOUSY—ITS CAUSE AND CURE.

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CONTENTS:—Jealousy Defined—Cogan, Webster—Its Phenomena Varied according to the Particular Combination of Organs—Envy and its Composition—Influence of Temperament—Animal Jealousy—Friendship Jealousy—Jealousy of Appetite—Without Hatred—Artistic and Literary Jealousy—Pecuniary Jealousy—How Evincing among Politicians—The Jealousy of Love—Morbid Jealousy—How Induced—Remedial Suggestions.

It is jealousy's peculiar nature

To swell small things to great; nay, out of naught

To conjure much; and then to lose its reason

Amid the hideous phantoms it has formed.—YOUNG.

THE poet, the dramatist, and the novelist have each contributed highly wrought portraiture of this one of the master passions of the human mind. The metaphysician has exhausted vocabularies in the attempt to analyze it; but though deep after deep of feeling has been thus explored, a lower deep seems ever to have remained, to which he could not penetrate and render the elucidation complete. One of the best definitions of Jealousy that we have seen is that of Cogan, who says: "Jealousy is a painful apprehension of rivalry in cases that are peculiarly interesting to us." This definition, though tinged with the cool intellectuality of the philologist, has yet within it much that is suggestive of the "green-eyed monster." The "painful apprehensions" which make up so much of Jealousy are productive of the intense emotion, the hatred and malignancy with which the jealous have ever been characterized.

Of course we are now discussing that evil spirit born of envy, hatred, and malice, and not that lofty sentiment sometimes denominated Jealousy, which is mindful of one's personal rights and self-respect. But it is hardly necessary for us to make this exception, because the term is rarely used nowadays in the latter sense. Even when divested of its covert malice, Jealousy is generally understood as signifying that dog-in-the-manger disposition which is execrable in any one.

Webster says: "Jealousy is *awakened* by whatever may exalt others or give them pleasure and advantages which we desire for ourselves." In this definition we find an amplification of Cogan's, while in both we trace some clue to the nature of the feeling under consideration. It is evidently the composite result of the activity of several organs of the mind, and not the simple manifestation or mode of action of one only. It is differential, hardly ever presenting the same characteristics in any two persons, whereas special faculties are found nearly alike in development and action in several.

The phenomena of Jealousy are wonderfully varied, and probably with the one exception of love as a passion, no other human emotion is so complicated and transitional. One form of it may be produced by the activity or excitement of two or three organs, another by the excitement of a dozen. As a feeling of envy merely it is simple, as when it shows

itself through a mortified state of Approbativeness and disappointed Hope, some other having borne off the desired palm. As a feeling of envy coupled with malice it may, in the absence or dormancy of the moral sentiments, combine the influences of the passions, including Approbativeness, Secretiveness, Cautiousness, Combativeness, Destructiveness, Constructiveness, and the Intellect, and work up a vicious plan for the overthrow of a rival with surprising skill and success.

The most prevalent form of Jealousy is that envious feeling which exists between equals who are competing for something which will award honor and superiority to him who secures it. This enlists not only Approbativeness, but also Self-Esteem, Destructiveness, and that organ which specially appreciates the object in controversy, be it life, fame, position, or lucre.

Certain temperamental conditions are favorable to jealous sentiments. Those who have a predominance of the Mental temperament with considerable of the Motive or bilious, most readily take to study, literature, music, art, dress, and whatever is esthetic; and we find this class of persons more troubled with Jealousy or envy than any other. Their temperament gives them excitability and intensity, and they feel keenly any slight, failure, ridicule, loss of caste or respectability; and the very qualities of talent and taste which make them seek excellence and enter the lists for success and celebrity, lay the foundation for the morbid action of those qualities which supplement this unhappy disposition.

#### THE ANIMAL KIND.

In the lower animals, Jealousy exists in a marked degree, and is referable chiefly to their sensual appetites.

Its lowest form is illustrated by those birds and beasts which do not choose special mates in a kind of instinctive matrimonial alliance. With such birds and animals, fighting among the males is fierce and relentless. Their Jealousy is simply the result of active Amativeness, and that awakens the organs of Combativeness and Destructiveness, and the result is the maiming, or death often, of the vanquished. Rising one step higher in the scale of being, we find animals that mate more or less permanently; some for the season, others for life. With these mere sexual Jealousy is not nearly so manifest. If the males and females are nearly equal in numbers, each will have its mate, and there will be exhibited little if any Jealousy, and to the honor of the males be it said, they ordinarily give very little occasion for it. Among animals, we are not aware that the gentler sex ever exhibit the feeling of Jealousy based on the sexual instinct. At least they seem not to hate their associates in consequence of their receiving extra attention from the males

#### FRIENDSHIP JEALOUSY.

A favorite dog will exhibit marked displeasure when his master caresses another, and instances are on record of canine suicides from

mortification at the preference given a rival. A friend of ours owned two cats which had become strongly attached to him. They were permitted to roam at will about his store, and afforded him considerable amusement by their playful antics. When toying with one if the other was present, it would spring upon his shoulder and gently but persistently scratch and rub his cheek, or a hand if it were within reach, until some attention were shown and the desired caresses given. Sometimes they would contend for the seat on his knee with such fierceness that he would be obliged to leave the spot or chastise them into propriety. The Jealousy evinced in this case originated in the feeling of Adhesiveness, but brought out through Approbativeness and influenced by Combative-ness and Destructiveness.

#### APPETITE JEALOUSY.

Two dogs waiting at the butcher's door for the chance fragment of meat which may be thrown them, look at each other with evil eye; and the one which is the acknowledged master generally takes the foremost place. If the coveted morsel happens to be thrown too far for the convenience of the foremost brute, the underling, by sprightliness and advantage of position wins the prize, often at the expense of a sharp nip and a fierce shake from his now envious rival. The master dog never has the philosophy to take the rear the second time, as the winning position, but is careful to keep the hated object of his jealousy farther in the rear. This species of Jealousy, it will be seen, originates in Alimentiveness, and evokes, as subsidiary elements, scarcely more of the propensities than Combativeness and Destructiveness to aid in enforcing its claims.

#### JEALOUSY WITHOUT HATRED.

Sometimes only Approbativeness and Friendship are wounded, without any subsequent action of indignation toward the rival; as in the case of a petted canine mother which comes to the master with her half-grown pup. If the pup be caressed first, her Friendship and Approbativeness are too active for her maternal instinct, and she retires in disgust at the preference shown by her master for the pup, and is jealous of the rivalry of her own progeny. We have heard of blooming and youthful mothers being jealous of the dawning beauty and fascination of their own daughters. This form of Jealousy, however, has one more element engaged in its composition than accrues in the case of the canine mother, viz., the faculty of Amativeness; for it is the special attention of gentlemen that excites the Jealousy in this case. It is not wounded Approbativeness and Adhesiveness merely.

#### ARTISTIC, LITERARY JEALOUSY.

This envious sentiment is proverbially easy of excitement among those whose tastes and talents are employed in and gratified by esthetic occupations.

Their temperament is distinctively high-toned and susceptible; they yearn for appreciation and approval, and dread failure and depreciation as much if not more than most men dread destruction. Their vocation is their offspring, their loved pet, and they are as jealous of it as any hen is of her first brood of chickens. A dull nature can do nothing in art, and has too little sensitiveness by which Jealousy can be awakened. Secretiveness, doubtless, enters into the composition of nearly all forms of Jealousy, which entertain the suspicion that there exists a spirit of selfishness and rivalry on the part of others. To the jealous supposed, it seems very certain that the rival is plotting mischief; that he seeks to supplant him by unfair means, when in point of fact such supposed rival may not have dreamed of competing in any way with the jealous person.

#### PECUNIARY JEALOUSY.

Acquisitiveness is the basis of Jealousy in all merely pecuniary matters. Among business men, the rivalries of trade are varied and incessant, and in this form of Jealousy the faculty of Secretiveness also seems to occupy a prominent place. We hear of the "tricks of trade," which are eminently the offspring of Secretiveness; and the feeling which prompts to the use of "tricks" and treachery in trade, also leads to suspicion and jealousy toward cotemporaries in business. Rivals, therefore, each using deception to get ahead of the other, will be mutually jealous of each other; and if we add to this the action of Cautiousness, there will be a fear that in spite of the effort to outwit and get ahead of the opponent, he will by some shrewd expedient gain the coveted end—and this feeling is Jealousy. In this case we have Acquisitiveness as a motive of rivalry, we have the suspicion which Secretiveness gives, and the fear which comes from Cautiousness. It may be doubted, perhaps, whether there can be Jealousy without fear. Rivalry presupposes equality in some respects between the parties, otherwise they could not be rivals, but Jealousy involving fear presupposes some known or suspected advantage possessed by one or the other.

#### JEALOUSY AMONG OFFICE-SEEKERS

Instances of this character are very common in our political system, and the chicanery, bribery, and corruption exhibited by those who would assume responsibilities which require integrity and sagacity in their administration, would disgust a Comanche brave. The great mass of men anxious for office—to have their fingers in the public treasury, or feed, as it is called, on "public pap"—are of average ability and nearly equal qualifications. They are apprehensive of each other's success, and are keenly alert lest another by some means fair or unfair get the "inside track," and secure the position.

## THE JEALOUSY OF LOVE.

The passion of love gives rise to the feeling most commonly recognized as Jealousy. In fact, it has passed into a proverb, "that true love and jealousy are near akin," and that no one thoroughly possessed by the tender passion can look calmly on when others seek the favor and society of the person beloved. We have known persons of superior intellect and discrimination exhibit extravagant emotion, and say and do improper things, when they supposed themselves superseded, or likely to be, in the affections of those for whom they had conceived a strong attachment.

Shakspeare, in the play of Othello, has wrought out in all the force and fire of heated words this most potent sort of Jealousy. In the third act, Iago is represented as saying,

"But, oh, what damned minutes tells he o'er,  
Who dotes, yet doubts; suspects, yet fondly loves."

And again he says, when first whispering his treachery into Othello's ear,

"Oh, beware, my lord, of jealousy;  
It is the green-eyed monster which doth mock  
The meat it feeds on."

In love affairs it is probable that every person is capable of expressing the feeling. Many may be unconscious of it, because the circumstances for calling it out do not exist in their case. They love but once, and that love being kindly and cordially reciprocated, and there being no rivalry before the conjugal union, and no conduct on the part of the companion after marriage calculated to awaken Jealousy, they carry the jealous elements latent through life, with the self-congratulation, "I have no jealousy in my nature." But they only need a word or a look on the part of the companion calculated to show a preference for another, to arouse in themselves the sleeping giant—Jealousy.

How many happy homes have been broken up by this influence! The suspicions of Jealousy once entertained by one of those whom the rites of the Church linked into what on their memorable wedding-day they deemed a happy union, engender feelings whose cold impress remains in the heart long after they have been found altogether baseless.

The deeply enamored maiden eyes with keen distrust and pain the polite attentions given by the lord of her heart to another; and the passionate lover raves, and reproaches the star of his affections if she carelessly smile on a gentleman acquaintance.

An honest and considerate husband or wife of true religious tendencies will give no occasion for Jealousy. The low, lewd, and weak are not expected to regulate themselves; and hence the jail, the prison, and the asylum. Is the reader afflicted with the infirmity of Jealousy? Let him pray God to be delivered. Does the young wife feel neglected, and is she fearing her husband's interests and attentions are being improperly shared

by another? Let her also seek consolation in prayer, and together let them pray to be delivered from temptation.

The more intense the feeling experienced by one, the greater the number of faculties employed in its agitation; so the greater the number of faculties employed in forming an attachment, the more painful the feelings when that attachment is interrupted. Hence, also, the Jealousy among human beings in consequence of real or imaginary unfaithfulness, or the fear of rivalry in love matters, is intense and powerful in proportion to the extent of the mental organization unfortunately affected by it. An animal or a man in whom only Amativeness is offended, is appeased when the rival is vanquished or so removed as not to offer further opposition. Moreover, he has no unkind feeling toward his mate. With higher natures, in whom Conjugality or Union for Life, together with Friendship, the intellectual, the moral, and esthetic faculties take part in the make-up of the love-emotion, we find the Jealousy of any infidelity or disturbance of the love-relation quick, sensitive, intense, and powerful.

#### MORBID JEALOUSY.

While Jealousy in general is an abnormal condition of the mind, there is a morbid Jealousy that distorts appearances, that creates its own occasions, and would suspect vestal purity. This is a selfish and suspicious action of the love-feelings, and is an exceedingly unfortunate mental condition, whether it come by inheritance in whole or in part of a diseased or badly constituted organization; whether it be induced by ill health, or provoked by improper social culture, or social misadaptation. Novel-reading and the drama seem to excite the imaginative elements of human nature especially in connection with the social feelings, thereby tending to promote in mankind the spirit of Jealousy, for it is among the classes most devoted to these that this passion in some of its varied forms seems to be most frequently and painfully manifested. When Amativeness, Conjugality, and Friendship have become intensely excited in Jealousy, and Combativeness and Destructiveness, sympathizing as they do, also become morbid, there sometimes occurs a species of madness which results in the murder of the real or imaginary offender, followed by the suicide of the infatuated victim of Jealousy. We have only to read the criminal records in our daily papers to find overwhelming confirmation of these statements.

#### REMEDY

In all these forms of Jealousy, it will be seen that the moral and religious elements of our nature seem to have taken no part. We are quite certain that none of the moral faculties enter into the production of Jealousy. The conduct that awakens Jealousy may be, and is, condemned by the moral nature of the victim; but that conduct is alike condemned by the moral feelings of all that behold it, though they are not made jealous or otherwise personally affected by it. It would seem,

then, that the only sure remedy for Jealousy, this origin of the first murder on earth, this fruitful source of untold misery among all classes of the race, is to be found in the strength and right action of the moral and religious nature. When the animal propensities and selfish sentiments predominate, either in native strength or in cultivated activity, Jealousy will be frequent and virulent. Those who are inclined to give occasion for Jealousy are certainly under the domination of the carnal elements of their being; and those also who are prone to be jealous—they are *idolaters*, and “love the creature more than the Creator”—are not sufficiently imbued with a sense of God’s presence and of the glory and reality of the higher life. They are too much “of the earth, earthy,” and should seek to secure the subordination of their animal and selfish feelings by temperate and careful living, thus mitigating the feverish and abnormal state of the nervous system. They should endeavor to strengthen the action and influence of the moral feelings by the most diligent religious culture. Few persons are aware what a powerful aid to the subduing of animal and malign passions is the sincere and earnest use of the devotional part of our nature. He who with child-like faith can look up to his Father in heaven, and in humble trust and confidence commit his interests, his all, in this life and the next, to Him, will gain such moral strength, and such clearness of spiritual vision as to see, in the light of the higher life, that all the jealousies of this world, whether well or ill founded, are but the fruit of selfish impulses, in most cases perverted, and that they are as unchristian as they are productive of unhappiness. To those who profess to be guided by Christian dispositions, we say subdue the spirit of Jealousy by devotion, by faith, and by works of charity. To those who do not practically recognize these influences, we say that your moral and religious nature needs culture, and until it comes into such relations as to make it active and influential, you will be subject to jealous tendencies, as well as to many other unhappy mental conditions. Study to be forbearing, gentle, and forgiving, and you will at least disarm envy of its jealous suspicions.

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TEMPERAMENT AND NATURAL LANGUAGE.—Whether a man has one temperament or another, is described all over him—in his hair, in his eyes, in his complexion, in the style of his features, and in the firmness or sponginess of his flesh. I say, therefore, the proofs of a man’s temperament are written all over him. He can not help himself any more than a horse can help showing how old he is by his teeth, or an ox by his horns, or a rattlesnake by his rattles. We know, too, that there is such a thing as a natural language, which is more truthful and unambiguous than the English language or any other that was ever invented. This natural language consists in the peculiar tones of the voice, in the expression of the countenance, and in the gestures, the air, and carriage of a man—all betokening the spirit within.—*Horace Mann*.

## VOICES—WHAT THEY INDICATE.

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**A**N unscientific writer, relying on the results of observation and intuitive impression, makes the following generally correct remarks:

There are light, quick, surface voices that involuntarily seem to utter the slang, "I won't do to tie to." The man's words may assure you of his strength of purpose and reliability, yet his tone contradicts his speech.

Then there are low, deep, strong voices, where the words seem ground out, as if the man owed humanity a grudge, and meant to pay it some day. That man's opponents may well tremble, and his friends may trust his strength of purpose and ability to act.

There is the coarse, boisterous, dictatorial tone, invariably adopted by vulgar persons, who have not sufficient cultivation to understand their own insignificance.

There is the incredulous tone, that is full of a covert sneer or a secret "You-can't-dupe-me-sir" intonation.

Then there is the whining, beseeching voice that says "sycophant" as plainly as if it uttered the word. It cajoles and flatters you; its words say "I love you—I admire you; you are everything you should be."

Then there is the tender, musical, compassionate voice, that sometimes goes with sharp features (as they indicate merely intensity of feeling) and sometimes with blunt features, but always with genuine benevolence.

If you are full of affectation and pretense, your voice proclaims it.

If you are full of honesty, strength, and purpose, your voice proclaims it.

If you are cold, and calm, and firm, and consistent, or fickle, and foolish, and deceptive, your voice will be equally truth-telling.

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PHRENOLOGY is one of a group of sciences, different from anatomy, and its truths are of a larger stature. It belongs to the doctrine, not of the human body, but of man, and is one of the lesser departments of anthropology.

Considered as a branch of observation, it has never been assailed successfully, because no one has paid so much attention to its facts as the phrenologists themselves. The word of the phrenological student may be taken, since opponents have formed no contrary induction which in destroying Phrenology might supplant it by a better system.

The world will give it a long trial, were it only that it deals with the substance of character, and seems to create a solid playground, away from the abstractions of the old metaphysics. Color and life, substance and form, are dear to mankind, as homes against the wind of cold speculation. We can not give them up for patches of sky a thousand miles from the earth, or for anything, in short, but still more substantial houses.

*Dr. Wilkinson.*

THE HISTORY OF SWEDEN.



## THE RULERS OF SWEDEN.

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**S**HAKSPEARE, in the 2d part of King Henry IV., truthfully says :

“There is a history in all men's lives,  
Fig'ring the nature of the times deceased;”

and in the accompanying tableaux of the *Soenska Regenter* we find that this proposition is well substantiated, the countenances of our subjects being, as it were, a pictorial representation in miniature of the history of the Swedish kingdom from the fifteenth century to the present time. The character of each individual portrait of the group is stamped in their lineaments, and is seen in the phrenological conformation; and to any one versed in Swedish history and in the study of character, they present a very interesting group.

It takes no philosopher to read in the face of GUSTAVUS VASA the absolute monarchist, guided by a fine intellect; hence the comparatively happy condition of the country during his reign. He has a patriarchal appearance; he was a natural leader, and Sweden found in him a hero who rescued her from foreign vassalage, established her Protestant religion, and raised her to an honorable position among European nations.

ERIC XIV., though resembling his father in physiognomy and intellect, possessed more vanity and pride, which led him to acts of cruelty and despotism.

JOHN III., his brother, possessed the same traits of character. He was a splendid linguist and had a fine intellect, but was as cruel and despotic as his brother. The two rendered the colossal labors of Gustavus Vasa almost useless.

SIGISMUND I. possessed a face in which we fail to find anything to command our respectful attention. His features would indicate something of the ascetic in his organization. He was the dupe of

CHARLES IX., his uncle, who supplanted him. His low forehead and crown show his lack of Benevolence, sympathy, and morality; his forces were employed through Destructiveness and Secretiveness, and

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1. GUSTAVUS VASA, called GUSTAF I. ERICSSON VASA, a descendant of the ancient kings of Sweden, who rescued Sweden from the Danish rule, was born at the Castle of Lindholm, in Roslagen, Sweden, May 12, 1496; elected king of Sweden in 1523; and died at Stockholm September 29, 1560. In Sweden his name is greatly venerated.

2. ERIC XIV., the eldest son of Gustavus Vasa, was born December 13, 1533; ascended the throne in 1560; was deposed in 1568, and died February 26, 1577. He was handsome and intelligent, but tyrannical and passionate.

3. JOHAN III., brother of Eric XIV., ascended the throne of Sweden in 1577; died heart-broken November 17, 1592, on account of the ruin he had brought on his country through extravagance.

4. SIGISMUND I., successor and eldest son of Johan III., was born in 1566, and died in 1632; his reign lasting through eight stormy years, mainly spent in attempting to restore Roman Catholicism.

5. CHARLES OF CARL IX., Sigismund's uncle, was born in 1551; crowned in 1604; and died October 30, 1611. He was artful, shrewd, cruel, and revengeful.

he became a tyrant, self-willed, cruel, vain, and ambitious. He capped his career by what is now known as the "Butcher's Bench of Carl IX.," when he invited his nobles to dinner, and afterward beheaded thirteen and imprisoned many others.

GUSTAVUS ADOLPHUS, the "Great," well earned his good name. He had a high moral head, but small Cautiousness. Benevolence and Veneration, the reflective and perceptive organs, are well shown in his head. He was brave and fearless; a guide and a leader, and his kindness secured to him the love of his people.

CHRISTINA'S lineaments have much of voluptuousness stamped upon them. She assumed the reins of government over a prosperous country, but her love of pleasure plunged it into debt and trouble. Her head shows a lack of Conscientiousness and Firmness; she was gay and frivolous, and the dupe of others.

CHARLES X. GUSTAVUS had a great likeness to Oliver Cromwell; and like him was brave, fearless, and true to his principles. His phrenology indicates great natural force and will-power, but not much of the reasoning faculties. His moral organs were fairly developed.

CHARLES XI., with more intellect than his father, Charles X., had less force of character. The features are relaxed and softened, while Mirthfulness is prominent. The moral and spiritual faculties were all strong. His aim was to promote peace and industry.

With the birth of CHARLES XII. it was predicted that Sweden would have a hero for king, and time proved the truth of the prediction. His great deficiency was a lack of Cautiousness, which is not well shown in our engraving, however. His ambition, unchecked by sufficient prudence during a brilliant though almost reckless career, well-nigh reduced his country to ruin.

ULRICA ELEONORA, FREDERIC I., and ADOLPHUS FREDERIC may be classed together, because of their weaknesses. The latter has the best expression. Dissension and misrule marked their reigns.

6. GUSTAVUS II. ADOLPHUS, surnamed the Great, was born at Stockholm December 9, 1694; crowned in 1611; killed in battle November 6, 1632. He was the son of Carl IX., and grandson of Gustavus Vasa; he was a hero, and died deeply lamented.

7. CHRISTINA, only daughter of Gustavus Adolphus, born December 8, 1626, at Stockholm; assumed the rights of sovereignty in 1644; abdicated June 6, 1654; and died in Rome, 1689. She grew reckless, assumed men's attire, and died despised and deserted.

8. CHARLES X. GUSTAVUS, chosen successor to Christina, was brave and fearless, and died in 1660.

9. CHARLES XI., son of Charles X., was born November 24, 1655; crowned in 1660, and died on Easter Sunday, 1697.

10. CHARLES XII., son and successor of the above, was born in Stockholm June 27, 1682; ascended the throne in 1697; and was killed at Fredericshall, in Norway, while fighting Russia, November 30, 1718. He is renowned for great military ability.

11. ULRICA ELEONORA, sister of Charles XII., crowned in 1718; resigned in favor of her husband in 1720.

12. FREDERIC I., her husband, ruled from 1720 to 1748, when he died after an unfortunate reign.

**GUSTAVUS III.** was surnamed the "Illustrious." He was talented, but improper training and gay habits demoralized him. He inherited his father's face and many of his weaknesses.

**GUSTAVUS IX.** was headstrong, impetuous, and stubborn, as his physiognomy attests. Fitter subject to be governed than king to rule, he soon showed his incapacity to manage the affairs of Sweden. He died an object of compassion.

**CHARLES XIII.**, in comparison with his predecessor, has much of dignity and manliness. Benevolence and Mirthfulness were large; his moral and intellectual faculties were also well developed, as also were his social. He was of peaceful disposition, and died beloved and regretted.

**CHARLES XIX. JOHN**, better known as Bernadotte, won for himself the character of a wise and good king. Firmness, Conscientiousness, Destructiveness, and Cautiousness were all large in his head, and with a well-developed intellect he guided Sweden with unerring hand through the critical first years of the eighteenth century, and was a successful leader.

**OSCAR I.** possessed a finely cultivated and expansive mind, and had large Ideality, Sublimity, and Caution, hence he was prudent; he was fond of the ideal and the beautiful, music, literature, and the fine arts being his delight. He was somewhat fastidious, but dignified, polished, and commanding in appearance.

**CHARLES XV.** has a well-balanced head, supported by an excellent physical constitution. Firmness and force of character are well marked, but much softened by large Benevolence, Human Nature, Mirthfulness, and Agreeableness. The base of the brain is large. He has a finely developed intellect, and looks as he is, a courtly and gentlemanly king.

13. **ADOLPHUS FREDERIC**, formerly Bishop of Lubeck, under the influence of Russia ascended the throne in 1743, and after a turbulent reign of twenty years died February 12, 1771.

14. **GUSTAVUS III.**, called the "Illustrious," son of Adolphus Frederic, was born in Stockholm, January 24, 1746; crowned in 1772; and was assassinated, and died March 29, 1792.

15. **GUSTAVUS IV. ADOLPHUS**, son of the former, born November 1, 1778; succeeded his father; was dethroned, and died February 17, 1837. He was headstrong and stubborn.

16. **CHARLES XIII.** was born October 7, 1748; crowned June 20, 1809; and died February 5, 1818, beloved and regretted.

17. **CHARLES XIV. JOHN**, originally Jean Baptiste Jules Bernadotte, one of Napoleon's trusted generals, born at Pau, the capital of Bearne, France, January 26, 1764; was crowned king of Sweden and Norway, 1818; and died March 8, 1844, after a prosperous and happy reign.

18. **OSCAR I.**, son of Bernadotte, was born in Paris July 4, 1799; crowned March 8, 1844; resigned the throne to his son September 25, 1857; and died at Stockholm July 8, 1859.

19. **CHARLES XV.**, the eldest son of Oscar I., and the present ruler, was born May 1, 1826, and succeeded his father to the throne July 8, 1859. He is described as a kind and gentlemanly king, and "the idol of the people."

The intellectual monarchist Vasa, the low-headed Charles, the gay Christina, the Cromwellian Carl IX., the incautious but brave Charles XII., the weak Ulrica, the stubborn Gustavus IV., the resolute Charles XIII., his prudent and warlike adopted son, have all left their mark upon the pages of history, corresponding with their various degrees of phrenological development.

## MARRIAGE OF COUSINS—ITS EFFECTS.

CONTENTS:—General Principles—Law of Resemblance—The Importance of Health—Parental Influences—Climatic and Temperamental Influences—Pertinent Facts—Foreign Testimony—Cattle Breeders—Evidence of the Physiologists—Theory of Transmission—The Other Side of the Question—When such Marriages may be Permissible—Hereditary Taints—Counsel to All.

“Variety’s the very spice of life,  
That gives it all its flavor.”—COWPER.

### GENERAL PRINCIPLES.

THIS subject is by no means new; but its grave importance, when considered with reference to society and posterity, and the phenomena of physical and mental degeneracy here and there cropping out, is our plea in extenuation for introducing it again to the reader. Besides, in attempting to present a clear and dispassionate statement of our views and researches on the subject, we feel that we are discharging a duty which our regard for the welfare of humanity instinctively suggests. We trust also to be able, within the compass of a few pages, to satisfactorily answer many correspondents whose interest in the subject was evinced in a marked degree by the warmth of their inquiries.

In contemplating the wide universe of matter, organic or inorganic, we recognize the existence of certain laws—immutable principles—which govern it in all its parts and relations. Nothing is fortuitous, nothing accidental. As in nature at large, so in man—the aggregate of mind and matter—fixed principles exist. The due observance of these principles secures harmony of organization, physical health, mental vigor, happiness. The neglect or disregard of these principles entails irregularity, physical infirmity, premature mental decay, misery.

These principles, or laws, which appertain to human existence and well-being, are well known to most thinking men, and command their approval, if they do not always their obedience.

### LAW OF RESEMBLANCE.

In the married relation the principle of hereditary transmission, inheritance, or “like begets like,” prevails. Mankind are distributed into races, races into tribes or communities, and these last into families. Each race has its peculiarities of facial and cranial conformation, which distinguishes it from all other races; each tribe or community has cer-

tain traceable marks or features differing from those of other tribes and communities of the same race, and each family possesses distinctive characteristics by which members of it are recognized.

The law of resemblance applies to mind as well as to body. There may be apparent exceptions to this rule, but upon careful examination they will be found to be only apparent. The father may be said to have a physiological resurrection in the son. The son may greatly exceed the father in talent, but the father is in him in a mentally modified form; the advantages of education and association, combined with a finely organized temperament derived from the mother, have produced the superior outgrowth from the parental graft.

#### THE IMPORTANCE OF HEALTH.

The grand substantial element which enters into national progress is sound mental development. The indispensable complement of this is vigorous physical constitution—

“Sana mens in corpore sano.”

A sound mind is the product of and requires the sustenance of a sound body. A weak and drooping body can not supply the vital energy demanded by an active nervous system, and therefore necessitates its sympathetic decay. The page of history bears record to this truth, with its many names whose genius shed luster on the period in which they lived, but whose brief lives and unfinished work are startling commentaries on what we may in truth term intellectual dissipation. Alexander Pope, Rufus Choate, Theodore Parker, Nathaniel Hawthorne, Edgar A. Poe, Thomas Starr King were martyrs to their intellects and nervous temperaments, as is well known.

Since the health of mind and body is essential to a well-balanced organization, and physical conditions are transmitted by generation, how important it is that those who would perpetuate their names, who would have children of their substance and character, children who would honorably represent them in the walks of society, should carefully consider themselves in all respects physiologically and psychologically beforehand! “A corrupt tree can not bring forth good fruit,” neither can a weak and diseased man or woman have children in all respects sound and well constituted. Careful training subsequent to birth may greatly modify inherited deficiencies, but all traces of them can never be obliterated.

This physiological principle has of course universal application, but is most strikingly developed in the marriage of those who are related by the ties of blood.

In the highest form of society as it exists among civilized nations, cousins, or the children of brothers or sisters, are permitted to associate in the married relation. The medicists and statisticians of America generally disapprove of such association, while in England and on the continent of Europe much diversity of opinion exists among the learned

with reference to it. The general agreement in America and the diversity in Europe may be accounted for on strictly scientific grounds.

#### CLIMATIC AND TEMPERAMENTAL INFLUENCES.

The American type of organization is composite, possessing the elements of the Saxon, the Teuton, the Celt, and to some extent the Gael, in both his physique and character. Allied with this favorable combination is a temperament remarkable for its raciness and intensity. The brisk, vigorous, intense climate in which he lives stimulates him to nervous activity, and in the occupation and tentative subjugation to his purposes of a comparatively new and vast country he has developed greatly in mental strength and activity. Precocity of intellect marks the majority of the children born of native parents in the United States. This is especially seen in those families which take rank in refined and cultivated society, and is due in a great degree to an erroneous system of mental education, which, while admirably adapted to develop the youthful mind, neglects almost entirely the body.

Besides this system of education, manual occupations, trade, and professional employments are all conducted in a manner characteristically American, *i. e.*, with much impatient restlessness and activity. Business here rushes. When a New York or Chicago merchant has an order to fill, his warehouse is the scene of bustle and excitement quite appalling to a phlegmatic tradesman from the banks of the Rhine. Such mental activity, unless sustained by sufficient vitality, tends to derange the human organization and exhaust it prematurely. Three fourths of our educated American youth are distinguished for their gaunt frames, thin or sunken features, and large encephalons. They have great acuteness of observation, and usually an intense nervous susceptibility, while their constitutional vigor is deficient and their muscular power comparatively slight. These young men, when they entertain marriage, usually select their life's companion from among those young women who move on their own plane, in their own social circle, and who therefore partake of the same organic and temperamental conditions. The children of such unions are precocious intellectually, feeble and backward physically, and must be very tenderly nurtured through childhood and early youth, and throughout their entire lives they rarely exhibit a vigorous and enduring physiology.

If, then, such are the fruits of marriages between individuals of the temperament and organization described, who may be entirely disconnected by ties of blood or relationship, on strictly scientific grounds it must be expected that the children of an alliance between persons similarly constituted who may be related by ties of blood would exhibit a still greater want of balance in their organization, a more unhappy constitution. And this is the fact, attested to by the statistics of the asylums and hospitals of the United States. The number of idiots, cretins, dwarfs, deformed, and blind persons resulting from the intermarriage of blood-

relations in this country is far greater than is generally supposed, and greatly on the increase.

## PERTINENT FACTS.

The Report of the Commissioners of the Kentucky Institution for the Education and Training of Imbeciles or Feeble-minded Children, in a passage urging the prohibition of first-cousin marriages by legal statute, uses the following language: "We deem it our duty to the interests of humanity as well as to the pecuniary interest of the State, to bear our testimony in addition to the abundant statistics heretofore collected and published by physicians and philanthropists, and to the observation of every close observer, as well as to general considerations of propriety, that a large percentage of deaf mutes and of the blind, a limited percentage of lunatics, and, no doubt, a much larger one than either of feeble-minded or idiotic children, are the offspring of the marriage of *first* cousins. Our charitable institutions are filled with children whose parents are so related—sometimes as many as four from one family; and we have known, in the case of idiots, of a still larger number in a family. It is a fearful penalty to which persons so related render themselves liable by forming the matrimonial relation, and which they, in nearly every instance, incur, not indeed in all, but in one or more of their offspring. Instances, we do not deny, may be shown where a portion of the children—one or more—may inherit from both parents, where possessed of high mental and bodily endowments of a common origin, enhanced and remarkable qualities of body and mind; but it is generally at the expense of unfortunate and deeply afflicted brothers and sisters. We believe few instances can be given where such enhanced endowments are common to *all* the offspring; while instances are not unfrequent where nearly all, and, in a few, perhaps, every child, is afflicted either in body or mind, and sometimes in both."

A report read before the National Medical Association at Washington by Dr. S. M. Bemiss, in 1858, shows that over ten per cent. of the blind, and nearly fifteen per cent. of the idiotic in the different State institutions were the offspring of kindred parents.

This is an appalling statement in itself, but does not disclose all the truth, for in many homes the unhappy fruits of a marriage between blood-relations are secluded from observation and their existence is not suspected by even intimate acquaintances. Motives of delicacy or shame prevent such parents from making known their distressing responsibilities.

## FOREIGN TESTIMONY—CATTLE BREEDERS.

In Europe, the diversity of opinion among scientists on this subject seems to be due mainly to the facts adduced by growers of improved breeds of cattle. The Durham ox and Ditchley sheep of England are the product of breeding in-and-in. The Arabs can trace the pedigree of their most valuable horses to the time of Mohammed, while they avoid all crossing as detrimental. These facts, while they admit of but excep-

tional denial, can hardly be received as analogous to the results of marriages of kin among men, owing to the differences of structure and nervous constitution between man and the lower animals.

Improvements in the English cattle are altogether physical, and produced by the association of selected individuals of the stock most approved.

Speaking of breeding in-and-in generally, Sir John Sebright, a noted English authority says: "I have no doubt that by this practice being continued, animals would, in course of time, degenerate to such a degree as to become incapable of breeding at all. I have tried many experiments by breeding in-and-in upon dogs, fowls, and pigeons; the dogs become from strong spaniels, weak and diminutive lapdogs; the fowls become long in the legs, small in the body, and poor breeders. Barrenness is the result."

Mr. Berry, another eminent authority, says: "Although close breeding may confirm valuable properties, it will also increase and confirm defects. \* \* \* It impairs the constitution and affects the procreative powers."

Alexander Walker, the author of "Intermarriage; or, Beauty, Health, and Intellect," devotes a large portion of his work to the consideration of stock-raising in England, citing the best authorities on cross-breeding and in-and-in breeding. He does not indorse in all respects the views generally entertained concerning the superior quality of Durham cattle, Ditchley sheep, and Arabian horses, but adduces evidence showing that the gain resulting from such interbreeding is offset by a loss in other respects.

In an article treating of the Horse, in the "Encyclopedia Britannica," we find, "Accurate observers must have noticed that the greater part of the horses brought to this country as Barbs and Arabians, have exhibited a palpable deficiency in the points contributing to strength and the want of general substance."

The fleetness of the Arabian horses seems to remain substantially unquestioned—that being the feature of their development.

#### EVIDENCE OF THE PHYSIOLOGISTS.

But whatever may be the results of experiments with the lower animals in the way specially considered, they can not essentially affect the known facts with reference to consanguineous marriages among men. Dr. Carpenter, of the University of London, in his "Principles of Human Physiology," uses the following strong language: "The intensification which almost any kind of perversion of nutrition derives from being common to *both* parents, is most remarkably evinced by the lamentable results which too frequently accrue from the marriage of individuals nearly related to each other and partaking of the same 'taint.' Out of 359 idiots the condition of whose progenitors could be ascertained, 17 were *known* to have been the children of parents nearly

related by blood, and this relationship was *suspected* to have existed in several other cases in which positive information could not be obtained. On examining into the history of the 17 families to which these individuals belonged, it was found that they had consisted in all of 95 children; that of these, no fewer than 44 were idiotic, 12 others were scrofulous and puny, 1 was deaf, and 1 was a dwarf. In some of these families all the children were either idiotic or very scrofulous and puny; in one family of 8 children, 5 were idiotic."

According to "Chambers' Encyclopedia," the result of an examination into the congenital influences affecting deaf and dumb children in Scotland, was that of 235 whose parentage could be traced, 70, or nearly 30 per cent., were the offspring of the intermarriage of blood-relations. The physical deformity and mental debasement of the Cagots of the Pyrenees, of the Marrons of Auvergne, of the Sarrasins of Dauphiné, of the Cretins of the Alps, and the gradual deterioration of the slave population of America, have been attributed to the consanguineous alliances which are unavoidable among these unfortunate people.\*

In all families the likeness which marks them is the ground on which we found our chief objection to the marriage of near relations. It is the likeness which in its development throws the organization more and more out of balance. Nature finds compensating influences in mixed marriages, and thus modifies and improves the progeny. Persons too much alike, even if not related, should not marry, for the reason that their children are likely to inherit the similar characteristics of their parents in an intensified degree, and be all the more inharmoniously constituted. The children born of such alliances usually inherit all the physical weaknesses or "taints" of their parents.

#### THEORY OF TRANSMISSION.

In healthy, well-organized, and happily-mated human beings the father, according to the physiologists, gives the more solid portions of his offspring's constitution, viz., the back-head which presides over the locomotive organs and the base of the brain laterally; while the face and nutritive organs are usually inherited from the mother. This is always the case where the father and mother are strangers, or of dissimilar blood. But precisely the reverse of this takes place in marriages of consanguinity or of "blood" relations. Then the locomotive force is imparted by the mother and the filling up by the father. The father no longer gives character to his progeny; he becomes enfeebled, and even

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\* For more extended statistical evidence, we would refer the reader to the "Annual Reports of the New York State Asylums for Idiots;" "The American Journal of Medical Science for 1840;" "Stein's Essay on Hereditary Diseases and Intermarriage;" "Devay on the Danger of Consanguineous Marriages;" "Boudin, *Dangers des Unions Consanguines*," and to medical works in general. See also our "Special List," for valuable private medical works, treating on the right relation of the sexes—sent to any address on receipt of stamp with which to pay the postage.

loses reproductive power. Nearly perfect beings would thus inevitably degenerate. Experience, taken from the lessons imparted by nature, has taught us the value of blood and of the importance of change in regard to marriage, and we can not understand why these principles are not in practice applied to the human race. In agricultural operations, every experienced farmer knows that corn or wheat, if grown for successive seasons on the same ground, will deteriorate in quality; and therefore he not only changes the ground occasionally, but also the seed, so as to determine and keep up the standard quality of his grain.

George Combe, the author of "Constitution of Man," has given his decided opposition to such marriages. He says: "Marriages between blood-relations tend most decidedly to the deterioration of the physical and mental qualities of the offspring. In Spain, kings marry their nieces; and in England, first and second cousins marry without scruple, although every philosophical physiologist will declare that it is in direct opposition to the institutions of nature.\*

"If the first individuals connected in near relationship, who unite in marriage, are uncommonly robust, and possess very favorably developed brains, their offspring may not be *so much* deteriorated below the common standard of the country as to attract particular attention, and the law of nature is, in this instance, supposed not to hold; but it does hold, for to a law of nature there never is an exception. The offspring are uniformly inferior to what they *would have been* if the parents had united with strangers in blood of equal vigor and cerebral development. *Wherever there is any remarkable deficiency in parents who are related in blood, these appear in the most marked and aggravated forms in the offspring.* The fact is so well known that I forbear to enlarge upon it."

#### AUDI ALTERAM PARTEM.

We would not be dealing justly with our subject and the reader if we did not notice the particular cases frequently cited in opposition to the position we have taken. The Jews are said to intermarry, and yet retain their physical condition unimpaired. The small Mohammedan communities in India, and some isolated tribes in our own country, intermarry from necessity to maintain their existence and identity. With respect to these cases our data at present are not sufficient to intelligently consider them. Assuming them, however, to be authentic and valid, we would attempt on phrenological grounds to account for them. That happy mean of temperamental and physical constitution may exist among those peoples and tribes which renders close marriages less objectionable. They may possess such a harmonious combination of the different organs and faculties of the body and mind, that in the married relation no marked infirmity or defect crops out in their children. With reference to the Jews of America, we are not aware that marriages of

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\* Is not this the reason why there is so much imbecility among the nobility? Is a royal family always distinguished for power of body or mind?

relatives are so frequent as to render them a marked feature in their social life. If we believe them to be governed in matters matrimonial by Old Testament law, and that they follow the prescriptions given in the eighteenth chapter of Leviticus, especially at the sixth verse, which enjoins, "None of you shall approach [in marriage] to any that is near of kin to him," we can not sanction the statement of their intermarriages as creditable. With the Mohammedan tribes mentioned we would compare the exclusive tribes of Africa which are known to intermarry, and are also known to be among the very lowest types of human nature on the face of the earth.

#### WHEN PERMISSIBLE.

We candidly believe that there are circumstances under which cousins might marry without apparent injurious results, but such circumstances are exceedingly rare. We might suppose those circumstances to exist in the following hypothesis: Two brothers, in whose veins is the blood of half a dozen nations, and who can not recall a single instance of intermarriage in the family in generations past, settle for life in this country a thousand miles apart, and marry wives who are total strangers and as dissimilar as two white women can be; their habits are excellent, their morals pure, and their health vigorous. Were the son of one brother to marry the daughter of the other, we could hardly apprehend a serious marring of their offspring, especially if such son and daughter respectively resembled their mothers, thus being withdrawn as it were from the temperamental constitution of their fathers, or the consanguineous side. This may be considered an extreme and improbable case, but it is only such a one that we would venture to permit as conferring no injury on the offspring.

Again: If the suitors—cousins—be past forty years of age, and seek to marry simply and only for personal *companionship*, that is another thing, and *may* be admissible. The danger of inflicting imbeciles on society would be materially lessened. If, therefore, cousins *will* marry, let them put it off till past forty years of age.

#### HEREDITARY TAINTS.

It is well known that a person often carries in himself or herself inherited physiological peculiarities which are latent, but crop out after a generation or two. A man whose father had blue eyes and flaxen hair often derives from his mother black or dark hair and eyes and a dark complexion; he marries a woman similar, temperamentally, to himself, and lo! his daughter has a light complexion, flaxen hair, and blue eyes. Her voice, her walk, and general habitude are like her light-complexioned grandfather, and acquaintances of the family who meet her as a stranger know her by the resemblance to that grandfather. So cousins who appear to resemble the unrelated parents may carry enough of their related parents' blood idiosyncrasies to render their marriage improper.

## COUNSEL TO ALL.

So serious an undertaking as marriage should never be entered upon hastily by any, whether related or unrelated. The tremendous interests involved should be most carefully considered. "Marry in haste, repent at leisure," is a maxim of world-wide application, and confirmed in the thousand unhappy homes around us.

No caprice, freak, or fancy should precipitate that most sacred and important of earthly relations. True, earnest love between

"Two souls with but a single thought,  
Two hearts that beat as one,"

is not inconsistent with a calm consideration of the responsibilities of wedded life; on the contrary, its mutual thoughtfulness, sympathy, and solicitude conduce to such careful consideration, and pave the way to an unclouded and joyous union.

No reasonable man, even when entertaining a strong attachment for a blood-relation, could indifferently glance at the array of testimony we have here presented. The terrible looking for of a judgment, as it were, in the form of abnormal, dwarfed, mal-organized children as the product of his marriage with that relative, would deter him from such a consummation. For her sake, on whom would devolve the agonizing charge of such offspring, he would pause. The spirit which should actuate every person, man or woman, contemplating marriage, should be that of positive good to themselves and the improvement of their race. They should seek to more than duplicate themselves in their children; and a well-ordered marriage, wherein the husband and wife complement each other temperamentally and physically, and who conduct their household on the sure principles of religion, temperance, and mutual concession, will be confirmed in its happiness by the olive branches which may spring up in their midst. In conclusion, we would urge no excuse for the plainness of our statements. It is a false delicacy which carps at the discussion of facts like these. Silence, too long, has permitted the growth of evils which now are apparent in the deterioration of families and the greatly increased taxation of communities—a silence criminal in itself.

"Wisdom is justified of all her children."

If scientific aid is available for disposing of any uncertainty which may deter those who are desirous of entering into the married state from selecting their companions, it is certainly the part of wisdom to employ it. Phrenology proffers that aid, and by it one may learn as much of another's disposition in an hour as he would be likely to learn in a year without it. Long courtships are approved by many on the ground that the extended acquaintance will enable the gentleman and lady who prefer each other's society, to thoroughly understand each other, and intelligently decide as to the propriety of their marriage. Though Phrenology renders any interval unnecessary, it is always better for those con-

templating marriage to be deliberate in its consummation.\* Ordinarily, six, eight, or twelve months is little time enough for such to comprehend each other. We have in course of preparation a new work on "Marriage," which will, as far as possible, include all that is of practical value on the subject.

INDIAN TRIBES IN AMERICA.—The present numerical strength of the Indians is estimated at 350,000; out of this number 70,000 are semi-civilized. According to statistics furnished us by an officer qualified by long experience and intercourse with Indians, they may be classed according to their tribal organizations as follows: Cheyennes and Blackfeet Sioux, 9,100; Arrapahoos, 1,200; Brule Sioux, "under Red Cloud," 3,000; Ogalalla Sioux, 3,600; Minneconjoes, 2,400; Uncapas, 2,400; Yanctonnais, 4,200; Arickaries, Assiniboines, Gros Ventres, Mundans, 9,000. In the northern part of Montana are the Flatheads, 600; Kootennais, 300; Pend d'Oreilles, 900. In the Indian country lying north of Texas and west of Kansas may be found the following peaceful tribes, who are semi-civilized: Choctaw Nation, 15,000; Chickasaws, 5,000; Quapaws, Senecas, and Sawnees, 670; Osages and Neoshos, 3,200; and the Wichitas, 2,800. In Kansas and Nebraska are the Pawnees, 2,800; Winnebagoes, 1,900; Omahas, 1,000; Iowas, 300; Otioes and Missouriias, 700; Sacs and Foxes, 800. These Indians are all friendly. There are also Chippewas, Ottawas, and Pottawatomes, numbering some 7,921.

In Oregon, Washington, Arizona, New Mexico, and Mexico and Texas are the Tualips, Skokamish, Lumnis, 1,900; Makahs, 1,400; Puyallups, Nisquallys, Squaksins, and Chehalis, 2,000; Quinaults, Quillehutes, 600; Yakamas, 3,000; Spokanes, 1,200; Colvilles, 500; Cayuses, Wallah-Wallahs, 1,200; Wascoes, Klamatos, and Modoes, 3,500; Snakes, or Shoshomes, 1,000; small bands scattered, 1,250; Pimos and Marricopas, 7,500; Papagos, 5,000; Cocopas, Yumas, Majaves, Yavapais, and Chemihuevis, 9,500; and lastly, the most warlike tribes on the American continent, the Kiowas, Camanches, Apaches, and Navajoes, 15,100.

In Nevada, Utah, and the Indian country east of the Rocky Mountains, are found the following: The Pah-Utes and other tribes, 8,500; Bannacks and Shoshones, 4,000; Gosha-Utes, 800; Weber-Utes, 800; Timpanoag, 200; Unitah-Utes, 3,000; Pah-vauts, 1,500; San Pitches, 500; Utahs, 3,000; Pueblos or Village Indians, 7,000; Tahequache-Utes, 4,500; and the Creeks, civilized, 14,500.

Besides those of Canada, New Brunswick, Nova Scotia, the State of Maine, and other portions of the American continent, where considerable numbers of broken tribes still linger, the above approximates to the truth as to names of tribes and numbers of the North American Indians at the present time.

\* See our circular, MIRROR OF THE MIND; Or, Your Character from Your Likeness, sent on receipt of stamp.

## GEORGE PEABODY, THE BANKER.

—:O:—



**G**EORGE PEABODY, whose name has become so well known in America and England through his extended munificence, was born at Danvers, Mass., February 18, 1795. His parents were poor, and his only education was obtained at the district school of his native place. At the age of eleven he was placed at work with a grocer of Danvers; at fifteen he became clerk in the dry goods store of his brother in Newburyport, and two years afterward had the entire management of the business of his uncle in the same place.

In 1817 he became a partner with Mr. Elisha Riggs, of Balti-

more, engaged in the dry goods trade, visiting England several times with important commissions. In 1837 he removed to London, and seven years afterward became a banker there, where he accumulated his immense fortune. His extended charities, which have since rendered him so popular, are believed to be presented in the following list:

Danvers Peabody Institute .....	\$20,000	Danvers .....	\$5,000
Inclosed in a letter on the occasion of the anniversary of the hundredth year of the corporate existence of Danvers, with the sentiment,		Georgetown (Mass.), for church and library .....	50,000
"Education—a debt due from the present to future generations."		Georgetown, D. C. ....	15,000
Since increased to .....	160,000	Library in Vermont .....	5,000
To the Grinnell Arctic Expedition .....	10,000	Yale College .....	150,000
Baltimore Institute of Science, Literature, and Fine Arts .....	1,000,000	Harvard College .....	150,000
The London Poor .....	1,800,000	Kenyon College, Ohio .....	25,000
Baltimore Historical Society .....	20,000	Phillips' Academy .....	25,000
Boston Historical Society .....	20,000	Salem East India Company, Lecture Room and Museum .....	140,000
		Recent donations to the South, which may be increased by the Mississippi bonds .....	1,000,000
		His family connections, in trust ..	1,500,000
		Massachusetts Historical Society ..	25,000

Mr. Peabody has provided, it is said, for every relation of his now living; the most distant receiving \$50,000, and those nearer, \$150,000 each. His fortune is estimated at \$30,000,000; he is one of the richest private individuals—save Baron Rothschild—known to us.

A well-regulated life has produced its results in the healthy and vigorous constitution of Mr. Peabody, though he is now over seventy years of

age. The features bear a pleasing expression and indicate a hearty good-nature. His organization is of that happy type which can undertake large measures and sustain grave responsibilities without suffering from the solicitude and mental effort which most men experience under such circumstances. He has a large development of the brain laterally; his head is wide between the ears and the perceptive organs; Order and Calculation are very large. Hence he should be a shrewd estimator, a close financier, and an energetic and methodical worker. He is essentially a practical man in thought and action. Application, constant application without worry or friction, perfectly temperate habits, a high estimate of honor and integrity, a prophetic forecast as to the future, rigid economy, great prudence and perseverance, and a well-poised body and brain are *among* the essentials of his great success. Now let us suppose for a moment that he had been "a fast young man;" that he had smoked, chewed, or snuffed tobacco; that he had drunk liquor, indulged in games of chance, patronized the race-course; in short, suppose he had lived as half the young men of to-day are living, who would have ever heard of George Peabody? He would have lived and died in the town that gave him birth, as thousands of others equally gifted have done. We grant, the *boy* George Peabody had an aptitude for trade. This was duly encouraged, and all things made to bend in one direction. Is it probable that he, to-day, enjoys his dinner, or his newspaper, or his work, any better than you or I? Indeed, we doubt if being absorbed, as he must have been for so many years, in money-making, has not dried up or eradicated those capacities for the enjoyment of poetry, art, literature, mechanism, travel, scenery, and *nature*, which beget ecstatic pleasure in others. Among the wisest things he ever did, is giving away his surplus money, which otherwise must have made him mean and sordid.

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### WHAT MAKES A MAN.

A TRUTHFUL soul, a loving mind,  
 Full of affection for its kind;  
 A spirit firm, erect, and free,  
 That never basely bends the knee;  
 That will not bear a feather's weight  
 Of slavery's chain for small or great;  
 That truly speaks from God within;  
 That never makes a league with sin;  
 That snaps the fetters despots make,  
 And loves the truth for its own sake;  
 That worships God, and him alone,  
 And bows no more than at his throne;  
 And trembles at no tyrant's nod;  
 A soul that fears no one but God,  
 And thus can smile at curse or ban:  
 This is the soul that makes a man.

## SENATOR WILSON, AMERICAN STATESMAN.

—:O:—



**H**ON. HENRY WILSON was born at Farmington, New Hampshire, February 16, 1809. He was early employed on a farm in his native place, where he worked ten years, going to school only at rare intervals. On attaining his majority he hired himself out to a shoemaker at Natick, Mass., where he accumulated enough money to enable him to study awhile. His plan of education was cut short, however, by the insolvency of the person to whom he had intrusted his savings; and he returned to his former

occupation in Natick. In 1840 he took an active part in the Presidential canvass in favor of Gen. Harrison. In the next five years he was thrice elected a representative to the Massachusetts Legislature from Natick, and twice as a State Senator from Middlesex County. Here he was known as a zealous opponent of slavery, and introduced in the Legislature a resolution declaring the hostility of Massachusetts against the extension of slavery in America. He took a prominent part in the organization of the Free Soil party, and in 1849 was chosen chairman of the Free Soil State Committee of Massachusetts. In 1850-51 he was chosen State Senator, and during both terms was president of the Senate. He was elected to the Constitutional Convention of 1853 by Natick and Berlin, and in 1855 succeeded Edward Everett in the United States Senate, where he has been conspicuous as an earnest advocate of all anti-slavery measures. He has taken prominent part in all important debates—on Kansas, the Treasury Note bill, Expenses of the Government, the Tariff, the Pacific Railroad, and many other topics. In 1859 he was re-elected by Massachusetts to the Senate by nearly a unanimous vote. In 1861 he was made chairman of the Committee on Military Affairs, and so efficient were his services to the country that Mr. Cameron, the Secretary of War, said of him, "No man, in my opinion, in the whole country, has done more to aid the War Department in preparing the mighty army now under arms." In the regular session of 1861-62 Mr. Wilson introduced a bill abolishing slavery in the District of Columbia, and also the measure for abolishing the "Black Code."

This countenance expresses power and settled conviction. The head is very large, and is united with a strongly-made and healthy body.

The broad shoulders and massive chest appear to have been constituted to meet great emergencies and to sustain heavy responsibilities. The face, though strongly marked with lines of determination and even sternness, is yet so softened with, as it were, an expression of gentleness and geniality, that we are constrained to pronounce it winning. There is an expression of honesty beaming from the clear, steady eyes, which adds a pleasing tone to the countenance. Senator Wilson is marked by eminent intellectual vigor and high moral worth. The elements which go to make up that essential feature of an admirable character, sound judgment, are certainly his. Whatever may be the subject of his advocacy as a private man or as a statesman, his efforts should be pervaded with a charitable and even a religious tendency.

He may always be found an earnest worker in the interest of education, temperance, industry, and of individual and public improvement. Were he to be elected President of the United States, we would guarantee that the best interests of the nation, in all its departments, would be zealously promoted.

**BAD HEADS AND GOOD CHARACTERS.**—Can a person with what is called a low, bad head, where the animal propensities predominate over the intellectual and moral sentiments, manifest a good character?

*Ans.* Yes. And this is the most encouraging feature of phrenological science, viz., that although we may be ever so strongly inclined to vice, that the tendency pulls or pushes strongly in the wrong direction, still there is something within most men—indeed, we may say in all men who are not imbeciles or idiots—which will enable them to master themselves and steer a course contrary to their strong, natural inclinations. In other words, by the aid of grace, and that still, small voice which whispers to every one, we may overcome our evil tendencies and inclinations, and live in accordance with our highest attributes. We have met splendid heads with decidedly bad characters, and indifferent heads with decidedly good characters. Nor will any phrenologist undertake to say, from any man's head, what he has done, nor what he will do. He can simply state what are his inclinations, tendencies, and capabilities; one is mechanical, another musical or artistic, another more inclined to count coppers than to seek the good of others. In our professional interviews, we frequently meet men who acknowledge how strong are their temptations in this or that direction, but by the grace of God they are enabled to overcome them; still others, who boast of their wickedness, and think it an honor to be able to eat or drink more than other men, and who brag of the prowess of a plucky dog or the achievement of a barn-door cock. No, let not those less favorably organized despair, but rather let them be thankful that they are no worse. Let them make the most of the talent they have, and strive to add to what they have rather than complain of what they have not. Every honest effort in the right direction will be rewarded, and God's blessing will attend all who do their best.

## D'ISRAELI, THE ENGLISH STATESMAN.



**T**HE RIGHT HON. BENJAMIN D'ISRAELI, M.P., Chancellor of the English Exchequer, and the leader of the Tory party in the House of Commons, was born in London, in 1805, of Jewish parents. He received a private education, and was destined by his father for a position in a government office, and entered a lawyer's office in order to qualify himself for the position. The study of law was distasteful to him. In 1827 he published his novel "Vivian Grey," succeeded at intervals by other brilliant works of fiction—

"The Young Duke," "Contarini Fleming," "The Wondrous Tale of Alroy," "Henrietta Temple," and others. Tired of literary fame alone, his ambition became excited to represent the people in Parliament. He was elected from Maidstone, and at the age of thirty-two took his seat in the House of Commons. His first speech was a failure; he made himself ridiculous by his extravagant gestures, his lack of ideas, and extravagant metaphor. He sat down discomfited, but uttered at the time the remarkable prophecy, "I have begun many things several times, and have often succeeded at last. I shall sit down now, but the time will come when you will hear me." For four years he listened silently in the House, observing everything, and making himself master of the situation. When he next spoke, England heard him with surprise at the new power that had sprung up. To-day he stands at the head of the House of Commons and is Chancellor of the Exchequer. He was elected for Shrewsbury in 1841; for Buckinghamshire in 1847. He was Chancellor of the Exchequer from March to December, 1852, and again from February, 1858, to June, 1859, and is now a third time. Since he has been in Parliament he has written "Coningsby," "Sybil," and "Tancred"—novels in which politics and fiction are curiously but not unsuccessfully mingled.

The great English statesman has a singular organization. It is temperament in his case which exercises the influence paramount, and has developed and made the man. In him we find a fine union of the mental, motive, and vital temperaments; the one imparting activity and intensity, the other power, solidity, and recuperation. He is close, politic, and shrewd, yet ambitious as Cæsar, and vigorous in the promotion of measures. His high forehead exhibits in its fullness of detail great intel-

lectual ability, and a singular capacity to read the motives and comprehend the character of others. He is a sharp analyzer of mind, and a caustic critic of what he deems unsound. He possesses decision of character, coupled with great self-esteem. The affections appear to be by no means deficient, but are subordinated to his intellect. Secretiveness, Cautiousness, and Combativeness are also large and influential. He is not restrained by fear of displeasing others, nor by penitence or compunction. With him *success* is the measure of right. Great in strategy and in invention, critical and sharp in debate, brilliant in imagination, he is cunning and unscrupulous.

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YOUNG MEN.—Many great men performed their greatest achievements before forty! Alexander the Great died at thirty-three. Napoleon had achieved all his victories at thirty-five. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty-five in 1776. At thirty-three, Jefferson wrote the Declaration of Independence. At thirty, Hamilton helped to frame the Constitution of the United States. At twenty-three, Melancthon wrote the *Loci Communes*, which passed through fifty editions in his lifetime. At thirty-three, he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingle wrote his chief works before forty, and died at forty-six. At the Disputation of Leipsic, Luther was thirty-five; at the Diet of Worms, thirty-seven. At twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan, and Joshua sent young men as spies to Jericho. Saul, David, and Solomon achieved their greatest work before they had reached middle life.

John the Baptist and the Apostles did their life-work as young men, and Jesus Christ finished his labors and endured his sufferings as a young man. Not a decrepit, worn-out life, but the warm blood of manhood's morning, did he shed upon the cross for the world's redemption.

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FACTS CONCERNING HUMAN LIFE.—The total number of human beings on the earth is computed at 1,000,000,000 (one thousand millions), and they speak 3,064 known tongues. The average duration of human life is 33½ years. One fourth of those born die before they are seven years old, and one half before the age of 17. Out of 100 persons, only six reach the age of 60 years. Out of 500 persons, only one attains the age of 80 years. Sixty persons die every minute. Tall men live longer than short ones. Married men are longer lived than the single. Rich men live, on the average, 43 years, but the poor only 30 years. There is a drunkard to every 74 persons.

## REV. PETER CARTWRIGHT, THE PIONEER PREACHER.



REV. PETER CARTWRIGHT, the "Pioneer Preacher," was born in Amherst County, on the James River, Va., September 1, 1785. He entered the ministry of the Methodist Church as an exhorter when seventeen years of age, and from that period to the present he has been one of the most efficient workers in the West, where his name is a "household word." He is famous for his camp-meetings, his religious zeal, his native eloquence, his quaint anecdotes, and a thousand other pleasant eccentricities. He is now

eighty-two years old, having been actively engaged in spreading the Gospel for sixty-six years; and his life has become indissolubly connected with the rise of the M. E. Church in the West. His life has been one of startling adventure, and those incidents which are the necessary concomitants of the life of an itinerant preacher on the frontier. His only published work is an autobiography, entitled the "Life of Peter Cartwright," which is very popular, not so much from the piety of its tone as for its humor, its account of adventures, and its amusing anecdotes.

Peter Cartwright possesses a temperament remarkable for recuperative and enduring qualities. The large head is well set on a compact body. The base of the brain spreading wide between the ears indicate vital energy, toughness, force, and tenacity of life. The many dangers and exposures which he has braved during his long pioneer ministry have proved him, though one of the Lord's servants, "hard to kill." The physiognomy, in general, evinces steadiness of will, earnestness of purpose, industrial and mechanical ability, fondness for the humorous, the cheerful, and witty, and a sterling common sense founded on practical observation and experience. He is not brilliant; he can not claim great intellectual ability nor polish, but he can command our respect for untiring diligence and earnest unabatable zeal in whatever his hand has found to do.

**EXPRESSION AND CHARACTER.**—By continually assuming a particular character, we may in the end make it our own; and the expression at first put on at will, can not be so easily put off. The very effort to smile and look pleasant is one step toward overcoming our sadness or ill-nature, and finally the smile and the sunny look come naturally. The face is molded by the thought; and no personation or acting—no dissimulation of any kind—can permanently or completely efface the records which the indwelling spirit has impressed upon the external form.—*New Physiognomy.*

## VICTOR HUGO, THE ROMANCIIST.

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**V**ICTOR MARIE HUGO, one of the most distinguished French romancists and political writers, was born February 26th, 1802, at Besançon, where his father was then commandant of the garrison. His youth was spent in Paris, in Italy, and in Spain. He early acquired distinction by his poetic effusions, and before he was thirty, his published works were numerous and his name famous. In 1837 Louis Philippe made him an officer of the Legion of Honor, and in 1845 a peer of France. After the revolution of 1848 he was elected to represent the city



of Paris both in the Constituent and in the Legislative assembly, in which he manifested democratic principles, and was one of the members banished from France by Louis Napoleon. He took up his residence in the island of Jersey—English—but he has since been pardoned, and has returned to France. His novels and dramas are very numerous. "Les Misérables" and "The Toilers of the Sea" are his latest and most popular works. Victor Hugo's writings are often extravagant in form and substance, yet his command of language is wonderful. As a lyric poet, he has, perhaps, never been surpassed in France.

This face impresses us at once with the fact that its owner is unflinching in whatever course he has once decided to pursue. The eyes indicate unusual critical penetration, while the great brow marks profound intellectual discernment. He should exhibit power as a satirist, while his great organ of Language supplies in an ever-flowing stream the words and phrases required to represent his multitudinous ideas and emotions. That is a nose of no mean pretension, evincing ample development and emphasis of character. The careless off-hand pose of the head is in itself a study, and at once classes him with the "irrepressible." The military spirit, perhaps acquired of his father, is well exhibited in Victor Hugo, though the latter has not devoted himself to the profession of arms.

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**THE fact of the close and mutual influence of body and mind is beyond dispute, although their connection is a subject of deep mystery. When we see how much the faculties of reason and imagination—nay, even of hope, love, and faith—are affected by bodily conditions, we can only exclaim with the Psalmist, "I am fearfully and wonderfully made."—Extract from a new work on Oratory, by Rev. Wm. Pittenger. Price, \$1 50, postage paid.**

## MISS BRADDON, THE SENSATIONAL NOVELIST.



MISS MARY ELIZABETH BRADDON, a popular and prolific sensational novelist, was born in London in the year 1837. Since she was sixteen years old she has written for the press, besides having produced several plays and a volume of poetry. Her early prose fictions are "Lady Lisle," "The Captain of the Vulture," "The Trail of the Serpent," "Ralph, the Bailiff." They did not attract much attention. "Lady Audley's Secret," in which

considerable skill as a sensational novelist was displayed, made her suddenly popular, and her subsequent productions have maintained her reputation in this respect. Some of her other works are "Aurora Floyd," "Eleanor's Victory," "John Marchmont's Legacy," "Henry Dunbar," "Birds of Prey," etc., etc., and "Rupert Godwin," her last. "Birds of Prey" is said to resemble the style of Wilkie Collins—differing greatly from her former works. She has at various times contributed to London penny journals under the *nom de plume* of "Lady Caroline Lascelles," two of which—"Nobody's Daughter" and "What is this Mystery?"—have been republished in America as her "latest and best." The *morale* of her works is not remarkable for its purity and refinement, her plots generally being laid in bigamy, adultery, and divorce.

It is manifest to the reader that Miss Braddon has an abundance of vitality, and approximates temperamentally to the standard of Miss Menken, Miss Western, and other like celebrities. Her brain is fully developed in the base, and is large for a woman; and being amply nourished by the rich juice of a superior circulatory system, it is active, buoyant, and executive. Her memory should be excellent, her perception keen, and her language fertile. The social nature, as evidenced by her chin and its immediate surroundings, is very strong; her sympathies flow in domestic channels. She has also strong Approbativeness and a large development of the organs, which feed the imagination and impart vivacity to sentiment and feeling. She must be classed with such writers as Dumas, Eugene Sue, and other voluptuaries. Her organization and her writings are in perfect keeping. She is more material than spiritual.

## HOW TO BECOME A PHRENOLOGIST.

**T**HOUSANDS of people would gladly become Phrenologists so far as to be able to read character at sight. None but Phrenologists know what pleasure it affords one in mixed company, to be able to estimate each lady and gentleman, each child and youth, according to his or her true merits. There one person will be seen to have an ample reasoning intellect, and yet be retiring and silent. He quietly looks on while others speak and act, and every thought that is uttered is considered, estimated, and a sound decision formed with respect to its validity and value. When such a one is drawn into conversation, it is evident to the reader of character that he will comprehend what is said on subjects requiring thought in their discussion, and will prefer the solid to the light and unmeaning. Another has a retreating forehead, a full, bright, outstanding eye. He sees everything, has a word, a bow, and a smile for every one. He would feel uneasy and impatient while listening to the conversation of thinkers; but airy, rattling conversation that dashes along like a shallow foaming stream is his delight. Another is seen to have a high, broad, and rounded top-head; with him moral and religious topics are appreciated and approved. Another has a high-crowned, ambitious head; he will on the slightest provocation exhibit sensitiveness as to his reputation, position, and influence. Another has a long back-head, and is brimful of sociality. Another has a short back-head, and is ascetic and uncongenial. Another has a low-crowned head, and is always depressed, has no dignity, can not be depended on where self-confidence is required. Another has a narrow, low, contracted top-head, and is inclined to irreverence and excessive materiality. Another has a thin, narrow, high head, and still another is broad and heavy at the base of his brain.

All these characteristics may be readily observed by one who is versed in the principles of practical Phrenology. "But how are they to be learned?"

We reply, As other important facts and principles are to be acquired, just as one learns geography or geology. A man must have some practical talent, and the clearer judgment he has of form and proportion the better. He must have in his mind the form of a well-balanced, harmonious brain, and he can easily determine then what is out of proportion. One who understands horses well knows what constitutes their fine points; what indicates beauty, health, speed, strength, and endurance; and he instantly detects wherein a horse varies from the proper proportion. It is as easy to observe the proper proportion of the head, phrenologically, as it is to know the outline of a horse or the appropriate figure of a man. Look at a regiment of closely dressed soldiers as they march rapidly in platoons; is it not natural for observers to notice the finely-built men and those who vary more or less from good proportion?

We do this without being tailors, though doubtless tailors have a clearer eye and a quicker sense than others in this respect.

The great thing in estimating the drift and scope of character is to observe what are the leading groups or combinations of organs. If the intellectual faculties be in the ascendant, appeals should be made to them; if the moral sentiments be strongest, the wisest and most efficient method of management is to address them; if caution, or courage, or affection, or ambition, or sympathy, or the love of gain be influential, it is easy for the practiced phrenological observer to know how to meet the person so influenced on his own ground and according to his own peculiarities. How important this knowledge is to the teacher, to the parent, to the man doing business among strangers, to the hotel keeper, to the railway conductor, to the minister, to everybody who mingles much with his fellow-men! We doubt not that every merchant who trades fifty thousand dollars a year, would save every year the cost of tuition by taking one thorough course of instruction in Phrenology.

Those who desire, as professional men, or even as merchants, to acquire such a knowledge of Phrenology as will serve them well, would find it not only economical, but exceedingly pleasant to devote their evenings, for a few weeks, to attend a class on this subject. A teacher can give more instruction in an hour than an unaided pupil could get in a month of personal effort; for those who are competent to teach give the wheat without the chaff; the facts and principles without the conjectures which annoy the unaided student. But more especially those who contemplate teaching Phrenology should avail themselves of thorough instruction in addition to all the private study they can give the subject. We now devote a portion of each year to the instruction of professional classes composed of those who are preparing themselves for teachers in general, lecturers, and of those who intend making Phrenology their life-profession.

On Monday evening, January 6th, 1868, our next class will be commenced. Those who desire to attend this course of lectures can obtain a circular by sending us a prepaid envelope properly addressed to themselves. This circular sets forth the particular subjects taught in the course, together with the terms and conditions, as well as the best text-books which it is desirable should be read and to a considerable extent mastered before the lessons commence. The lectures and demonstrations will be numerous, and illustrated by our extensive collection of skulls, casts, paintings, and other specimens; and, as heretofore, we shall endeavor to make the instructions very complete and thorough, so that those who have previously read the text-books, and learned from the phrenological bust the location of the organs, shall be able to deliver lectures and delineate character correctly, being thus prepared to expound the principles of the science and apply them to living heads.



By John Collins.



HERE lived in London, in  
the days of yore,  
A Frenchman, exiled from  
his native shore;  
Poor, friendless, forced by  
fortune long to roam,  
At last he found within its  
walls a home.  
Nor wife nor children cheer-  
ed his lonely hours,  
For him no sunshine brought  
the birds and flowers  
But, hermit-like, he loved  
the world to shun,  
In quiet solitude, till life  
was done.  
He read, or smoked, or doz-  
ed the livelong day,

Or with his spaniel whiled the time away.  
Yet he was kind; the beggar knew his door,  
And starving children blessed him o'er and o'er.

The neighbors proudly claimed him for their own,  
Till "*Bon jour, Monsieur!*" seemed no foreign tone.



Thus peacefully the worthy man grew old,  
Unvexed by care or cankering thirst for gold;  
In close retirement, each succeeding year  
Rolled on unmarked by doubt, or hope, or fear.



It chanced, howe'er, a wicked wag, who knew  
How much our friend withdrew from public view  
Resolved to tease him, merely out of fun,  
And thus the plot mischievously begun.

One night when Monsieur had retired to rest,  
 A rousing knock his slumber deep distressed.  
 He rubbed his eyes—"Mon Dieu! vat 'ave we here?  
 Who-o-o's dat?" he stammered, in suspense and fear.  
 No answer came; but soon another blow  
 Rung at the door to summon him to go.  
 With cautious step he slow descends the stairs,  
 In his unsteady hand the candle flares.  
 Through the long hall he drags unwilling feet,  
 And doubting opes the door into the street.  
 "I beg your pardon, sir, for much I fear  
 I have disturbed your nap by coming here;  
 Is Mister Thompson's lodging somewhere near?"



"No, sare! no Monsieur Tonson in dis place,  
 I tell you so—I nevare see his face.  
 My friend, pardonnez-moi—I shut de door;  
 You break my sleep—I go to get some more."  
 A week had not passed by—again a knock  
 At midnight roused him like an earthquake shock;  
 Again the poor old Frenchman gropes his way  
 By the dim beams that round his lantern play.  
 Trembling and pale, he whispers as he goes,  
 "Ma foi! who comes here?—de debil only knows!"  
 With faltering hand he draws the bolt aside,  
 When a sharp voice in ringing accents cried,  
 "Pray, sir, will you inform me, if you can,  
 Where I may find a certain little man

Whose name is Thompson, if I guess aright,  
For I must know his whereabouts to-night."



"Ah! sare, me  
know your  
voice—de oder  
day

You knock so loud,  
you fright my  
vits away.

Indeed, sare, dere  
no . . . Monsieur  
Tonson dat I  
know—

Begar! I tell you  
dat tree nights  
ago!"

The door was  
shut, and Mon-  
sieur sought  
his bed,



But tossed, till break of day, his aching head.  
Visions of ghosts came flitting round the room,  
And filled his soul with ever-deepening gloom.



Day went, and night again her curtains drew  
In solemn silence, till the clock struck two.  
A thundering knock aroused him from his dreams,  
And at the front a torch-light faintly gleams.

"Hallo! old fellow!" echoed at the door,  
"Old Mister Thompson I must see once more.

## MONSIEUR TONSON.

49

Do tell me, does he live within this street ?

Come, let me know the number, I entreat."

"Sacre!—diable!—vat you ask me for ?

I tell you once—I can not tell no more ;

Sare, please, oh ! nevare come to call me down—

No Monsieur Tonson live in London town !"



Still unabashed,  
on each suc-  
ceeding night,  
The same rude ras-  
cal met the  
Frenchman's  
sight.

Worn out at last—  
his sleep quite  
driven away—

In that lone house  
an invalid he  
lay.

But now the  
rogue his wont-  
ed calls for-  
bore,



By fortune urged to India's distant shore ;  
And his poor victim raised his drooping head,  
Glad to believe his vile tormentor fled.

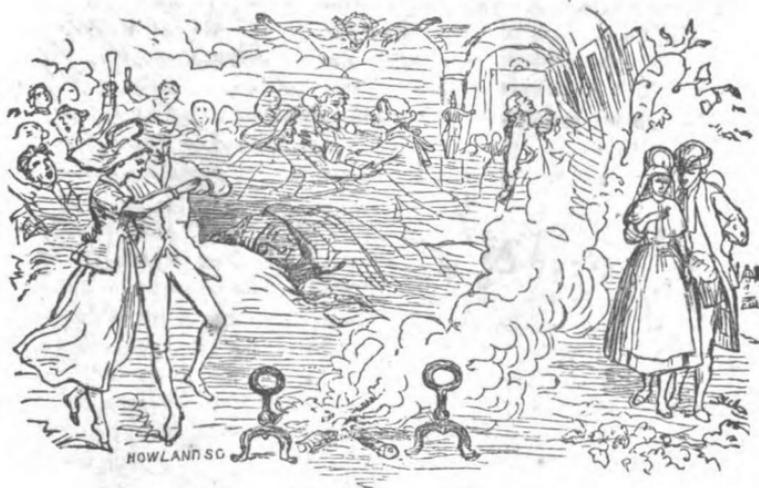


Years passed, and yet his strength knew no decay  
Though sober thought had tinged his hair with gray ;

3

His voice, still strong, in patriot numbers rung,  
 As when of old the Marseillaise he sung ;  
 No fearful sounds disturbed his nightly rest,  
 No dun, no vagabond by hunger pressed :  
 In peace he lived—in peace he hoped to die  
 In nameless slumber 'neath an alien sky.

'Twas winter—fitful gusts were howling loud,  
 Covering all nature with a snowy shroud ;  
 No footfalls echoed on the pavement stone—  
 " Past one o'clock ! " the watchman cried alone.  
 Scarce had he cried, two figures slowly passed,  
 Hooded and cloaked against the driving blast ;  
 By turns they eyed the snow-heaped doors around,  
 And numbered houses till the spot they found.  
 " Why ! Tom ! " said one, " that is the place, I swear ;  
 I'll bet that Thompson still is living there ! "  
 " Done ! " cried the other ; " I'll bet he's gone below ;  
 He must have died of fright, you plagued him so."



Meantime our foreign friend securely slept,  
 While o'er his mind bright sunny pictures crept ;  
 Once more he roves upon the banks of Seine,  
 Or views the splendors of Versailles again ;  
 Sings the bold songs that echo " Vive la France ! "  
 And trips with damsels in the evening dance.  
 Bright eyes watch o'er him—social hearth-fires burn,  
 As kindly voices greet his safe return.

Hark ! a low rumbling sound the vision breaks ;  
 Amazed and trembling, the fond dreamer wakes.

Is it the tread of fast approaching day,  
 Or speeds the storm along its furious way?  
 A louder sound his very soul appalls,  
 As if a crash of thunder burst the walls.  
 His hair on end, and shivering with the cold,  
 The night-robe slipping from his nerveless hold,  
 The unwieldy door, with pain unlocked at last,  
 He steps aside to shun the piercing blast.  
 A spectral form, in deep sepulchral tone,  
 Solemn and slow, began to speak—a groan,  
 One wild despairing cry escaped him then,  
 "Begar! here's Monsieur Tonson come again!"  
 Down fell his lamp—he rushed outside the door,  
 With terror frenzied, and was seen no more!



THE objections which assailed the early writers and lecturers on Phrenology arose from an idea that it was of a predictive nature, and involved a fatal necessity; but these unjust prejudices fade away always when the science is candidly investigated and its beauty and utility become apparent, since it not only supports the absolute dominion of the Creator over all his works, but naturally and strikingly points out the existence of such principles in the mind of man as coincide with the doctrines of revelation, and with those laws which are generally recognized as controlling the universe. Man, in his threefold nature, is declared by Phrenology to be the consummation of the natural forces and aptitudes of created nature.

## MIND LIMITED BY MATTER.

—:O:—

THE *Boston Medical and Surgical Journal*, in the course of an excellent article with this heading, says: The brain is the organ of the mind. It is the great water-wheel in virtue of which the thoughts revolve. It is easy to conceive that through the brain the mind may interfere with the ordinary functions of the body, and the body react upon the mind. We propose to speak of some of the limitations to which mind is subject in its union or marriage with the material world.

We need not look far for instances. To most of us an illustration comes every twenty-four hours. In the *sleep* of the body, shared by man with the brute creation, we see for a time abrogated—in abeyance—the will, the thoughts, and, happily for many, the sentiments.

Perversion or impairment of the will is very frequently witnessed in hysteria, a disease which is erroneously regarded by the uninformed as a pretense or an affectation, when in fact the will is put forth only in that semi-mechanical way which we call emotional, as when the eyelid is closed upon the sudden approach of a solid body, or when screams are uttered at the bidding of pain. By applying a stronger emotion, as fear, we replace the hysterical convulsion or trance by more normal action; or, by acting upon the imagination, we may relieve the will from the pressure of the morbid emotion. The nervous system gets out of gear, and matter sways the mind.

We have instances of our leading fact, when the mind, through the brain and sympathetic system, feels the disorder of the stomach in dyspepsia, and the "disposition" becomes unamiable; when the mental vision is distorted in delirium; when insanity inflicts upon us its living bereavement of our friends. In many cases of insanity the scalpel shows structural lesion of the brain itself. The manifestations of the so-called "mind diseased" are awry, because the central organ by which it is brought into relation with the material world has been deranged.

An incontrovertible instance of the action in question is afforded in the production of mental perversions by the introduction into the body of certain drugs, such as opium, haschisch, etc. Here, it would seem, there is no escape from the conclusion that the mind is *materially* affected. "Everybody knows," says an author, "that there are families where the children are born straight-grained, and families where they are born cross-grained." If it be objected here that, for aught we know, these favorable or unfavorable characteristics may reside primarily in, and be transmitted from, the "subtle essence" itself, instead of in the "grosser part," the case is different when we ascend to the origin of differences of national character as embodied in races and transmitted through successive generations.

"It is easy to conceive," it is remarked by Dr. Foissac, "how momentary and individual impressions may become constant and general. Sup-

pose, what exists in fact, that there reigns in a given country an *atmospheric constitution capable of impressing upon the moral nature a certain tendency*, the inhabitants will be more or less affected by it; every habit of the moral nature, criminal or virtuous, fortifying itself by practice and example, will thenceforth take on an abnormal development. This disposition transmitted hereditarily, and receiving from the *constantly acting influences of the air* continual nourishment, may become the moral type of a nation, and give a distinct physiognomy to the *national character*."

We see this exemplified in the short history of this country. The Northern and Southern States were peopled originally by the same race, though from different classes of society. The Puritans, a select band pushed by persecution and self-sacrifice, though narrow in their ideas, transmitted indeed to their descendants in New England, and consecutively in the Western States, traditions, habits, manners, and morals different from those of the first settlers of the Southern States. The American colonists—North and South—were, however, of the same Anglo-Saxon stock. Apart, then, from the influence of differing institutions, traditional or adopted, how distinct is the physiognomy of the two sections! The one cool, calculating, persistent even to obstinacy, slow to take up, equally slow to put down, and impressed with a restless energy that never allows inaction while there is anything that can be done; the other open, impassioned, impulsive, enthusiastic, yet averse to exertion, save when necessity compels it. Here we have the effect of opposite climates. The Northern is bracing and stimulating to a degree that is scarce wholesome, and which is at once manifest to new-comers. The Southern is enervating in the extreme, a few years' residence in it being sufficient to tone down the energy of the most active Northerner. In what particular way it is brought about that, like the inhabitants of other southern climes, its people are also passionate and impulsive, we will not stop to inquire, but will note here the general fact as bearing on the subject we are discussing.

The British Channel separates nations differing greatly in climate, and quite antagonistic in character. Yet the English people were, in times past, made up largely by migrations from Germany, subsequently intermingled with their conquerors from Normandy. And to show how rapidly climatic transformations take place, the French etymology of their names is, so far as we are aware, the only mark by which the descendants of French refugees (Huguenots and others) can be distinguished, mentally or physically, from the veriest cockney.

#### MATERIALISM NOT DEDUCIBLE.

Now, from these and similar facts, some French materialists argue that since the mind is shown not to be completely independent of matter, therefore there is no such thing as "spirit" to be distinguished from material existence. This, as it seems to us, is entirely illogical. And,

*per contra*, we hold that if independence of the *will*, even partial, can be shown, then materialism falls ignominiously to the ground. Thus, given an individual with low, materialistic propensities, implanted deeply in, and having strong hold of, his being, if, by his self-determining power, he overcome this lower nature, then in that case the independence of the will is fairly set up. It needs no extended knowledge of biography to produce such an instance. We are told of one who, though uncultured by Christian or even Jewish Revelation, had attained a purity, a gentleness, an integrity, a wisdom which would put to shame many a sincere Christian disciple. And yet it is related that "he was naturally of a licentious disposition; and a physiognomist observed, in looking in the face of the philosopher, that his heart was the most depraved, immodest, and corrupted that ever was in the human breast." We have but to pronounce the name of Socrates, and materialism, by token of *self-mastery*, fades out of sight.

One more instance, nearer to us in time and space. Our admiring and grateful recollection brings to mind one who, with the hot blood of the South coursing in his veins, impulsive and impassioned, curbed his fiery temperament, till by a steady, persevering resistance, at which many of his Northern associates grew restive, he wore out the protracted efforts of a powerful empire to subdue a band of feeble colonies. At the same time he resisted the pressure of public opinion among his countrymen, urging him to risk the fortunes of battle, and through much obloquy calmly held to that temporizing policy which won us ultimate victory and made us a nation. We look at the portrait of his later years and see *self-mastery* written out from within on every line of his countenance.

All history is filled with such illustrations of the triumph of the human will over animal propensities, physical weakness, and climatic temperament. Greatness in statesmanship and generalship, eminence in science or art, have, we take it, never been attained without similar victories—temporary or permanent—of the self-determining power over the lower or animal nature. Nay, ordinary success is obtained only in the same way. And, not to overstate the point, these phenomena are so contrasted with those of the ordinary functions of matter that we are forced to seek their origin in a different source from the "corporeal part."

Our position, however, has a still firmer foundation. We believe upon evidence; we are convinced by reasoning; but we *know* only through *consciousness*. Now, we are conscious that, with certain limitations, we exert free-will. And it is too great a strain upon *common sense* to suppose that free-will has anything in common with the properties or functions of matter.

We are well aware that we have but touched the threshold of this subject, but to go further would be to invade the province of the theologian.

## THE TWO PATHS OF WOMANHOOD.

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**P**HYSIOLOGICALLY and temperamentally, woman is more delicate and sensitive to impressions than man. The importance of correct training and of proper social surroundings in early life, therefore, is more manifest in her case than in that of her more robust brother. The male possesses a greater proportion of the motive temperament—of the forceful elements—is constituted to meet and contend with the difficulties of life. *He* is essentially a *worker*. Woman is constituted with more of the emotional, the feelingful. She is not so well adapted to contend with the rigors and asperities of business and exterior worldly association; her life is more interior and domestic.

We present in this article contrasted faces, representing the diverse career of two females. Figures 1 and 2 represent them as girls just in the dawn of life, free from care, fresh, joyous, and pure in their childish simplicity. That there is a difference in the lineaments of these countenances it must be admitted; even so early in life do the influences of parentage, organization, association, and training become apparent.

The parents of the first we can conceive to be plain, retired people, possessed of strong religious principles and considerable intellectual culture. Their child is the object of tender care and solicitude. Her playmates are carefully selected, and the utmost regard is paid to her moral and mental culture. In fact, she is surrounded by the best influences which discreet parents are able to bring about her, and she is in consequence a quiet, unobtrusive, sweet-tempered child.

The parents of the second live, perhaps, on the same social plane with those of the first, but are more worldly. They are free and easy in their mode of life. They are fond of company, think and act with the majority of those with whom they mingle, and lacking in knowledge of things pertaining to elevation of soul and the higher life, they take no pains to instruct their child therein. They think their duty chiefly consists in furnishing her a sufficiency of clothing, food, and the ordinary facilities for an every-day education. So the girl runs the streets, and is allowed to pick up any one she fancies as a playmate. She becomes pert, saucy, dashing; pleases her parents with her "smartness," and affords much amusement to visitors at her father's house by her little "speeches," forwardness, and "cunning" ways. From such beginnings we can already predict the general future of these two little girls.

Time flies fast. Years have passed away, and No. 1 has grown up into the modest, unaffected maiden of eighteen years. Her mind, though not overtaxed with study, under judicious culture is well stored with such information as is necessary to the proper performance of the duties incident to woman's life. She is quiet, unostentatious, simple in dignity, yet possessing pride enough to repel insolent familiarity. To be sure, she knows personally little about vice, as it exists in the world; but she has

been taught its nature, and her high moral tone inclines her to abhor sin and to consider it only as something to be feared and avoided. The spiritual instruction of her parents and teachers, and the precepts of the sacred Word of God, are kept as the most valuable of her treasures. At home among her friends, at school among her associates, she is loved



FIG. 1.



FIG. 2.

and respected. Her health having been well cared for; the knickknacks and confections and the whole host of poisonous sweets, which, unfortunately, so many children are allowed to riot in, having been but sparingly allowed in, if not altogether excluded from her dietary, she is well fortified by a substantial constitution against the common ailments of life. Happy are her prospects.



FIG. 3.



FIG. 4.

Turning now to No. 2, we find she, too, has grown up, but in her own way, and according to her own devices. She is now a wild fly-away young lady. The associations which her parents allowed her to choose, or, rather, to pick up, have brought her in contact and made her familiar with sin; it does not possess for her the repulsive features which No. 1 discerns. Look on her countenance (fig. 4) and see those voluptuous

indications which are distinctive marks of the woman of pleasure; there is no mistaking that face. She chases the gaudy bauble of pleasure as the chief joy of life. She is self-willed and capricious, and without elevation of character, because she is indifferent to those high and holy influences which even now, if entertained, would tend to draw her up and



FIG. 5.



FIG. 6.

beyond temptation and sin. Her propensities are in the ascendant, and she finds gratification only in what she terms the joys of life. Gay companions, exciting conversation, seductive music, and the mazy whirl of the dance are among her chief delights. As she passes us in the crowded thoroughfare, we can not but gaze pityingly upon her face, for there are unmistakable indications of the tendency of her career.



FIG. 7.



FIG. 8.

Several more years pass by, and we find her whom we last considered as the amiable and intelligent girl of eighteen now become the fully matured woman (fig. 5). She is married, and that discreetly, for, considering the careful culture of her youth, and the suggestions she has doubtless received on so important a subject as marriage from solicitous friends, and the earnest thought she herself must have bestowed upon it,

she would not be likely to make choice hastily of her life's partner; but, deliberately considering the consequences, she has given her hand with her heart to him whom she could honor as well as love. It is probable that she has not been without her share of life's trials and disappointments. Perhaps bereavement has visited her bright home; but being sustained by a strong faith in that Saviour whom she was early taught to love and confide in, she can be resigned yet cheerful under the severest affliction. Her house is a place of quiet domestic enjoyment; her children, trained up carefully, do not annoy visitors by their rudeness; but all who visit her desire to go again. Her husband while with her finds the cares of his business grow lighter, and his spirits rise under the influence of his wife's cheerful voice and sweet inspiring smile. She does not seem to grow old; the girl is, in fact, impressed upon that fresh countenance, and imparts buoyancy and dignity to the woman. In fig. 6 we see the reckless, cold-hearted, miserable woman; surviving the exciting and pernicious course of her early years, she has become a gloomy, indifferent, and apparently heartless woman, caring nothing for others, and thinking that others care nothing for her. She has had her fill of worldly pleasure. But how unsatisfactory it has all been! How painful its consequence! She regards the world as mean, sordid, and corrupt. Her days of youth and happiness are past, for her manner of life has rendered her prematurely old. The fiery draught is now her only friend, for in its intoxicating depths she can temporarily forget the maddening recollection of her shame. Perhaps she, too, has been married. But what man, except he be as abandoned as herself, could live with her? In the street she is regarded with loathing and contempt by the passers-by. "Friends she has none!" There is no kind word of sympathy expressed for her! She has lost all friends, and misery, only misery, seems to be her inevitable portion, for she lives obstinately and willfully, without repentance and without grace! We see no encouragement in that half-frenzied face, and we turn from it with a sigh of relief and of sadness.

In the midst of her home, among the many friends whom her kindness and ready sympathy have closely attached to her, No. 1 grows old indeed "gracefully." The silver threads, which passing years have imperceptibly interwoven one by one with her shining tresses, announce her advanced age (fig. 7). How beautiful she appears, the aged Christian, the admired, the revered center of an extensive circle! Her presence is ever welcome, and her counsel gratefully received; and when the sun of her earthly existence shall set, in what a halo of glory it will take place! What sweet memories will linger on earth to console those in whose hearts she was held so dear! Her life, while she lives, is the life of faith, and her death, when she dies, will be a joyful transition to a blissful immortality.

But how different is the picture presented by No. 2, in the closing scene of her career, supposing that she has been suffered to live and

grow old! She is probably the inmate of some poor-house, prison, hospital, or asylum, a tax upon the State, an object of care to those who will not regret her decease. She will go down to the grave uncared-for and unmourned (fig. 8). If not under the care of the civil authorities, she worries through the remnant of her days in some lonely, squalid, out-of-the-way garret, among wretches as miserable as herself. She is an object of aversion to her neighbors, and of dread to their dirty children; for now and then alcohol and her unbridled passions drive her to the extremities of delirium. In one of those paroxysms of madness death comes, either by her own hand, or her diseased and broken-down body finally succumbs to its natural destiny, and her staring eyes are fixed until the last trump shall awaken her to judgment. Sad, fearful end! the inevitable result of a life of sin! As we see it here, so it is with all. Bad habits make ugly faces, and bad spirits with bad temper spoil a naturally good physiognomy. Reader, ponder well these two sketches, and gather therefrom the instruction we have sought to impart. Choose Wisdom's ways, for "her ways are ways of pleasantness, and all her paths are peace."

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CAUSE OF ILL HEALTH.—It is quite certain that man is the most daring violator of natural law to be found in the animal kingdom. He is not only absolutely reckless, but persistent and obstinate in his course of transgressing; indeed, he is original and ingenious in his methods of attack upon himself. God has made man upright, but he has sought out many inventions to make himself crooked, so that an army of men find constant and lucrative employment in patching and mending the bodies of their fellow-creatures. Here is a regiment of men with forceps to pull out teeth that should last a lifetime—for they were not designed to ache, but were given to man to eat with. There a host of men are using pills, powders, plasters, and every variety of panacea to cure the ills of the unfortunate. Do we have any reason to believe that the brute creation, when allowed to control itself and follow instinct, suffers as we do? Do they bleat and bellow with the toothache? Do they suffer from colds? Are they afflicted with chronic diseases? Can powders and plasters be of service to them? Why do we yield so easily to fatigue, and fall a prey to disease so readily? Can it be true that weakness of body indicates strength of soul—that a narrow chest insures a broad heart—that a sickly constitution is favorable to a saintly life—that physical infirmity is a proof of spiritual power? It is ridiculous nonsense to suppose such things. We are to love God with all our heart, soul, and strength; and the more heart, soul, and strength we have, the more we can love God. The fact is, we have allowed the animal to get the better of the angel of our nature. We eat too much, and too fast. We drink too much of that which is not *aqua pura*. We chew, and smoke, and snuff tobacco. We go to bed late, and get up late. We do not get sufficient sleep, and we allow the anxieties of life to drive us to disease.



BISMARCK, THE PRUSSIAN PREMIER.

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**C**OUNT BISMARCK, the Prussian premier, and reputed the foremost man in Europe, was born at Brandenburgh in 1818. Like other young men, he served his time in the army, and subsequently studied law. After completing his legal studies he retired to his estate, not seeking, it is said, any official position. He was, however, elected a representative to the provincial assembly of Prussian Saxony, and afterward in 1846 to the United Diet. From that time his political career is dated. He became the leader in all measures of an ultra aristocratic nature; the champion of the nobility.

His royalist zeal recommended him to the court, the present king of Prussia taking an interest in him because of his fervid advocacy of royal privilege and prerogative, and for his bluntness and rudeness toward the opposition in the Diet. After having served the government in various capacities, he was called to the head of ministerial affairs, the object of his early hopes. As premier of Prussia, Bismarck has managed the

affairs of government with singular boldness and success. To him Prussia owes much of her present aggrandizement, especially the triumph secured in her recent war with Austria. Bismarck is said to be a man of a strongly passional disposition, easily irritated, and persistent in following the bent of his inclinations. His portrait exhibits a marked degree of force. He possesses a clear perception, a strong will, unusual self-reliance, a good deal of policy, and a great amount of boldness and executiveness. In the prosecution of his plans he may appear at times unscrupulous; he believes in accomplishing whatever he may attempt. He is not credulous enough to attempt the impracticable, but has a native insight which, supplemented by his shrewd observation, enables him to draw accurate inferences with surprising quickness.

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## TO PHRENOLOGICAL STUDENTS.

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THE public is beginning to demand phrenological teachers. A monthly journal devoted to this great subject and a few first-class lecturers are not all that the public require. There is a demand for good lecturers and examiners in every town and village throughout the country. Many have attempted to supply this demand, but from lack of scientific knowledge and practical experience they have not succeeded, and have withdrawn discouraged from the field. Still, loving the subject, and anxious to promulgate it, those who have spent the best part of their lives in Phrenology can not supply this wide demand for the application of the science to all who seek it. Moreover, *our* days of labor, in the nature of things, will, ere long, be over, and it is our desire, when we retire from the field, to leave in it a thousand honest, intelligent men imbued with a missionary spirit, and fully qualified to carry on and carry upward this great work. For the training and instruction of such persons for professional life we are yearly teaching a class, beginning early in the month of January. The greater number of our former students are now doing good work in the field, and sustaining themselves satisfactorily.

In order to guard the public against impostors, who sometimes profess to have had instruction from us, we give to all our students who graduate, a certificate, or diploma, showing that they have been our students, and that they go forth with our indorsement and approval. This serves as an introduction to the lecturer, and assures the public that the person is worthy of patronage as a phrenologist, and thus it becomes a benefit to the public, to the science, and to the teacher or lecturer.

On the 6th of January, 1868, a new class will be formed in which we propose to teach students how to lecture and how to delineate character on scientific principles; in short, how to become practical phrenologists. The subject will be illustrated by our large collection of skulls, busts, casts, and portraits, and we shall spare no pains to put each

student in possession of all that we can communicate, verbally and by illustration.

Persons who desire a more extended statement relative to our instructions in practical Phrenology, can obtain a circular by return post, which will state the topics in detail to be discussed, and all particulars interesting to those who purpose to become students.

The works most essential to be mastered by students are: "The Self-Instructor," "Memory," "Self-Culture," "New Physiognomy," "Combe's Physiology," "Combe's Lectures," "Combe's System of Phrenology," "Defense of Phrenology," "Constitution of Man," and the Phrenological Bust. Applications for membership should be made early, so that preparation may be made for those who desire to attend. Address this office.

## GENERAL BUSINESS MATTERS.

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In glancing over the advertisements which are bound with "Our Annual" for the present year, we can safely say "of none of these are we ashamed." They present no false colors, no clap-trap, no quackery, no humbug. Let us instance some of them.

The American Watch Company of Waltham occupy a conspicuous position, with some sensible reflections on watches in general, and their own of course in particular. If any of our readers lack the means of "going on tick" in a proper manner, they should secure an American ticker as soon as possible, and "be set right."

The *Tribune* offers liberal inducements to all, far and near, who would be posted, through its daily, weekly, or semi-weekly issues, respecting the progress of affairs on land and on sea everywhere in the world's broad span.

Conspicuous among American weeklies devoted to science is the well-known *Scientific American*, the publishers of which, Messrs. MUNN & Co., are extensively engaged in procuring patents for inventors.

Messrs. BROWN, COOMBS & Co., proprietors of the *American Artisan*, also eminent as Solicitors for Patents, are worthy of the patronage of the ingenious.

Our Masonic readers will be pleased to recognize the familiar announcements of the Masonic Publishing and Manufacturing Company.

To the youth of our country we can recommend with pleasure the *Little Corporal*, published by ALFRED L. SEWELL, of

Chicago, and *Our Schoolday Visitor*, published by J. W. DAUGHADAY & Co., of Philadelphia.

The *Scottish American* offers enjoyable reading to the Americanized sons and daughters of Caledonia.

A Library in itself—that great Dictionary published by G. & C. Merriam, of Springfield, Mass.

An enterprising man is Mr. Burnham, of Springfield, Mass., and his large Business College is available to the American youth of both sexes who would be well fitted for practical business.

If any of our friends have much advertising to do, Messrs. Geo. P. Rowell & Co., of New York, will do it for them in a thorough manner. Read their prospectus.

So essential to health is clean under-clothing, that every facility offered the laundress for cleansing soiled garments should be adopted. Try TIEMANN'S Laundry Blue.

If you are well, strive to keep so. If ill, make use of the best means to recover health. The curative influences of water are well known, and at the HYGIENIC HOME of Doctor Smith, Wernersville, Pa., or at the establishment of Messrs. MILLER, WOOD & Co., New York, the sick may find relief and convalescence.

For some diseases, Electricity, when applied by means of a proper apparatus, is beneficial. Dr. Kidder offers his improved Electrical Machine.

Show me the man who does not like fruit, and I will show you a lunatic. EDWARD J. EVANS & Co. advertise fruit and ornamental trees. Send a stamp for a catalogue to York, Pa.

"The art preservative of all arts" is prosecuted extensively and successfully by Edward O. Jenkins, of 20 North William Street, New York; and by Messrs. FRANCIS & LOUTREL, of Maiden Lane, this city.

Messrs. DAVIES & KENT are known for the promptness and good taste with which they turn out stereotype plates, cards, circulars, and everything in the line of job printing.

THE METHODIST is one of the best religious weeklies of that large body of zealous pioneers in the regeneration and education of the people.

THE EXPRESS is a commercial, business, agricultural, family, and general news-

paper of the conservative class, of which there are printed daily, weekly, and semi-weekly editions.

THOMAS P. HOW, Esq., continues the business of securing patents for inventors, and attending to contested cases.

THE EVENING MAIL is a sprightly, racy, spirited daily, full of gossip, fashion, and personal sketches, free from politics, sectarianism, and all improper advertisements. In short, the *Evening Mail* aims to supply a real want long felt in New York, namely, a clean, high-toned family daily evening journal interesting to every member of the domestic circle.

SEWING MACHINES.—MESSRS. WHEELER & WILSON evince their usual enterprise in a full-page advertisement, setting forth the merits of their excellent Family Sewing Machines. We offer one of these worth \$55 as a premium for twenty-five subscribers to the PHRENOLOGICAL JOURNAL at \$3 each. That is to say, for seventy-five dollars we will give twenty-five copies of the JOURNAL a year, and a \$55 sewing machine.

## NEW BOOKS FROM OUR PRESS.

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We would call the attention of our readers to the following new works recently published by us: "THE GOSPEL AMONG ANIMALS, by Samuel Osgood, D.D., 25 cents. TEMPERANCE IN THE AMERICAN CONGRESS; or, Ten-Minute Speeches, by our most distinguished statesmen, 25 cents. ESSAY ON MAN, by Alexander Pope. Illustrated. Cloth, gilt, \$1. ORATORY, SACRED AND SECULAR; or, Extempore Spoken, by Rev. Wm. Pittenger. CONSUMPTION, ITS PREVENTION AND CURE by the Swedish Movement Cure, with illustrations, by A. Wark, M.D. LIFE IN THE WEST; or, Stories of the Mississippi Valley, by N. C. Meeker, of the New York *Tribune*.

### THE PHRENOLOGICAL JOURNAL—NOTICES OF THE PRESS.

Few books will better repay perusal in the family than this rich storehouse of instruction and entertainment, which never fails to illustrate the practical philosophy of life with its lively expositions, appropriate anecdotes, and agreeable sketches of distinguished individuals.—*New York Tribune*.

Perhaps no publication in the country is guided by clearer common sense or more self-reliant independence. Certainly none seems better designed to promote the health, happiness, and usefulness of its readers; and although we can not imagine a person who could read a number of it without dissent from some of its opinions, we should be equally at a loss to fancy one who could do so without pleasure and profit.—*Round Table*.

It grows steadily in variety and value. It is not confined to discussions of Phrenology, but deals with all questions affecting the good of society.—*Evening Post*.

It takes us longer to read the PHRENOLOGICAL JOURNAL and LIFE ILLUSTRATED than any other periodical which comes to our office. Its articles are various and interesting, and beneficial to the intellect and morality of the readers.—*Religious Herald, Hurtyord*.

Besides the matter pertaining to its specialty, the PHRENOLOGICAL JOURNAL contains a great variety of articles that will interest many readers.—*Christian Intelligencer*.

One of the pleasantest and most readable papers that comes to our office. It is always filled with interesting valuable matter. Terms, \$2 a year.—*New York Chronicle*.

# Phrenology and its Uses.

**PHRENOLOGY** is the most *useful* of all modern discoveries; for while others enhance creature comforts mainly, this Science teaches **LIFE** and its **LAWS**, and unfolds human nature in all its aspects. Its fundamental doctrine is, that each mental faculty is exercised by means of a portion of the brain, called its organ, the size and quality of which determine its power. It embodies the only true **SCIENCE OF MIND** and philosophy of human nature ever divulged. It analyzes all the human elements and functions, thereby showing of what materials we are composed, and how to develop them.

**PHRENOLOGY** shows how the bodily conditions influence mind and morals—a most eventful range of truth. It teaches the true system of Education, shows how to classify pupils, to develop and discipline each faculty separately, and all collectively, into as perfect beings as our hereditary faults will allow. Indeed, to Phrenology and Physiology mainly is the world indebted for its modern educational improvements, and most of its leaders in this department are phrenologists.

**PHRENOLOGY** teaches parents for what occupation in life their children are best adapted, and in which they can, and can not, be successful and happy. It also teaches parents the exact characteristics of children, and thereby how to manage and govern them properly; to what motives or faculties to appeal, and what to avoid; what desires to restrain, and what to call into action, etc.

**PHRENOLOGY** and **PHYSIOGNOMY** teach us our fellow-men; disclose their real character; tell us whom to trust and mistrust, whom to select and reject for specific places and stations; enable mechanics to choose apprentices who have a particular knack or talent for particular trades; show us who will, and will not, make us warm and perpetual friends, and who are, and are not, adapted to become partners in business. More, they even decide, beforehand; who can, and who can not, live together affectionately and happily in wedlock, and on what points differences will be most likely to arise.

Most of all, **PHRENOLOGY** and **PHYSIOLOGY** teach us **OUR OWN SELVES**; our faults, and how to obviate them; our excellences, and how to make the most of them; our proclivities to virtue and vice, and how to nurture the former and avoid provocation to the latter.

## TESTIMONIALS.

If the opinions of learned and eminent professional men, both in Europe and America, in regard to the truth and utility of Phrenology be of any account, then the following testimonials should have some weight with unbiased readers.

Let man confine himself to the phenomena of nature, regardless of the dogmas of metaphysical subtlety; let him utterly abandon speculative supposition for positive facts, and he will then be able to apprehend the mysteries of organization.

—DR. GALL.

While I was unacquainted with the facts on which it is founded, I scoffed, with many others, at the pretensions of the new philosophy of mind as promulgated by Dr. Gall, and now known by the term of Phrenology. Having been disgusted with the uselessness of what I had listened to in the University of Edinburgh (on mental science), I became a zealous student of what I now conceive to be the truth. Dur-

ing the last twenty years I have lent my aid in resisting a torrent of ridicule and abuse, and have lived to see the true philosophy of mind establishing itself wherever talent is found capable of estimating its immense value.—SIR G. S. MACKENZIE, *Pres. dent of the Royal Society, Edinburgh.*

For more than thirteen years I have paid some attention to Phrenology, and I beg to state, the more deeply I investigate it, the more I am convinced of the truth of the science. I have examined it in connection with the anatomy of the brain, and find it beautifully so harmonize. I have tested the truth of it on numerous individuals, whose characters it unfolded with accuracy and precision. For the last

ten years I have taught Phrenology publicly, in connection with Anatomy and Physiology, and have no hesitation in stating that, in my opinion, it is a science founded on truth, and capable of being applied to many practical and useful purposes.—ROBERT HUNTER, M.D., *Professor of Anatomy, University, Glasgow.*

I have great pleasure in stating my firm belief in the truth and great practical utility of Phrenology. This belief is the result of the most thorough investigation, and was proved by evidence that to my mind seemed almost, if not altogether irresistible.—JAMES SHANNON, *President of Bacon College, Ky., Prof. Mental and Moral Science.*

As far as twelve years' observation and study entitle me to form any judgment, I not only consider Phrenology the true science of mind, but also as the only one that, with a sure success, may be applied to the education of children and to the treatment of the insane and criminals. O. OTTO, M.D., *Professor of Medicine in the University of Copenhagen.*

I candidly confess that until I became acquainted with Phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity.—SIR WILLIAM ELLES, M.D., *Physician to the Lunatic Asylum, Middlesex, England.*

All moral and religious objections against the doctrines of Phrenology are utterly futile.—ARCHBISHOP WHATELY.

As an artist, I have at all times found Phrenology advantageous in the practice of my art; and that expression, in almost every case, coincided exactly with what was indicated by the cerebral development.—GEORGE RENNIE, Esq., *Sculptor.*

I have long been acquainted with the science of Phrenology, and feel no hesitation in declaring my conviction of its truth. In Phrenology we find the best exposition of the moral sentiments, and the most approved metaphysical doctrines heretofore taught, while it surpasses all former systems in practical utility and accordance with facts; being that alone which is adequate to explain the phenomena of mind. This opinion, I am emboldened to pronounce, not merely as my own conviction, but as that which I have heard expressed by some of the most scientific men and best logicians of the day.—RICH-

D. EVANSON, M.D., *Prof. Practice of Physiology, R. C. S., Dublin, Ireland.*

No sooner had I read Dr. Gall's work, than I found I had made the acquaintance of one of those extraordinary men whom dark envy is always eager to exclude from the rank to which their genius calls, and against whom it employs the arms of cowardice and hypocrisy. High cerebral capacity, profound penetration, good sense, varied information, were the qualities which struck me as distinguishing Gall. The indifference which I first entertained for his writings gave place to the most profound veneration. Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads.—JOSEPH VIMONT, M.D., *of Paris, an eminent Physician and Author.*

I declare myself a hundred times more indebted to Phrenology than to all the metaphysical works I ever read. \* \* \* Mental Philosophy is a Natural Science. The human mind is the most important part of nature. It rests on experience, observation, and induction. It is a science of facts, phenomena, and laws. \* \* \* This science of mind is neglected because its benefits are not immediately apparent; its attainments are not capable of display. \* \* \* The phrenological division of faculties of the mind is far more numerous than any other; it looks to the classes of actions or functions mind has to perform, and finds faculties to perform them, as the naturalist, who could not find the ear of a fish by looking externally, looked from the lobe in the brain where the auditory nerve should terminate outwardly, and found it. \* \* \* I look upon Phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor.—HORACE MANN.

We deem it right to mention that Phrenology appears to us to be true, in as far as it assigns a natural basis to the mind, and that it is entitled to a very respectful attention for the support given to it by a vast amount of careful observation, and the strikingly enlightened and philanthropic aims for which many of its supporters have been remarkable.—JOHN CHAMBERS, *of Chambers' Edinburgh Journal.*

The more I study nature, the more am I satisfied with the soundness of phrenological doctrines.—J. MACKENZIE TOSH, M.A.

By this science the faculties of the mind have been, for the first time, traced to their elementary forms.—ROBERT CHAMBERS, of *Chambers' Journal*.

Phrenology has added a new and verdant field to the domain of human intellect.—REV. THOS. CHALMERS, D.D.

Phrenology undertakes to accomplish for man what Philosophy performs for the external world—it claims to disclose the real state of things, and to present nature unvalled and in her true feature.—PROF. BENJ. SILLIMAN.

To a phrenologist the Bible seems to open up its broadest and highest beauties.—REV. P. W. DREW.

\* Phrenology is the true Science of Mind. Every other system is defective 'n enumerating, classifying, and tracing 'ne relations of the faculties.—PROF. R. H. GUNTER.

If we would know the truth of ourselves, we must interrogate Phrenology, and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth. \* \* \* The result of all my experience for something over two-score years is this: that Phrenology is a revelation put by God himself within the reach of all His intelligent creation to be studied and applied in all the relations and in all the business of life; that we are all of us both phrenologists and physiognomists in spite of ourselves, and without knowing it, and that we have only to enlarge our observations, and be honest and true to ourselves, and these two sciences will have no terrors for us, and our knowledge of them, instead of being hurtful or mischievous, would only serve to make us wiser and better, and therefore happier, both here and hereafter; and in conclusion, let me say that I have never

yet examined a sturdy disbeliever with a head worth having.—HON. JOHN NEAL.

All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. Not that I regard the system as a completed one, but that I regard it as far more useful and far more practical and sensible than any other system of mental philosophy which has yet been evolved. Certainly, Phrenology has introduced mental philosophy to the common people. Hitherto, mental philosophy has been the business of philosophers and metaphysicians—and it has just been about as much business as they needed for their whole lives; but since the day of Phrenology, its nomenclature, its simple and sensible division of the human mind, and its mode of analyzing it, the human mind has been brought within reach and comprehension of ordinary common intelligent people. And now, all through the reading part of our land, it may be said that Phrenology is so far diffused that it has become the philosophy of the common people. The learned professions may do what they please, the common people will try these questions, and will carry the day, to say nothing of the fact that all great material and scientific classes, though they do not concede the truth of Phrenology, are yet digesting it, and making it an integral part of the scientific system of mental philosophy.—REV. HENRY WARD BEECHER.

I speak literally, and in sincerity, when I say, that were I at this moment offered the wealth of India on condition of Phrenology being blotted from my mind forever, I would scorn the gift; nay, were everything I possessed in the world placed in one hand and Phrenology in the other, and orders issued for me to choose one, Phrenology, without a moment's hesitation, would be preferred.—GEORGE COMBE, Author "*Constitution of Man*."

We may also mention the names of the following prominent men who have accepted Phrenology as a true science, and in various ways given it the support of their influence:

Dr. JOHN W. FRANCIS.	Prof. S. G. MORTON	HON. HORACE GREENLEY
Dr. CHARLES A. LEE.	Prof. S. G. HOWE.	WM. C. BRYANT.
Dr. J. V. C. SMITH.	Prof. GEO. BUSH.	HON. AMOS DEANE.
Dr. MCCLINTOCK.	Judge E. P. HURLBUT.	REV. ORVILLE DEWEY.
Dr. JOHN BELL.	HON. T. J. RUSK.	REV. JOHN PIERPONT.
Prof. C. CALDWELL.	HON. WM. H. SEWARD.	HON. S. S. RANDALL.

Phrenology being true, it should be learned, and cordially embraced by all, and its benefits appropriated. It comes to mankind, not as a partisan or sectarian proposition, but as the voice of God revealed in nature to aid and guide mankind.

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THE TRUE BASIS OF EDUCATION FOUND IN THE  
CONSTITUTION OF MAN.

BY NELSON SIZER.

**C**AN the term "Science" be appropriately applied to the phrenological methods of delineating character? and is it applicable as a guide to a correct system of education? These questions are important, and deserve careful and earnest consideration.

The first point to be considered in the application of Phrenology to the living subject is, How much is there of him? What is his bodily size as compared with normal development? The universal doctrine that size is a measure of power, where the quality is the same, applies to man as well as to timber and iron.

If the size be ample, the next question that arises is, What is the quality? Is it coarse, or is it fine? Is it weak, or is it strong? Is it dull, or is it active? Is it obtuse, or is it sensitive? If it be strong and active, then we conclude that the subject is powerful, because the two great conditions of size and quality are present in large measure, and these combined indicate power. The quality, of course, depends upon the temperament, or those constitutional conditions which mark physical development. Good quality and healthy condition in the human subject are essential to a high degree of mental activity and strength.

There is, at the present time, much more known of temperament, by those who practice either Phrenology or the healing art, than has been published on the subject.

That which we denominate the

MENTAL TEMPERAMENT,

generally called NERVOUS, stands first in order of influence. This temperament includes the brain and nervous system, and through this, mind and feeling are manifested, and constitute the crowning excellence of human nature. A predominance of this temperament is indicated by a relatively large brain, brilliant expression, pointed features, fine hair, fine

texture of skin, with comparatively light frame, and not very large muscles. This is pre-eminently the studious, thinking temperament. It



EDGAR A. POE—MENTAL TEMPERAMENT. ANNA C. M. RITCHIE—MENTAL TEMPERAMENT.

is found in those whose chief power lies in intellect and sentiment, not in muscular force and endurance.

#### THE VITAL TEMPERAMENT,

or nutritive apparatus, lies at the foundation of health and physical vigor, and furnishes the support for the whole organization, converting food,



CATHARINE ALEXIEONA—VITAL TEMPERAMENT.

drink, and atmospheric air into human vitality. Upon this vitality the brain is dependent for the regular maintenance of its functions, and so is muscular action for its efficiency. This temperament embraces what are denominated the Sanguine and the Lymphatic, or those temperaments sometimes called the Thoracic and the Abdominal. When the lungs, heart, stomach, liver, pancreas, and the glands and assimilating organs generally are in harmonious development; in other words, when the Thoracic and Abdominal tem-

peraments are equal, we say the VITAL TEMPERAMENT is strongly marked.

In estimating the elements which make up the Vital Temperament, we consider the relative development of the lungs, stomach, heart, etc., and designate them by Breathing Power, Circulatory Power, and Digestive Power. These sometimes exist in different degrees of strength, and enable us thus to account for and indicate the special conditions which are embodied in or combine to constitute the Sanguine and Lymphatic temperaments.

The departures which this analysis of temperament presents from others are, that in a harmonious development of the vital system we do



JOHN BRIGHT—VITAL TEMPERAMENT.

not find that condition which can justly be denominated Lymphatic Temperament, and that the heart, lungs, stomach, and the abdominal organs should belong to one temperament, since they are intended to work in harmony in the production of vitality. The indications of the VITAL TEMPERAMENT are plumpness of person, a good degree of flesh, fair or ruddy complexion, light or blue eyes, frequently sandy hair, and a general glow of healthfulness and animal vigor. When this temperament exists in predominance, the subject is fond of animal pleasures, of eating, drinking, and exercise, and his nature inclines to

a voluptuous life, while a person with the Mental Temperament in predominance is strongly inclined to a mental or studious life.

The third temperament, commonly denominated the Bilious, we have named the

MOTIVE TEMPERAMENT,

because motion, physical power, love of action, with energetic earnestness and determinateness of purpose originate in this. It is indicated by an abundance of bony framework, by strong, hard muscles, and generally by dark coarse hair, dark complexion, prominent features, constitutional toughness and endurance. Persons of this temperament are more



ZADOK PRATT—MOTIVE TEMPERAMENT.

liable to bilious disease than those of the Vital or Mental Temperament;

and it has been claimed that in this temperament the venous blood bears a larger proportion to the arterial than in the Sanguine or Vital Temperament;



MADAME DE STAËL—HARMONIOUS TEMPERAMENT.

consequently the circulation is comparatively slow; and there is generally a strong, steady pulse.

When these several temperaments are harmonious, that is to say, exist in equilibrium, we judge the person to have all the conditions requisite to health, power of endurance, and long life. Such a person can work and think with equal facility, and is adapted to one vocation as well as another. But since people are generally not harmonious in their temperamental development—some possessing a highly-wrought Mental or Nervous Tem-

perament, others the Vital or Sanguine Temperament, others the Motive or Bilious Temperament most strongly—it is evident that their habits of life, their pursuits, and the process of their education should be varied accordingly. Herein we regard the teachings, with reference to



SIR JOHN FRANKLIN.  
HARMONIOUS TEMPERAMENT.



JOSEPH C. NEAL.  
MORAL, INTELLECTUAL, AND ESTHETICAL.

education, of all the leading phrenologists who have written on that subject from Gall and Spurzheim to the present day, invaluable; for

until teachers, parents, and ministers of the Gospel comprehend the law of temperament, as affecting character, talent, and aptitude for education, teaching will be empirical, and a large proportion of the efforts on the part of pupils and instructors misdirected, if not wasted.

Having studied and comprehended the temperament, the next question is as to the phrenological developments. Those who have a predominance of the Mental or Nervous Temperament are generally observed to have relatively large heads, with a sensitive, excitable, mental life; they have a predominance of the intellectual, the moral, and the esthetical faculties; the base of the brain, ordinarily, is comparatively weak,



LORD ELGIN—PERCEPTIVE ORGANS PREDOMINANT.

and the organs of the propensities are not so large as those of the intellectual and moral powers—in other words, Causality, Comparison, Ideality, Sublimity; and Cautiousness, Benevolence, Veneration, Spirituality, Hope, and Conscientiousness in the superior groups are larger than Amativeness, Combativeness, Destructiveness, Acquisitiveness, and Alimentiveness in the selfish or animal group.



OTHO THE GREAT—MOTIVE TEMPERAMENT.

In the Vital Temperament, as seen in Lord Elgin, we usually find the perceptive organs of the intellectual group predominant; the forehead is large across the brow, and retreating. A person so organized is fond of observation, and inclines to look and learn by seeing things, by coming in practical contact with the tangible world. He has usually full or large Alimentiveness, a good degree of Destructiveness, Combativeness, and generally large Amativeness, Adhesiveness, and the other social organs. Such a person is fond of active business, likes to drive

about, is very fond of society, strong in his passions, earnest in his feelings, and dislikes confinement or study; and as a pupil, he needs to have his study hours diversified with music, marching, gymnastic exercises, and recitations, and learns most readily by "object teaching." Such men are the practical men of the world; often leaders in business, but seldom leaders in the realm of thought or of morals.

Those in whom the Motive or Bilious Temperament predominates are found to have a great deal of Firmness, steadfastness of feeling and purpose; having large Self-Esteem, they are generally dignified; they are practical in intellect, and are generally well endowed with Combative-ness and Destructiveness, which impart general force of character. In temper, they are irascible when aroused, but otherwise dignified, strong, determined, executive, and well adapted to control physical affairs, and to be masters of men and of business. They are found at the head of railroads and mines; are masters of ships, and superintendents of machine shops. They are builders, pioneers, and often at the head of armies.



LORD WODEHOUSE—ASPIRATION AND LOVE OF POWER.

head and face, which always mark the dividing line between the anterior and middle lobes of the brain. In some heads, the intellectual region is the leading development, the middle lobe of brain is short and narrow, the posterior lobe



DIGNITY, SEE CROWN OF HEAD.

Having thus studied the temperaments, and ascertained which predominates, and thereupon estimated the general spirit and drift of the life of the man, we then study the peculiar mental developments. We first estimate the brain phrenologically, according to the groups of organs. The relative size of the intellectual organs, located in the anterior lobe of the cerebrum, we ascertain by reference to certain anatomical points on the

is short, and the superior or upper portion of the brain may be either large or medium. In such a head, intellect, thought-power, and desire for



INTELLECTUAL AND MORAL BOY.



BAD BOY—STUBBORN AND RECKLESS.

knowledge constitute the leading characteristics. In the case of the "intellectual and moral boy," the whole upper portion of the head is amply expanded; the forehead shows a clear, strong intellect; the top-head, great moral development; the temples, a fine taste and imagination; and the crown, aspiration and ambition; while the base of the head is relatively small, indicating comparatively weak, selfish feelings.

Sometimes, by the same method of investigation, we find that the middle lobe of the brain is not only long and deep but broad. Then we infer that the character is chiefly manifested through the force-elements. Such a man is energetic, if not quarrelsome; has policy, economy, appetite, looks out for himself, and seeks physical comfort and secular prosperity. In the head of the "bad boy," the base of the brain is large, showing predominant animal propensity, while the top-head is contracted, short, narrow, and sloping, showing weak moral development, little reasoning power, and neither taste, refinement, nor imagination.

We sometimes find the social or posterior lobes predominant; then the head extends far back from the opening of the ear. Such a person is very fraternal and affectionate; society to him is everything; his family is his all. In the accompanying illustration, see how heavy the back-head as compared with



SOCIAL AND MOTHERLY.

the forehead! She is all mother and friend; has good, practical sense, but no intellectual aspiration. Another has the aspiring and prudent

group strongly marked; his head rises high and broad at the crown. This is well illustrated by "Dignity" and "Lord Wodehouse," page 10. To such, life is centered in himself; he takes care of his respectability; seeks a position of authority and power; is willing to take public responsibilities, and likes to govern.

In another, we find the moral or top-head group predominating, with large Veneration, Benevolence, Hope, Conscientiousness, and Spirituality. Such a life has a strong tendency toward ethics, worship, godliness, charity, and spirituality; it has a special aptitude for the reception of moral teaching; is likely to begin early to think of religious subjects. Such an organization we regard very fortunate for one's own life, and also fortunate for the community in which his lot is cast.



REV. DR. PUSEY—MORAL PREDOMINANT, BASE OF THE HEAD LIGHT AND NARROW.

of the group, which leads in giving character. If it be Conscientiousness in the moral group, and that is the controlling group of the brain, then everything must be squared according to the rule of rectitude. If Benevolence is the controlling organ in that group, then everything must be governed according to the spirit of kindness and sympathy. If Veneration be the strongest, then there is a tendency to think of God and to reverence his authority; if Conscientiousness lead the person to be honest, it is for God's sake; if through Benevolence he become a benefactor, it is for God's sake; his Spirituality begets a yearning for the life to come, because God is the light thereof; Hope fixes its aspiration upon the Father of all, and thus he inclines to walk with God and have his conversation in heaven. This, at least, will be the form of his piety and the tendency of his moral life.

In the selfish group, with Acquisitiveness predominating, energy, skill, and executive force will back up that element, and money-making, though it may be honestly done, will seem to be the great drift of the person's life.

The largest group of organs gives direction to the character, and the strongest organ in that directing group seems to be the cutting edge of the character, and other faculties in that group and other groups second and fortify the special characteristic. In this way, if the faculty which inspires ambition be strong, the talent, skill, energy, enterprise, prudence, policy, friendship, affection, all incline toward and sustain ambition,

just as all the liquid in a vessel inclines to flow toward the outlet where it shall have been opened.

When a brain exists in equilibrium, the different groups being in an equal degree of strength, circumstances are likely to give direction to the actions. Suppose a brain to be perfectly balanced, with each group equally developed, and every organ in each group equal, then the individual stands in the midst of the world of duty equally ready for anything which may be proposed. If education and intellectual culture happen to be paramount in influence where such a person resides, scholarship would be the object of his ambition. If, on the contrary, social life is the great thought of his compeers, his whole character would drift toward the social. If business, commerce, manufactures, or navigation appeal to such a development, he will adopt that which is most influential. If such a person chanced to live in a community in which religious culture and the sacred profession were the prevailing sentiments, he would naturally seek the sacerdotal office; as, elsewhere, he would seek agriculture, commerce, manufactures, or literature.

Our method of ascertaining the size of organs and the strength of their development is not, as many suppose, an estimation of the shape of the mere surface of the skull. We do not look for hills, hollows, and "bumps," but judge the length of brain fibers from the *medulla oblongata* to the surface, where the organs are located in a manner analogous to the estimation of the size of a wagon wheel by the length of the spokes thereof.

Up to this point the special influence of God's spirit on the individual has not been considered. He has been regarded as living under general Providence, or natural laws, surrounded by social, secular, and moral influences. The provision for the moral and religious illumination of man, ordained by the Creator and applied by His wisdom and goodness, is brought to bear upon man through his moral and religious faculties, whereby his nature is illuminated in such a manner that the moral faculties become the guide and leader of the whole. There can be no doubt that the moral powers, if properly addressed by a fellow-being, can be made, in a good degree, to rule the lower propensities, that an upright life can be maintained by those who are well organized and surrounded by favorable influences, and that such persons are much more susceptible to the special influences of God's spirit than those who are less fortunately organized; and such men are those who become the eminent saints of the world. We believe that this spirit becomes a guide, a regulator of the life, but that the life itself is molded primarily and continuously upon the original constitution of the individual. This principle is illustrated in the characters of St. Paul, St. John, and St. Peter. St. Peter was the same brave, impetuous, impulsive man after he became illuminated and was called to his apostleship that he was before; but he had a better purpose and a higher range of effort. St. Paul had the same wise, philosophical, and intellectual force after as

before his conversion, though he had a new purpose, a higher errand of life on which to use those natural gifts. When it is recognized that God is the Father of the human race, that He has created us "a little lower than the angels," it should not seem mysterious or a thing unexpected or unaccountable that he should, by *His Spirit*, commune with us and thereby raise the soul to fellowship with Himself.

We do not forget in this exposition that the religious world have cried out materialism and fatalism in view of Phrenology, but we know that man, created by God, is endowed with forces, physical, intellectual, animal, and *spiritual*, and that the law adapted to his government is suited to his conditions and wants; and whatever influence, special or general, He brings to bear upon His creature, man, it is eminently wise, just, and beneficent. And we are consoled with the thought, that He who gave us being gave us also the law to govern that being. He who guides by His providence and illuminates by His spirit is to be the final judge of all men, that He knows just what our responsibility is, how much to require from us, and also whether we have responded to His requirements according to our condition and ability.

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REV. JOHN CUMMING, D.D.



REV. JOHN CUMMING, D.D.

**T**HIS is the face of a scholar, if not a philosopher; and though there may seem to be "a screw loose" in the gentleman's theories, there are no indications here of anything out of gear in his organization.

Dr. Cumming is well known as the champion of a doctrine which was formerly known in America as Millerism, and which is now accepted by a few as that of "the Second Advent." It is with him personally, however, and not with his doctrines, that we have to do at present.

When in London, we made it a point to see the clerical lions—Spurgeon, Binney, Puncheon, Baptist Noel, Newman Hall, and others much talked about, and Dr. Cumming among the rest. He is a tall man, standing not far from six feet in height, and is well proportioned, has a good figure and a commanding presence. No one would question his sanity; on common topics none would question

his judgment. His discourse was strictly scriptural, and his interpretations seemed to be in accordance with his text.

He is, unquestionably, a very learned man, but this does not imply either extraordinary greatness or goodness. He is an intellectual investigator, discoverer, if not a hair-splitter. There are indications of great method, order, system. Individuality, Eventuality, and Comparison are well developed; Causality is less conspicuous, but Ideality and Sublimity are decidedly large. The social nature is well represented, and when not absorbed in his books, he would be likely to give due attention to his babies. He is poetical, artistic, and emotional. He is combative, resolute, and fond of discussion. He is critical, sharp, pointed, and definite, and would have made a capital lawyer. His nose is inclined to the Roman type, and harmonizes with his aggressive spirit. His mouth inclines downward at the outer corners, indicating small Mirthfulness and moderate Hope, while his large Cautiousness gives the face an expression of anxiety. More real faith, trust, meekness, and devotion, with less intellectual sharpness and less critical acumen, would improve him as a medium of communication between man and his Maker.

We do not regard him as a "seer," nor even as a good interpreter or believer. On the contrary, he is more of a practical fatalist, more of a doubting Thomas, than a credulous believer. That countenance says, "my" will be done, not "Thy will;" and he is wanting in that meek and humble spirit which accepts the inevitable as the will of Providence.

He is by organization adapted to literature, to analyzing, discussing, and criticising the thoughts of others, rather than originating or promulgating his own ideas; and as an author or a journalist would evidently have achieved a high degree of success.

#### BIOGRAPHY.

Dr. Cumming, the "prophetic man," well known to the public as having made several prophecies respecting the end of the world, and fixing a stated time for its occurrence, is a popular preacher in London, of Highland descent, and was born in Aberdeenshire, Scotland, November 10, 1810. He received his early education at the grammar-school of Aberdeen, and subsequently commenced his preparation for the Scottish Church at King's College in the same place, where he distinguished himself for his literary proficiency, and took his degree of A.M. in 1837. The public career of Dr. Cumming may be said to have commenced with his entry upon the ministry of the Scotch National Church, Covent Garden, London, in 1833, having been previously licensed by the Scotch Presbytery of that city. The church was only a small edifice, but he soon gained a great popularity, especially in fashionable and aristocratic circles.

Dr. Cumming made his first prominent appearance in public in 1837. The separation of the Church and State was then the topic of the day.

and he distinguished himself for his advocacy of the National Church establishments. He has since figured prominently on the platform as a lecturer against the attempted encroachments of Romanism, and in 1850 startled the English public by pointing out a clause in the archiepiscopal oath of Cardinal Wiseman's edict of October 7th, 1850, where it said, "I will persecute and attack all heretics, and dissenters, and all resisters of Pio Nino, with all my might." For his exertions in the Protestant cause, he was presented with a purse of five thousand dollars, together with a service of plate of the value of about fifteen hundred dollars.

Dr. Cumming is a prolific author, and most of his works have been republished in America, the chief of which are "Voices of the Night;" "Voices of the Day;" "Voices of the Dead;" "Apocalyptic Sketches;" "Expository Readings in the Old and New Testament;" "Lectures on the Parables," and "Church Before the Flood."

Dr. Cumming is distinguished for eloquence, both in the pulpit and on the platform, and for his devotion to the interests of his church. His chief source of popularity, however, is his gift of apocalyptic interpretation. "His exposition of the Book of Revelation is not very convincing to men who are moderately impressed with the grandeur, complexity, and mystery of the Divine Providence; but it is greatly relished and greedily swallowed by that large portion of the community who love to see all things, even the 'oracles of God,' presented under melodramatic aspects."

A London journal thus speaks of Mr. Cumming's prophecies, under the head of "Apocalyptic Hedging:"

"Dr. Cumming's reputation for twenty years has depended upon the coming of a great cataclysm in 1866. The great year has nearly gone, so now he says that when he said '66 he meant '68; and there is no reason whatever why, when '68 comes and goes, he should not say that he meant '78. 'Why, sir,' as Mr. Osbaldiston said to his poetic son, 'you do not understand the beggarly trade you have chosen.' A shrewd prophet never thinks of prophesying anything too soon or too precisely. He always leaves an elastic margin of time, or else he takes care to clothe his oracle in conveniently ambiguous phrase. There is an Oxford story, that some candidate for the degree of bachelor of divinity, when he had to compose his Latin disputation, went the night before to the college library and fished out an old treatise on the millennium. This he very accurately and very diligently copied out. The writer proved that the great event must occur almost immediately. The next morning the candidate, running his eye over the book, suddenly perceived that it had been printed about 1660. Nothing daunted, he appended a concluding sentence, 'Si his calculationibus ducentos annos addamus'—then it will appear indisputably that the millennium is close at hand. Dr. Cumming is evidently going to imitate the style of this admirable disputant, only he begins modestly by adding two, instead of two hundred, to his original calculations.



BLIND TOM, THE PIANIST.

## BLIND TOM.

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**T**HIS musical prodigy was born on a Georgia plantation, and is now about twenty years of age. He is only partially blind, and is a compactly built, vigorous, and healthy person, standing nearly six feet in height, and weighing 150 pounds.

Tom learned to play without instruction, from hearing the ladies play in the house where he was raised. One night he went to the piano, after the family had retired, and was heard picking out the music which he had heard performed during the evening. Of course he was driven away from the instrument, but after that he would improve every chance to try his hand; and when the family found that he really had musical talent, they encouraged him. The result was, he could soon play almost as well as his mistress.

He is now able to repeat instantly an elaborate and rapid piece of music which may be played for him; or if a song be sung to him with a difficult accompaniment, he will repeat it—not the words, but the sounds. The words being once carefully recited to him, he will put them to the music. These performances are given before audiences, and he generally

reproduces the pieces of music in a manner similar to that of the master who plays them.

This head measures 21½ inches, and is remarkably developed in the region of the perceptive faculties. All the organs of these faculties are large, except Color.

He has a surprising memory of facts, places, magnitudes, configurations, and order, sound, and language. There is a prominent ridge running from the root of the nose to the top of the forehead, indicating large Individuality, very large Eventuality or memory of facts, large Comparison, and excellent power to appreciate character. His Causality is not large, which gives the forehead something of a receding appearance when viewed in front.

The organ of Tune is large, but Causality has not been duly exercised; and by the non-development of the organs above and in the region of Tune, that organ has ample room without making so prominent a lateral development as might otherwise have been the case. If his Causality had been cultivated as much as the perceptive have been, it would have tended to compel a greater lateral expansion of the head downward in the region of Time and Tune.

The attendants of Tom remarked, that when he was a child, if by accident his head were pressed on the temples in the vicinity of the organ of Tune, he would cringe and cry out as if his head were sore, indicating that the skull was very thin at that point, as that part of the head was very sensitive.

Tom has also large Constructiveness, which aids him in making his musical combinations and manipulating the instrument. His Ideality and Imitation are fully developed, which enable him to appreciate melody and harmony, and to imitate whatever he hears. The pretension that he is in any respect idiotic is simply preposterous. He is as sensible as his manager.

## BEFORE AND AFTER.

BY NATHAN UPHAM.

TIMID and shy as a frightened hare,  
 Who knoweth her heart or her secret thought?  
 Is it love? or a fancy lingering there?—  
 Dearest of jewels are the slowest bought!  
 "Coy as a maiden"—the adage is old—  
 Far better be *coy* than a maiden too bold!

Finally won! Is the wife like the maid?  
 Read here the answer, plain as a book:  
 Trusting, in thine, a soft hand is laid;  
 Boldly, in thine, the loving eyes look!  
 Ah! it is well; and we need not be told,  
 "The love of my *wife* is more precious than gold!"

## WHAT CAN I DO BEST?

**A**Ll young men—and many young women—who are dependent on their own exertions, ask themselves many times this important question, “What can I do best?” Here is the copy of a letter from Ohio, just received by the editor of the PHRENOLOGICAL JOURNAL.

DEAR SIR: Twenty years of my life have rolled away. My college course is almost finished. Yesterday I thought of doing one thing, to-day I think of another, and to-morrow I know I shall think of still another; and thus from day to day does my mind fluctuate as to what is my proper calling in life. Can you, from your more intimate knowledge of human nature, suggest to me a pursuit in which I may be *sure* of success? How shall I proceed? Hoping for such advice as may benefit me,

I remain truly yours, \* \* \*

It is clearly a question in this case, as to exactly what this applicant can really do best. With a liberal education, good habits, and good health, we infer—with nothing but his letter before us—that he can do well in almost any ordinary pursuit to which he may incline. Of the learned professions open alike to all, law, medicine, and divinity, he may choose for himself. So also of literature or of art. He may become a merchant, a manufacturer, or a mechanic; or he may choose from among the hundreds of other employments, and do fairly in any one. The most important requisite—in the absence of positive scientific knowledge, of one's special aptitude for any one thing—is a fair intellect, a good degree of application, courage, push, and pluck; with ambition to excel, economy of time and means, and a settled purpose. Indeed, almost any one with these qualities will succeed.

But if one really wishes to rise, he must *start right*, and hold every point gained. If he wishes to make the matter quite sure beyond all peradventure, he must carefully “take his own measure.” He must know how much he can carry; how heavy responsibilities he can stand under; whether or not he can withstand temptations, save money or other property; estimate the true value of things; judge character, so as to know whom to trust; whether he can secure the confidence of creditors; become popular with the public; make and keep friends; regulate his appetite and other propensities by the necessary self-denial. In short, he must know all about himself—usually the last lesson one ever learns—before settling on any particular calling in life.

In the absence of Phrenology, a good school teacher or a college professor *ought* to be able to assist one in forming a judgment as to the best calling for a young man. Still, as babies are only *rudimentary* men and women, so young men and young women are undeveloped; and *without* the rules of PHRENOLOGY, choosing a pursuit is only “guess-work” as to what is best. By the aid of our science we can pronounce, for instance, on the actual sizes of the different organs or faculties. There is large or small Constructiveness, which has to do with mechanism. There is Acquisitiveness, or the want of it. Order, Calculation, Form, Color,

Concentrativeness, and so on through the entire list of organs. If one is without veneration or the feeling of devotion, he would be "out of place" in the pulpit. If all caution and no courage, he would make a poor soldier or surgeon. If small in Self-Esteem, Firmness, Locality, etc., a poor navigator or sea captain. With small Acquisitiveness, a poor banker; and with small Alimentiveness, a poor hotel-keeper or cook. The fact is, one is constitutionally adapted to one thing, another to something else, and it is *our* study to find out where each belongs, and to place one and all in the spheres, positions, or callings in which they can succeed best. If Phrenology is good for nothing more, it is good for this. Every man is a book; those who know how, can read him. A personal interview is of course desirable; but with certain measurements and a correct photograph, we can get at the real character with an accuracy often surprising. A good portrait, life-like and true, *ought* to reveal the real presence.\* The same is true of a cast molded from the head. In this, we get the exact size and shape of all the parts, even to the pores of the skin, the wrinkles, fineness of the hair, etc. It is a fact, that any one part of the organization corresponds with every other part, both as to shape and quality.

RECAPITULATION.—Consult your teacher, preacher, physician, as to what you can do best. After getting the best judgment from all these sources, look into Phrenology, Physiology, and Physiognomy. Examine yourself. Find out how strong or how enduring you are. If physically weak, you may not be able to endure close confinement or hard study; but if robust, you can venture on anything requiring more vitality. Find out what are your tendencies; your aptitude for art, mechanism, literature, authorship, law, medicine, or divinity, and then go about its study with a determination to succeed. The Lord helps those who help themselves.

LAW OF GROWTH.—As the tree requires certain periods to grow, flower, and fruit, so does man. You can not hurry an infant into bulky manhood; do what you may. Time alone can do it. Successive months and years are required to harden soft masses into bones, develop teeth, strengthen and stiffen limbs for locomotion, increase the mass of the brain, expand the chest and abdomen, and so bring on the period of puberty, gradually sliding into manhood and womanhood, and then again softly descending the declivity of waning life till it stops at the grave. All this is the work of God by immutable laws and relations established between our bodies and the revolution of sun, moon, and stars. Then do not artificially push forward the natural development of your bodies. You will surely fail and hurt yourselves in the attempt. "Which of you by taking thought can add one cubit unto his stature?" Why, then, force unnatural precocity?

\* See our circular entitled a "Mirror of the Mind; Or, Your Character from Your Likeness." For particulars how to have pictures taken, inclose a prepaid envelope, addressed to yourself for answer, to this office.

## SOCIAL LIFE AMONG THE ENGLISH MINERS

**W**ERE it not for the great conflicts that continually agitate the social life of a great portion of the working communities, many a sad condition of humanity would remain unknown. The great strikes among the working classes at the present time in England, though temporarily so ruinous to all concerned, are, let us hope, only the footsteps to a bettered condition. We are apt to forget, among the pleasant surroundings of our own life, the troubles



AN ENGLISH MINER.

of those whose wants are not brought daily before our eyes. As we sit in our cosy parlors before the bright, cheerful stove, on the long winter evenings, our thoughts oftener revert to the self-consciousness of our own present comfort than we are led to consider the fate of those six hundred thousand human beings whose life is an almost "eternal darkness" in the mines, or the social condition of the two millions more who are dependent upon them for a meager subsistence. We are led to discuss them now from the fact of the recent parliamentary investigations into their condition in England and Wales, where alone we find over one half of the miners of the world. We are enabled thus to present some very startling details, which must at once cause sadness and astonishment in the breast of every lover of humanity.

### THE BOY-MINERS.

The miner's work-life commences very early. Previous to the year 1860, when the employment of all children under ten years of age was prohibited by an act of Parliament, the boys were sent down to work in the mines as early as at six or seven years of age. Most of the older miners began at this age, but ten or eleven is now about the period of commencement. Even this is far too early for education to make up any important part of their life. Many of them have not had a single day's schooling in their whole life. The main thought of their parents, who are generally miners themselves, is to send them "darn t' pit," "because

the pay is much better there than they can procure elsewhere." In the single district of Wigan, in Lancashire, alone, covering an extent of about thirteen square miles, there are three thousand boys of from ten to twelve years of age constantly employed in the mines, the proportion being about fifty or sixty boys or young men to every one hundred adults. Whatever germs of health may have originally existed is thus destroyed by early hard labor; and we need not be surprised at the following description of the appearance of the collier-boys: "A collier lad," says the English parliamentary report, "may be recognized by his pale, sleepy, and stunted appearance. He resembles a plant growing in a place from whence the light has been carefully excluded. \* \* \* Numbers of the lads, on returning from work, find themselves so terribly fatigued, that they have not strength to wash themselves so as to get to bed!" No wonder, when we read the following account of the

#### WORK OF THE BOY-MINERS.

"The boys, as a rule, are in the mine from eleven to fourteen hours at a time, and their labor generally consists in assisting the pitmen—generally their parents—to fill coal-tubs, afterward dragging them, when full, into the more open portion of the workings, or to the bottom of the shaft." These "tubs" weigh, when filled, about eight hundred pounds, and sometimes have to be dragged on tramways a distance of four or five hundred yards. The passages are often so narrow that they are obliged to crawl on "all-fours" in order to drag their load, the "tub" being fastened to them by means of a band passed around the shoulders, just as one would harness a dog. The miners say that "unless the boys begin early they seldom make good miners," which, duly interpreted, means: "Unless the boys go down into the mines at an early age, they can not be made deformed enough for their work." A perfectly straight, well-made miner is an anomaly. His legs, his arms, his back, indeed his whole body, are permanently deformed long before he becomes a man. A few years ago, even girls were sent to this work also. The wages of the younger boys range from one shilling to one shilling and fourpence per day; the older lads receive from one shilling and sixpence to two shillings and sixpence. "The greater part of his earnings, however, goes into the hands of the parents, too often to be recklessly squandered in beer and gin."

#### THE ADULT MINERS.

On the basis of our last paragraph, we can hardly expect the English miner to develop into anything much higher than a "human animal."

It was thought, some years ago, that the establishment of night-schools would prove beneficial in the education of both the young and aged miners; but, wearied from a hard day's work of from twelve to fourteen hours, study is, of course, out of the question. The miner-boys begin to be regarded as men on the attainment of their twentieth year, and then receive a higher rate of wages accordingly; as men, they get from five to

seven shillings per day, depending to a great extent upon their own skill, as they are paid by the amount of labor actually performed. The mode of measuring the work, however, is said to be very unsatisfactory, and hence there arise a great number of disagreements between employers and employed. This is very often the root of the strikes. At these times the miners are seen to their disadvantage, and are then indeed often dangerous. The behavior of the younger miners is especially rough. The intellectual status of the men is very low; with numerous exceptions, the public-house consumes the bulk of their earnings. This is one great source of their present degradation. But we find a paragraph which throws a strange light on English colliery life: "Most of the discomforts of home," says our report, "among the colliers, is occasioned by the circumstance of most of the colliers' wives and grown-up daughters being employed in the factories or at the pit-mouth!"

#### EMPLOYMENT OF FEMALE LABOR.

This truly sad feature, we are glad to learn, is decreasing. Yet even now there is said to be over five hundred females regularly employed in the colliery district of Wigan alone, which would give over 1,500 female miners in England and Wales. Most of these are unmarried; a few are the widows of colliers; many are their wives; but in most cases, however, they are the grown-up daughters of the miners, their ages varying from fifteen to twenty. The custom of employing females fell into disrepute a few years ago, when the attention of the Government was called to their condition. Not many years since—we are not sure whether totally abolished now—boys and girls worked together in the mines. The sense of shame was totally lost with both sexes, and the morals of the whole district were necessarily affected. Their work was exactly like that of the boys, namely, to drag the "tubs" from the workings to the shaft; but even now, while they are not allowed to work in the mines, their work is equally degrading above ground. The labor is hard and very dirty, rendering their persons as black as soot. They have to assist in removing the "tubs" of coal from the cages at the mouth of the pit, sometimes assisting to tip the "tubs" into the coal-wagons. Their hours of labor are from six A.M. to five or six P.M., including the necessary intervals for breakfast and dinner.

#### DRESS, DEMORALIZATION, WAGES, ETC.

The dress of these female miners is very peculiar and degrading, consisting of "coarse trowsers, fastened by a belt around the waist, a soft bonnet, and a shawl. The petticoats are generally tucked into the trowsers." And this description is not rendered more attractive by the following: "Sometimes they may be seen wearing jackets like the men, smoking, drinking, and behaving as if completely unsexed. They may be seen carrying their pick, spade, and sieve, just as if they were men." The colliers themselves appear to be aware of the improprieties of this

costume, and even acknowledge that "the habitual wearing of men's costume tends to destroy all sense of decency"—a very potent fact. It is said that in some cases "they make good wives and mothers, and many of the younger ones regularly attend, in appropriate female costume, the neighboring Sunday-schools;" still, there is no good defense of the system, and "the colliers themselves are ashamed of it!"

Well may they be! They are themselves the great cause of it. "One great consideration of female labor is its regularity." Their husbands are notorious for their unsteady habits, and often spend their own, wife's, and children's wages; especially is this the case on Saint Monday holidays, which is every Monday after the regular fortnightly pay-day. The pay given to these poor creatures is one shilling and ninepence per day! while the men they assist get about twice as much. Very often women may be seen working even with their small children near by, but a few months old, too young to be left at home. In such cases she attends to her work, and at frequent intervals through the day attends to the want of her little infant!

#### THE APPEARANCE OF A COAL DISTRICT.

An air of lifelessness, agreeing perfectly with the enervated character of the inhabitants, pervades the whole extent of these districts. Regions more dull and uninteresting can hardly be found. Whatever beauty may have once existed, has been supplanted by the tall chimneys that mark the pit-shafts everywhere; and the air itself is constantly blackened with smoke and dust. The houses of the miners, in most cases, are neither built for beauty nor comfort, but—in the newer districts especially—in long, monotonous, parallel rows, in many instances but "little better than mere hovels, scarcely fit for human use." Of course, many entire districts are exceptions, depending entirely upon the humanity of the colliery proprietors. Of late years there has been a pronounced improvement in this respect, arising partly from legislative enactments, from the noble feelings influencing the proprietors, and the spread of knowledge among the workmen. A striking feature in a mining village, especially on pay-day Saturday night, is the noise of shouting, bawling, and fighting which issues from every gin-shop in the place; while often the poor wives may be seen trying to lead their husbands home before all the money is gone—which is very often the case. Another peculiarity is the great absence of young life, all, except the very smallest, being employed in the mines or factories. In times of strikes, the general appearance of a district is changed. But in comparison with the mining population of Belgium, the English may compare very favorably. These men get only from fifty to sixty cents per day. In the late riots in Charleroi, in Belgium, many miners were killed. In Wales, where the colliers were lately on strike, a number of men were imported from Staffordshire, but were driven back by force. They call such men as are brought to fill up the place of the men on strike "foreigners" or "black sheep," and these are obliged to be strongly protected by the police or military from personal danger.

## CONCLUDING FACTS.

German statisticians place the number of miners in the world at 600,000. In England alone, 320,063 were employed in 1865, the number of mines being 3,192. In condemning the social condition of the miner, we must not forget the great dangers to which they are always subjected, both from natural and artificial causes. In England, one life is sacrificed to every 67,877 tons of coal procured. In 1865 the number killed was 1,484; 651 from the explosion of fire-damp, 861 from falls in mines, 203 from accidents underground, 162 from accidents in shafts, and 107 from accidents overground at the mouth of the pits. The yield of the coal mines of England and Wales in 1854 was 64,661,401 tons; in 1866, 101,630,543 tons; of which latter not quite one tenth, or 9,367,749 tons, were exported. This coal takes up one half of the entire carrying power on the British railroads. Prussia has 409 pits, and gives employment to 90,000 miners, producing nearly 20,000,000 tons of coal yearly. Hanover has 33 pits; in Saxony and Brandenburg, in 1865, there were 54. The production of coal in Belgium, in 1866, from 286 mines, was 12,000,000 of tons. America is placed by the Germans as producing 18,000,000 of tons yearly, the greater part of which is placed to the credit of Pennsylvania.

The exhaustion of coal has been greatly feared, especially in England, but the English mines will never be literally exhausted. The coal mines of Belgium, it is calculated, will last, at the present rate, yet a century and a half. Prussia says she has enough for herself for many thousands of years. America can, when the West is explored, supply coal eternally. Coal appears to be distributed over the whole surface of the world. There are mines in Brazil, China, Japan, Tasmania, Trinidad, India, and places too numerous to mention.

A recent German writer supposes that the extension of the coal-beds of the world can not be less than a third of the whole surface of the continents, including islands. This is calculated to be enough for all practical purposes for eighty thousand years to come. The amount of wood required also to produce this coal would require the whole surface of the earth, including the sea, to be covered with forests for 134 years.

## NATURE'S NOBLEMEN.

BY M. H. COBB.

[The true spirit of enlightened American Democratic Republicanism is expressed in the following eloquent words. They formerly appeared in our LIFE ILLUSTRATED.]

Who are Nature's noblemen?  
 In the field and in the mine,  
 And in dark and grimy workshops  
 Like Golconda's gems they shine;  
 Lo! they smite the ringing anvil,  
 And they dress the yielding soil;  
 They are on the pathless ocean,  
 Where the raging surges boil!

They are noble—they who labor—  
 Whether with the hand or pen,  
 If their hearts beat true and kindly  
 For their suffering fellow-men.  
 And the day is surely coming,  
 Loveliest since the world began,  
 When good deeds shall be the patent  
 Of nobility to man!



**E. S. JAMES, D.D.,  
METHODIST.**



**MORGAN DIX, D.D.,  
EPISCOPALIAN.**



**JOHN DOWLING, D.D.,  
BAPTIST.**



**S. M. ISAACS, D.D.,  
JEW.**



**SAMUEL OSGOOD, D.D.,  
UNITARIAN.**



**J. B. PURCELL, D.D.,  
ROMAN CATHOLIC.**



**J. P. STUART,  
SWEDENBORGIAN.**

## EMINENT AMERICAN CLERGYMEN.

**W**E have grouped together on the opposite page the heads of a number of prominent divines of different denominations. They represent doctrines and modes of worship widely at variance with each other; but each is presumed to be equally honest and sincere in his belief, and should command our respect accordingly, however erroneous we may deem his opinions. As neither of the gentlemen portrayed will be held responsible for the company in which we have here taken the liberty to place him, no offense will, we presume, be taken. We append a brief sketch of each.

E. S. JAMES, D.D.

Rev. Edmund Steiner James, D.D., a Bishop of the Methodist Episcopal Church, was born in Sheffield, Berkshire County, Massachusetts, April 27, 1807. At seventeen years of age he commenced to teach, and employed his leisure time in the study of law. He subsequently formed an engagement to practice that profession, but the sudden death of his intended partner interrupted his plan and changed his purpose. From this time he resolved to preach the Gospel, and in April, 1830, he started for his appointment in the Philadelphia Conference. After studying of theology six years, and while engaged in the active duties of his pastoral work, he took up the study of medicine, though with no intention of becoming a practicing physician. In 1833 he was ordained a deacon, and in 1834 an elder. In May, 1840, he was elected financial secretary of the American Bible Society, and continued in that office until he was elected Bishop, in 1844. Bishop James has visited the California churches and the Methodist missions in Europe, and is one of the most efficient and laborious ministers in the Methodist Episcopal Church.

Unless Physiognomy be sadly at fault, we discern in the features of Bishop James those qualities which would most likely secure for their possessor precedence in whatever calling he might adopt. The characteristic of command is crystallized upon his countenance; yet there is a softness and delicacy permeating through the whole facial composition which renders it attractive. The intellectual faculties are of superior size and quality; and these co-operating with other large organs, impart force, acuteness, and efficient activity to his operations. He has that mental organization which would have rendered him prominent in commercial life as a financier or general business man. His large Benevolence indicates no inconsiderable supply of the milk of human kindness. Suavity of manner, ease and aptness of expression, cordiality, and fervor without affectation are among the more striking of his qualities.

JOHN DOWLING, D.D.

John Dowling, D.D., pastor of the Berean Baptist Church, Bedford Street, New York, was first settled as a pastor in New York city in the

year 1836, and is one of the oldest and most popular of the Baptist clergy. He was born and educated in England, although he has spent by far the larger portion of his life in America.

The date of Dr. Dowling's birth was May 12th, 1807, and he has therefore just completed his sixtieth year. Removing at an early age to the city of London, although his parents and his ancestors, for several generations, had been zealous adherents of the Established (Episcopal) Church, he became a member of the Eagle Street Baptist Church at the age of seventeen, under the care of the Rev. Joseph Ivimey, the historian of the English Baptists. His youth was devoted chiefly to study and literary pursuits. At the early age of nineteen he accepted an appointment as instructor in the Latin language and literature, at the Clapham Rise Classical Institute, in the suburbs of London; and two years later he became instructor in the Hebrew, Greek, Latin, and French languages, in a similar institution in Buckinghamshire, under the care of Rev. Ebenezer West.

In 1832 he resolved to make America his future home. He was induced to this course in part on account of the fearful commotions and riots which then prevailed in his native land relative to the Reform agitation, and in part on account of the taxation and oppression inseparable from a monarchical government, and from the union of Church and State. He preferred a *republican* government, and was much influenced by the fact that America was a promising field of usefulness, and presented greater facilities to a father in bringing up a family of children and settling them comfortably in the world. Upon arriving in America, he received a unanimous call to the pastorate of the Baptist Church at Catskill, and was ordained over that church November 14, 1832, where he preached the Gospel with great success for two years, and afterward for two years at Newport, R. I. In 1836, he commenced his ministry in New York city, where he has, from that time, continued to labor, with the exception of a few years in Providence and in Philadelphia. In August, 1836, he was installed as pastor of a Baptist church then worshipping in the old Gothic Masonic Hall in Broadway, at that time standing opposite the New York Hospital.

REV. S. M. ISAACS.

Rev. Samuel M. Isaacs was born in Leewarden, Holland, January, 1804. His father was a banker in that city, but losing all his property during the French war, he emigrated to England.

The subject of this sketch was for a few years principal of an educational and charitable institution in London, known as the *Nevy Tsedek*. In 1839 he received a call from the old Elm Street Synagogue of New York, and arrived in this city in the autumn of that year. In 1845, a new congregation having formed out of that, he was elected its minister. This was the Wooster Street Synagogue, which was erected in 1845; but giving way to the up-town movement, was sold in 1864. The congrega-

tion, known as *Shaaray Tefila*, or "Gates of Prayer," then removed to the building, corner of 36th Street and Broadway, which they are occupying temporarily until their new synagogue is ready, an edifice now in process of erection in West 44th Street, near 6th Avenue.

Rev. S. M. Isaacs might be styled the "father of the Jewish clergy" in this city, as he has been residing here longer than any other minister. His discourses in the old Elm Street Synagogue used to attract crowds of visitors—Christians in large numbers, as he lectured, of course, in the English tongue; and so little was known of the Jews and Judaism at that time that people were delighted to be informed on those topics. Formerly *reader* as well as lecturer, his discourses were given at intervals of four weeks, but since the removal of the congregation he has devoted his energies to his duties as minister exclusively, and he discourses regularly every other Saturday. He is universally respected by people of his persuasion in this country, with whom no rabbi is more widely known. His long residence here, his connection with the press, and his own unblemished character, combine to give him an extensive reputation. He is now sixty-four years of age, and in excellent health, owing to his regular habits and indefatigable industry. He rises early and attends synagogue *every morning* before seven o'clock. He has a wife and eight children; two of whom are associated with him in the editorial management of *The Jewish Messenger*—a weekly journal of marked literary ability, which he has been editing for the past eleven years. He is connected with all the Jewish charities of this city, some of which he was active in establishing.

Rev. Mr. Isaacs is about medium height, of a very active temperament, has a clear hazel eye, hair sprinkled with gray, and white whiskers. His character denotes amiability, benevolence, piety, firmness, and a keen sense of humor.

SAMUEL OSGOOD, D.D.

Samuel Osgood, D.D., pastor of the Church of the Messiah (Second Unitarian Society), New York, was born at Charlestown, Mass., August 30, 1812. He graduated at Harvard College in 1832, and completed his theological studies at the Divinity School in Cambridge in 1835. After two years spent in traveling and preaching, he was, in 1837, ordained as pastor of the Unitarian Church in Nashua, N. H., where he remained until 1841, when he was called to the congregation in Providence, R. I. In 1849 he accepted the pastorship of the Second Unitarian Society of New York, over which the Rev. Dr. Dewey ministered for many years. This Society is a large and important one, and has recently built a spacious church on Park Avenue and 34th Street. In 1857, the degree of D.D. was conferred upon Mr. Osgood by Harvard College.

Dr. Osgood's literary record is one of great activity and honor. His works have not been simply dry discussions upon sectarian theology. They belong to the active, "living present." His first publications were translations from Olshausen and De Wette, followed by "The History

of the Passion," and "Human Life." His original writings are "Studies in Christian Biography," "The Hearthstone," "God with Men," "Milestones on our Life Journey," "Student Life." The chief of his later works are "Memorial of Edward Everett," "New York in the Nineteenth Century," "American Leaves," a work recently issued. This last work is a collection of fifteen essays upon subjects of daily interest. The articles therein entitled "American Boys," "American Girls," have been called for in separate form for general distribution.

This portrait evinces emotion, sympathy, and refinement in its every lineament. There is nothing cold or repulsive about the features; there is much of dignity, but no *hauteur*. A serene self-respect and a refinement of courtesy which imperceptibly command our esteem must accompany this gentleman in his various relations. Few countenances are more classic in expression. There is the unmistakable impress of the scholar, the man of close reading and of earnest thought. The forehead, beautiful in profile, exhibits harmony of balance between perception and reflection. The former feeds the latter amply; the latter suggests the proper fields for the exercise of the former; hence the whole intellect is employed upon those matters which have relation to utility, either personal or social. His language is fluent, graceful, and polished. The organs which supply sentiments of beauty, grandeur, and sublimity are large in this head, and conspiring with the strong moral qualities of his brain induce breadth and fervor of philanthropic sentiment and earnest sympathy with social progress.

#### MORGAN DIX, D.D.

Morgan Dix, D.D., was born in the city of New York in the year 1827 and is a son of Gen. John A. Dix. He was graduated from Columbia College in 1848, and from the General Theological Seminary in 1852. His first position was that of assistant to Dr. Wilmer, rector of St. Mark's Church, Philadelphia. Subsequently he was elected assistant rector of Trinity parish, New York, and on the death of the Rev. Dr. Berrian, in November, 1862, Dr. Dix was elected to fill the vacant rectorship. He had been recommended by Dr. Berrian as the best man to succeed him. Although comparatively a young man for so responsible and prominent a position, yet his ability and fidelity render him capable of discharging its duties as well, perhaps, as any other clergyman of his denomination.

The Rector of Trinity Church should be known for unswerving loyalty to the denomination or principles of faith espoused by him. It is with great difficulty that he can be made to modify, even but slightly, his sentiments. What he believes, he believes firmly and trusts staunchly. In the well-defined and closely-shut mouth and deep upper lip is seen the man of reliance and power. His perception is well evinced as keen and clear. Distinctly marked among his observing faculties is Order. Precision and regularity should characterize his arrangements, whether literary or secular. His full chin indicates ardor of attachment and emotion,

and the strong basilar development shows force, energy, and executiveness. He would be zealous in the promotion of any enterprise which he heartily entertained.

REV. JAMES P. STUART.

James Park Stuart, Missionary Bishop in the New Church, was born near Ripley, Ohio, January 29, 1810. His parents were Scotch, and were of the Presbyterian Church. In this church he received his early education, and was admitted to its communion in the eighteenth year of his age. The same year he commenced his preparation for college. In 1836 he graduated at Illinois College; and the same year commenced his theological studies preparatory to entering the ministry.

Returning to the West, Mr. Stuart was installed in the Presbyterian ministry in 1839, and commenced his labors in this profession in Rock Island, Ill. But in the pursuit of his theological studies, he began soon seriously to doubt the truthfulness of the Presbyterian doctrines; and at the close of the second year of his ministry he resigned his charge at Rock Island and returned to Ohio, his native place, for the purpose of making a full examination of the doctrines to which he had committed himself as a public teacher. This investigation was continued through a period of about three years, and led him finally to the full rejection of the whole system of Calvinism, new and old school, and at the same time the correlated system of Arminianism, as well also as the systems of Arius and Pelagius.

While thus in the general disbelief of the prevailing dogmas of the old church, Mr. Stuart was led to examine the works of Swedenborg and the doctrines of the New Church, and the examination resulted in his full and hearty acceptance of the New Doctrines.

After a preliminary study of more than a year, Mr. Stuart entered the ministry of the New Church, into which he was ordained in 1847. He at once entered the missionary field in Ohio, in which work he continued until 1850, when he was called to the pastorate of the church in Cincinnati. After three years he resigned this charge, and again entered the field as a missionary, and as a laborer with others in the work of establishing a school of the Church in Urbana, Ohio.

In 1861 Mr. Stuart was called to New York to take charge of the Book Concern of the New Church and to edit the *New Jerusalem Messenger*. This office he continued to discharge until 1865, when he resigned it to enter once more upon his favorite work of propagandism by popular lectures and sermons.

In the organization of Mr. Stuart we perceive fineness of quality and an elevated and refined nature. It will be observed that the head increases in magnitude as it rises from the eyes and ears upward; across the brow there is not a great development. He gathers knowledge more through meditation than through observation and experience. He has a theoretical intellect, and is obliged to devote himself to the subject-matter in hand in such a way that he can reason it all out.

## ARCHBISHOP PURCELL.

Most Rev. John Baptist Purcell, D.D., Archbishop of Cincinnati, was born in Mallow, County of Cork, Ireland, about the year 1798, and came to the United States while yet a boy. After receiving a preliminary education here, he was sent to finish his studies at the famous Seminary of St. Sulpice, in Paris, where he graduated with high honors; he was ordained priest, and returned to the United States about the year 1822. He was soon after appointed president of the well-known Catholic College and Seminary of Mount St. Mary's, Emmetsburg, Md. In accordance with a special bull from the Pope, he was appointed Archbishop of the see of Cincinnati, and consecrated Bishop, October 18th, 1838. About the year 1840 he became well known by his controversial letters (which were published in two volumes) with the famous Dr. Campbell, founder of the Campbellites, on "Catholicity vs. Protestantism." During the late war he took a prominent part in sustaining the Government, both by voice and pen; he was also among the first to urge through his official organ (the *Catholic Telegraph* of Cincinnati) the abolition of slavery in the Southern States.

**POWER OF EXAMPLE.**—It would be well if fathers would pause and ponder over the nature and extent of their influence with their sons. The boy reveres his father as he reveres no other man, and deems him the true model. He sets up at his father's trade while yet he is a mere lad. When three or four years old, he is merchant, mechanic, railroad conductor, peddler, butcher, farmer, grocer, horse-jockey, bar-keeper, or whatever else his father chances to be; and he has already made up his mind that when he comes to be a man, he will be just such a one as his father is. This is the goal of his juvenile dreams; and the purpose in multitudes of cases ripens into reality. How careful, then, should fathers be not to set before their sons the bad example of chewing, smoking, or drinking, to excite, as it surely will, their emulations! It is they who plant the seeds of ruin in their sons in too many cases, and in old age they reap in tears what they sowed with unconcern!

[The better example and influence of a saintly mother may correct the evil tendencies of the son, and save him from the bad habits into which he would otherwise have fallen. If fathers would be as self-denying and exemplary as good mothers usually are, and as *all* are expected to be, right living and right example will, in time, produce their beneficent "signs" on the human face divine.]

**THE HEART AND THE BLOOD.**—The amount of blood in an adult is nearly thirty pounds, or full one fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 times per day, 37,772,000 times per year, 2,565,440,000 in threescore and ten, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourths tons per day. All the blood in the body passes through the heart every three minutes, or should do so.

## THE USES OF CULTURE.

IN THE EVERY DAY AFFAIRS OF LIFE.

**I**S *that* education which unfits a man for the business of life? that which breaks down his health and obliges him to become a teacher or a professor, that he may propagate error, and perpetuate the very system whereby he has become emasculated?

Is *that* education, which, under the name of accomplishment, enfeebles the understanding, dissipates the time, and interferes continually with more serious occupation? Let us have embellishment, if you will—we need it, every hour and at every turn; let us have accomplishment, by all means, taking care that we do not misunderstand it for the business of life, unless we mean to be musicians or drawing-masters, linguists or riding-masters, professionally, which is making it a business, and a business worth following. In other words, as we can not hope to learn everything, or to be accomplished in everything, let us choose that for which we have most inclination, the inclination being almost always the evidence of inherent natural aptitude.

“Are you not ashamed to play so well?” said Philip to Alexander, on hearing him blow the flute like a master. And the same question, substantially, might be propounded to many of the accomplished around us, who, with something better to do, have wasted their time upon trifles, not for exercise, not for the wholesome purpose of recreation—as Dr. Beecher split wood or fiddled, or Jeremy Bentham played the organ, or John Pierpont turned little ivory boxes—not with a due regard to the proportions that should always be taken into view, between one study and another, or one amusement and another, when we consider that we have only so much time allowed us here; that every breath, every pulsation, is counted and predetermined for us, and that inasmuch as we can not hope to be omniscient, whatever may be our inclinations or advantages, we should be satisfied with reasonable acquisitions.

It often happens that we ourselves do not know what we are good for. How, then, are others to know? Ask Phrenology?

Most men have to go through a long course of blundering experiment, only to be disappointed, baffled, and humiliated at every change, while the few, the very few, with a strong decided proclivity, launch into the very career a phrenologist would have recommended.

### SELF-KNOWLEDGE NECESSARY TO A CHOICE.

We are to choose for ourselves among all the arts and sciences, and all the accomplishments of life; and choose at our peril, or life is a failure, if not altogether, at least so far as we have misapplied our faculties and our time.

How important, therefore, that we should understand ourselves; that we should know just what we are capable of, and what we are good for. And the sooner the better.

But how are we to know this? By interrogating Phrenology and Physiognomy, through the priesthood of these two sciences, and by studying *ourselves*, in the light of their experience. I know of no other way.

EDUCATED FOR AN EMERGENCY.

There is a story in the old "American Preceptor," or in "Webster's Third Part," I forget which, not having seen either for sixty years, which may serve the purpose of illustration. A vessel was wrecked upon some island inhabited by savages, with a terrible reputation. A boat's crew and a few passengers reached the shore—I give the substance of the story, and only from recollection, without remembering the words. The savages gathered about them with fierce countenances and lifted spears; and having made prisoners of the whole party, among whom were scholars, and naturalists, and learned men, were holding a consultation together in a low voice, with gestures and looks not to be misunderstood. At this moment, a poor basket-maker, who happened to be among them, and who saw that they had no time to lose, if they hoped to conciliate the savages, began to make signs, which arrested their attention. First touching his head, then pointing to theirs, and then at a growth of tall sedge not far off—he signified his desire to gather some of it. Curious to see what he wanted to do, they signified their assent, and he soon gathered an armful of the flags, out of which he wove a tall showy cap, like a helmet, and placed it upon the head of the chief personage. He was delighted, and his followers were half crazy to see their leader crowned so adroitly, and so suddenly. The consequence was, that all the others, little and big, male and female, insisted on being capped and plumed in the same way. The basket-maker had his hands full. But what became of the others? of the scholars, and learned men, the sailors, and the naturalists? They were all spared for the sake of the poor basket-maker, who persuaded their captors that only a particular kind of sedge would answer his purpose, and that it would take all their time to hunt it up, if the manufacture was to be encouraged, and all the tribe furnished with caps. I dare say the story as I tell it now may be somewhat embellished, but as I have said before, it is the substance I am after, when I ask which of all this large party was the *educated* man? Of what use to all the others was all their learning and all their experience? By happening to understand the business of basket-making, the uneducated basket-maker, who it may well be supposed could neither read nor write, was able to save not only his own life, but the lives of all the rest. So far, then, was he not the only *educated* man of the whole?—educated, that is, for the emergency that had occurred?

Do not understand me to recommend the business of basket-making to everybody, without regard to his inclinations or aptitude; or the amusement of basket-making, to the overtasked theologian or professional man. No, indeed—not I—I should as soon think of recommending Latin and Greek or the mathematics to everybody, either as a business, or by way

of recreation. Of course, too, it will be seen at once that, under different circumstances, any of the others, even the sailors, might turn out to be the *educated*, and the only educated persons among those castaways.

#### ADVANTAGES OF MECHANICAL TRADE.

Another little anecdote, and we shall be prepared for a definition, and then, perhaps, the question propounded as the outset will have answered itself.

A vessel was captured by the Algerines and carried into port. On the prisoners being paraded before the Dey, they were generally questioned about their past lives and their occupations.

One was a sailmaker. The Dey ordered him off to the dockyard. Another was a cook. "Away with him to the bakery!" said his Highness; another was a carpenter, another a shoemaker, each of whom was instantly provided for. At last they came to a pale, cadaverous-looking body, who, when questioned as to what he was good for, answered that his pursuits were *sedentary*. "What kind of business is that?" said the Dey. On being answered through the interpreter or dragoman, that he made books, and wrote magazine stories for a living, the Dey ordered him a pair of feather breeches and set him to hatching chickens.

Of course, I shall not be understood to mean that everybody should learn everything, or that our unhappy author's education was neglected because he did not understand sail-making, nor the business of a pastry cook, nor that of a carpenter, or a shoemaker; I only mean to ask if, on the whole, a definition may not be supposed, and honestly accepted, whereby all the rest of the party might be shown to be educated men, while the bookwright was, for the time being at least, the *uneducated*?

#### THE DEFINITION.

To the question, therefore, which has been reiterated two or three times already, "What is education?" I answer, *that* only is education which best fits a man for the discharge of all his duties in life, his duty to God, to his fellow-men, and to himself.

Tried by this standard, how little is there of education among those who are called the educated! How little they know of themselves, how little of others, how much less of what may be regarded as the business of life, whereby children are to be trained, families provided for, and a worthy inheritance bequeathed to coming ages! What dreadful mistakes are made by having our business, our studies, and our opinions chosen for us, so that the professions are overcrowded, and ambitious young men are satisfied with being lawyers, or politicians, or doctors, or preachers, not because they have now, or ever had, a predilection for either pursuit, but because they are fitted for nothing else, want to be genteel and fashionable, and are, on the whole, rather proud of their helplessness, and small feet and dainty hands, and are not ashamed of being paupers—family paupers, at the best.

## HOW TO CHOOSE A PURSUIT.

These considerations have now brought us to another stage of our inquiry. As we can not learn everything, and are not always able to choose for ourselves—to choose wisely, I mean—what are we to do, that our faculties may not run to waste? that our talents, whether many or few, may not be buried in a napkin, only to be reproduced at the Great Day, when to have been “too late” will bring down upon our heads a retribution too terrible to be thought of?

**Answer.** We are to study ourselves; and as I have said before, by the acknowledged lights of Phrenology and Physiognomy. Let us beware of undertaking too much. One step at a time is always enough; and one thing at a time, if by *thing* we may understand serious occupation, such as may be long continued, and is fitted by the elective affinities to link itself with other cognate pursuits, like parts of a dislocated map, till the student becomes a cyclopedia for himself, by a sort of spontaneous growth—supposing always that he does no violence to his own predilections, and is faithful to the suggestions of his understanding and conscience.

**TRUE HEROES.**—Men are found in every generation, who never lifted a hand against one of all their fellows, quite as brave, and enduring, and self-devoted as those who have had their home in camps, and chose the battle-field for their grave. They are emphatically men of peace. Their weapons are arguments, entreaty, persuasion, remonstrance. The world's praise they do not covet, and often do not win; for their business is to stem the current, to proclaim some forgotten truth, to stand up for the victims of oppression when tyranny is strongest, to wake up to some new enterprise in the cause of humanity the crowd who prefer slumber and self-indulgence to generous and manly effort. They do not look for present reward, but sow for a distant harvest, often laying the foundation on which others are to build, often braving the storm, that their successors may sail over tranquil seas, often falling on “evil days and evil tongues,” while a later generation of feebler champions win an ovation at small cost. They walk by faith, and are content to wait God's time while they do God's work. Struggle they must, because their vocation is to contend with ignorance, and prejudice, and selfishness, to confront power when allied to injustice, and to arrest the multitude when they are rushing madly forward in some dangerous path. But contention is not the element they love. Many a time they are forced on to some public stage, from which they would retreat if they dared, but on which it is God's will that they should testify for the truth, or do battle for humanity, with men and angels for hearers and spectators. One thing is specially characteristic of the nobler class—they are in advance of their age, and have to do the rough work of pioneers. At their own risk they clear a way for more timid or less discerning men, through tangled forests or pathless deserts. The man who wants mankind for his tools and drudges must fall in with their humors, and either share their blindness, or will make them yet blinder for his own purposes. But the grander man is he who sees further than the crowd, and then confronts them for their own good; who takes his stand on some undying principle, as on a rock, and struggles on, in full assurance that the time will come in his day or after it, when it shall be owned that he was right, and his revilers all wrong.

## DRY BONES OF SCIENCE.

**T**HERE are phrenologists in the Old Country and in the New who prefer to contemplate man in his *material* aspect only. They magnify the "cranium," make the skull the chief index to the character, and never get beyond the single fact that the "head" is the "chief end of man." Such persons are short-sighted and narrow-minded, and seem likely to always remain in their A B C's. If others get on as far as words and sentences, these rudimentary materialists cry out like little children to their elders, who are away on their journey, almost out of sight, "wait," "wait," "come back," "where are you?" Now we can not remain *always* in the "nursery." We must explore nature, following her lead even into the realms of the "beyond," and record our observations for the benefit of generations who are to succeed us.

MAN is something more than bone and muscle—something more than a mere animal. He combines in himself *all* there is in animal existence, and as much more as reason is above instinct, or as spirit is above matter. We prefer to look at man, in his Godlike structure and comprehension, as a being with faculties and capacities to which no other created thing can claim to approach. It is easy enough to chemically analyze bone; to dissect and discover the nature and uses of muscle and nerve; but it is *not* so easy to show what is life, or what is mind, soul, or spirit. Our starting-point in the investigation of these questions is Anatomy, Physiology, Physiognomy, and Psychology. As all physical science leads toward its author, God, so all knowledge and all science culminates in THEOLOGY, which is the highest of all, and comprehends the fragments of every ism, every ology, and every idea. As the perceptive faculties, among the senses, are the first to be acted on, so reason, one degree higher up, is *next* in the order of development, and the moral sentiments, the religious, next. So theology is the topmost round in the human ladder. When we arrive at this point, we may commune, as it were, with angels and with God. From this source we become spiritually impressible, and may be guided by the higher lights, not seen by material or worldly eyes. The gifts of prophecy, and of that "peace of mind which passeth understanding," are bestowed on those who come into right relations with the spiritual and with God.

The "dry bones" of Phrenology may satisfy beginners, and those still in the rudimentary condition; but we desire to go on, and up higher and higher, till we reach the throne of life, light, faith, hope, righteousness, mercy, and perfect peace. This is our aim, this our end. "Will you go?" Let our motto ever be, "Nearer, my God, to Thee."

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KISSES.—There is truth as well as poetry in what Tennyson makes the lover say in "Locksley Hall:"

Many an evening by the waters did we watch the stately ships,  
And our spirits rushed together at the touching of the lips.

## MIRTHFULNESS—WITH ILLUSTRATIONS.

**T**HERE is no subject which is better appreciated than that of Wit or Mirthfulness. Every one seems to know what it means, except, perhaps, a few unfortunate individuals who are not at all, or but slightly, endowed with it; but notwithstanding everybody seems to know its meaning, writers find the greatest difficulty in defining it.

That there is in the mind of man a primitive individual faculty which enjoys sport and gayety, which appreciates the witty, the ludicrous, the droll, the comical, the incongruous, and the eccentric, there can be no doubt; and we take pleasure in saying that it is one of the distinguishing characteristics of man. It is not permitted to the lower animals to laugh or comprehend the causes of laughter.

The organ of Mirthfulness is located on the upward and outward part of the forehead—a little outward of what may be called the *corner* of a square

forehead. It will be seen to be large on fig. 1. On fig. 2 the organ is shown small. Observe the difference between those foreheads; how square the corner of one! the other, how it is rounded off, and deficient! Fig. 1 is a likeness of the late well-known humorist, Charles F. Browne—"A. Ward, Showman." The reader need not be told how well his character corresponded with the indications of his head and face.

Fig. 2 shows a small development of Mirthfulness. The reader will observe how narrow and flattened the corners of the forehead are at the location of the organ of Mirthfulness. Observe also the difference between the expression of countenance of fig. 1 and fig. 2. Where Mirthfulness is well developed, it tends to give a lighting up to the countenance



FIG. 1.—ARTEMUS WARD.



FIG. 2.—KANOSH, A PAN VAN INDIAN CHIEF.

and to raise the corners of the mouth, especially when the person speaks.

The reason why writers differ so much in their definition or explanation of wit is, that the organ of Mirthfulness acts through or in conjunction with so many combinations of other faculties that the wit of no two persons seems to be alike. It acts with Ideality, Imitation, Causality, Comparison, and all the perceptive organs; with Hope, Constructiveness, Combativeness, Destructiveness, Secretiveness, Friendship, Parental Love, and Amativeness. It will act with any one, two, or with all these, and the several modes of its manifestation are a puzzle to the metaphysician. At one time we find it sparkling through the pages of a pleasant author, or beaming in the good-humored sallies of a fascinating friend; at another, delighting us in the skillful caricature; and again, charged with virulent ill-nature, infusing its bitterness in biting sarcasm, barbing the arrows of ridicule or furnishing the sting to the pungent satire. One of the most witty definitions of wit was that by Dr. Heniker, who, on being asked by the Earl of Chatham to define wit, answered: "Wit, my lord, is like what a pension would be, given by your lordship to your humble servant, *'a good thing well applied.'*"



FIG. 3.—JUDGE HALIBURTON.\*

Phrenology throws light on the subject, and explains the various phases of wit. One who has large Ideality and Imitation with but little Self-Esteem, will show his wit by caricaturing, and by making distorted or exaggerated imitations of other people's queer conduct. Ludicrousness, in word, action, or dress, on the part of others, causes laughter in the observer. Discrepancy excites laughter; and Comparison appreciating the unfitness, excites the spirit of ridicule in the observer and he laughs. This is illustrated by the man at a public educational dinner, who thought he was giving a witty sentiment when he offered "the three R's—Reading, Riting, and Rithmetic." As other men had sometimes given the three M's or the three D's in a similar manner, he thought he had found an appropriate association of alliterative initial letters; but his ignorance of the method of spelling those words was recognized by those who were good spellers as a grotesque blunder, and being so innocently made on his part it excited laughter; of course there was no wit in his three R's as applied to the three words referred to, though laughter

\* Judge Haliburton was the author of "Sam Slick, the Yankee Clockmaker." Those who have read the work will remember the richness of the humor, the keenness of the wit, as well as the sound sense and intellectual force embodied in that work.

was excited in those who appreciated the ridiculous blunder and ignorance. We think nothing is more laughable than an effort of smartness that fails. Innocent ignorance is ludicrous, and that which is incongruous, raw, unwitty, or disadjusted is an occasion of laughter.

A bull or blunder must be genuine, or at the moment supposed to be, in order to amuse us by its incongruity; one or two examples may be mentioned. The first printed article of a new Burial Society in Manchester, England, ran thus: "Whereas many persons find it difficult to bury themselves," etc. When Lord Eldon brought in a bill for abridging the liberty of the press, an Irish member moved as an amendment, "That every *anonymous* work should have the author's name printed at full length on the title-page." This is akin to what an Irish boy, once employed in our office, wrote, viz.: "Fac-simile of the handwriting of O\*\*\*\*\* L\*\*\*\*, written by himself." Again; an Irishman being asked what he meant by the word coffin, said: "A coffin is the house a dead man lives in." Again; a merchant having suddenly died left on his desk a letter to one of his correspondents unsealed. His sagacious clerk seeing it necessary to send the letter, wrote at the bottom: "Since writing the above, I have died." In each of these cases the ludicrousness consists in the incongruity of the expressions when the end desired by the speaker is considered. The same principle may be applied to the following epitaph in Chichester (England) churchyard: "Here lies the body of John, the only *surviving* son of John and Mary Thompson."

When one is caught in a blunder or mistake, and with dextrous mental skill avoids the inference being made to his disadvantage, he manifests wit. A quick, clear perception of the ridiculousness of his position and the sharp turning to get out of it, shows wit on his part.

It is related of a raw son of Erin, that at his first effort to saddle a horse he put the saddle on wrong end forward, and when about to mount, some one present told him the saddle was on the wrong way, and the instant he became aware of it, he replied: "Arrah, but how do you know which way I am going to ride?" There was wit on his part, but it is not that which excites our mirth; it is the ludicrous idea that he should suppose the horse would accommodate himself to the saddle instead of the saddle to the motion of the horse.

There is a story of a Nottinghamshire publican, Littlejohn by name, who put up for a sign the figure of Robin Hood, with the following lines below it:

"All you who relish ale that's good,  
Come in and drink with Robin Hood;  
If Robin Hood is not at home,  
Come in and drink with Littlejohn."

Mr. Littlejohn having died after making his place and business a great success, the man who succeeded him thought it a pity to lose so capital a sign and so much excellent poetry, and determined accordingly to retain both. This he could do by erasing his predecessor's name,

Littlejohn, and supplying his own in its place. The lines then ran thus:

"All you who relish ale that's good,  
Come in and drink with Robin Hood;  
If Robin Hood is not at home,  
Come in and drink with *Samuel Johnson*."

The wit consisted in the fact that Mr. Littlejohn, bearing the name of Robin Hood's squire, appropriated Robin Hood for the name of his house so that he could work his own name in as the friend of Robin Hood. But that did not excite laughter, yet the wit was appreciated; but when *Samuel Johnson* thrust his excellent name in, it was incongruous, and therefore laughable; but the wit was in the laughter, and not in the man who was the occasion of it.

Sometimes Benevolence is exercised in conjunction with Mirthfulness; sometimes Benevolence and Ideality join with Mirthfulness; sometimes Approbativeness; sometimes Secretiveness and Amativeness; sometimes all together, as when the Irish hod-carrier rescued the lady's parasol which was being blown away, and handing it to her said, "Och, if you were half as strong as you are handsome it never would have got away from you." She replied, "I do not know which



FIG. 4.—LITTLE CROW.\*

most to thank you for, your kindness or your compliment." He responded, "Niver mind; a single glance at your beautiful bright eyes pays me for both," and he again bent himself to his work. The wit of this consists in embracing an opportunity to say a brilliant, pleasant thing without being rude, and we admire it more than we laugh at it.

Another class of witticisms takes the form of satire or sarcasm. This originates from a co-operation of Destructiveness, Combativeness, Self-Esteem, and Mirthfulness. Thus when persons are provoked they are apt to give sharp cuts and use wit for the cutting edge. An example or two of this kind of wit will illustrate it. A so-called poet had, with laborious and useless ingenuity, written a poem in which he had avoided the use of the letter A. He read it to the king, who, tired of listening, returned the poet thanks, and expressed his approbation of the omission of the

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\* The American Indian indicates a great deficiency in the element of wit. His character is seditate. He is taciturn, silent, and grave. The organ of Mirthfulness in his head is small. This faculty is a special endowment of the human being; and the more the man is civilized, the more abundant and the more polished is his wit.

letter A, but added that the poem would, in his estimation, have been still better if, at the same time, all the letters of the alphabet had been omitted. Here we have Wit, Destructiveness, Secretiveness, and Self-Esteem.

Sheridan was one day much annoyed by a fellow-member of the House of Commons who kept crying out every few minutes, "Hear, hear." During the debate he took occasion to describe a political cotemporary that wished to play rogue, but who only had sense enough to act fool. "Where," exclaimed he, with great emphasis, "where shall we find a more knavish fool or foolish knave than he?" "Hear, hear," was shouted from the troublesome member. Sheridan turned round, and thanking him for the prompt information, sat down amid a general roar of laughter.

A poor traveler was passing along the road and respectfully inquired of a couple of young fellows where the road he was traveling led to. Thinking to be facetious at his expense, and of making sport for themselves, one of them answered, "To Hell!" The traveler instantly replied, casting a furtive glance at them and at the scene around, "By the lay of the land and the look of the people I must be near to it." Thus he threw the joke upon them and released himself from the advantage which they sought to obtain over him.

Another still more conspicuous instance of turning the tables upon another in the way of cutting sarcasm is the following, which we regard as unsurpassed in the whole realm of wit: Two sons of the Green Isle, traveling, came in sight of a gibbet or gallows; and as it seems to be a standing joke among the Irish to rally each other on the subject of hemp and gallows and hanging, one of them said to the other, "Pat, where would you be if that gallows had its due?" "Och," he replied, "I would be walking alone." This is breaking one's weapon over his own head; this is hanging Haman on his own gallows.

But there is a class of jokes embodying Mirthfulness, Comparison, Approbateness, and Secretiveness, with a slight touch of Combative-ness and an abundance of Friendship, Destructiveness being left out of the question. These arise when one person good-naturedly aims to practice an innocent joke or witticism at the expense of his friend, knowing it will be kindly taken. In our office there was a leaky gas-pipe, and one of our people got a long pole and fastened a taper to the end of it, and with this torch was trying to find where the gas was escaping, when Dr. W., a very talkative and mirthful man, who happened to be present, said, "I'll tell you where to put it," when the torch-bearer catching the spirit of the joke and throwing down his torch, said, "Had I known *you* were here I should not have hunted for the leak." The Dr. was so full of the joke he could not speak quickly enough to say as he was going to, "Put the torch to your mouth and you will find where the gas leaks." We suppose the Dr. has told the story a hundred times; and it gratifies his Mirthfulness as much to tell the joke

at his own expense as if he had thrown the load on his friend, as he intended.

One of our young men was nailing up a box, when another of our assistants, the torch-bearer above referred to, happening to pass, inquired, "Can't you, by striking heavier blows, save time?" The reply was this, "Yes, if the hammer was as hard as your head," "Or," said the other, "if the boards were as soft as yours." It will be perceived that the wit of these statements was in the quickness of the turn—the retorting each one's joke upon himself and making it applicable on the instant. And it was all the more significant and piquant for having occurred in a phrenological office.

The richness of the wit will, we doubt not, be a sufficient excuse for the sharpness of the following :

Sir William Congreve, the inventor of what is known as the Congreve rocket, and other fireworks, was one day walking with a lady in a church-yard when they came across an epitaph of a great musician, containing this pretty statement, which they greatly admired :

"He has gone where, alone, his music can be excelled."

The lady remarked, "Sir William, that epitaph needs but the change of a single word to be applicable to you." "Ah," said he, "do you think so? Which word is it, pray?" "The word '*fireworks*' in the room of music," was her quiet but mischievous reply. The brilliancy of her wit hardly redeems the statement from the charge of irreverence. Rev. Sidney Smith, however, for the sake of the wit often strained a point of propriety.

This faculty takes special cognizance of whatever is odd, droll, comical, eccentric, or differing from that which is usual. If one comes into a place with unfashionable garments, with a short-waisted, swallow-tail coat, when everybody wears long-waisted, broad-skirted coats; or if one comes with a narrow-brimmed, bell-crowned hat, when the style is to have a broad brim and straight crown, or whatever is a caricature upon custom, excites the tendency to ridicule. On the stage, nothing makes more fun or more excites the spirit of ridicule than a man thus oddly dressed. Whatever is grotesque excites mirth, not because it is witty, but because the faculties of Imitation, Comparison, and Perception recognize the eccentricity and employ Mirthfulness and perhaps other faculties in appreciating and ridiculing the eccentricity. This is the basis of all caricatures. Funny papers draw their life from this mental basis. Incongruities of every kind are seized upon by this class of faculties, and Mirthfulness acts as a merry maker for the rest. If a man has his vest buttoned askew, his cravat turned round under his ear like a hangman's knot; if he wear one boot and one shoe; if a lady were to be seen with her bonnet wrong side before (if, with some fashions, the difference between the front and rear could be detected), it would excite the spirit of ridicule in all beholders, not because there is anything in the bonnet that is ridiculous or anything ludicrous in the lady, but because of the misadjustment of the two.

There is much humor and fun in some of the Artemus Ward style of writers, even in their bad spelling, in the blunders made on purpose; and there is wit also in a mock solemnity. Some of the sharpest wit and funniest sayings are couched under the guise of the soberest phraseology. Those who have read the chronicles of "Uncle'salm," entitled the "New Gospel of Peace," will appreciate what we mean. It is possible for a man to appreciate the wit which is perpetrated at his own expense quite as highly as by him who inflicts it, or the listeners who are entirely disinterested.

Now, what is the use of wit? Why is man endowed with Mirthfulness? In the first place, it is the basis of gayety; it gives the mind joy, and serves to smooth over many of the rough passages of life. Our better half has the organ of Mirthfulness large, and we have many a time seen "the maid of all work" thrust into a troubled state of fear and anxiety by some grave accident like the tipping a wash-tub half full of suds and clothes on the kitchen floor; upsetting a cook-stove with a wash-boiler on it by carelessly knocking out a loose leg and spilling everything on the floor; the turning over a dinner-table with all the dishes on it into one grand heap, half the things being broken; under such circumstances the mistress regards it in the most ludicrous light, and has



FIG. 5.—NEW HOLLAND WOMAN.\*

half an hour's hearty laugh at the grotesque accident and at the alarm and anxiety of the poor girl. We need not say that this looking at accidents in a ludicrous light serves to take off nine tenths of their cutting edge; the loss is forgotten; the inconvenience is bridged over; and the memory of it is a perpetual feast of amusement and pleasure, though it might have cost many dollars to repair the damage.

Many persons can never see another meet with an accident, even though it be a friend, without looking at it in a ludicrous light. If a man stumble or fall without hurting himself, we think nine out of ten would laugh inwardly if not outright to see the elegant hat soiled and his immaculate gloves smouched, more especially if the man were one of the dilettante, elegant stamp, whose pride is in his clothes and in his stately walk. Some of the funniest of picture books are a compilation of accidents, blunders, and mishaps. Who has not laughed at John Gilpin's hasty ride, though so full of terror and danger to him and everybody on his route?

\* Fig. 5 shows large Mirthfulness in the New Holland woman, and the face is lighted up with a smile. The physiognomy, as well as the phrenology, indicates Mirthfulness. The reader will notice the elevation of the corner of the mouth and that peculiarly cheerful expression of the eye in harmony with those of fig. 1 and fig. 3, and contrast with figs. 2, 4, and 7. The upper part of the forehead is broad and square at the location of Mirthfulness.

Another of the uses of Mirthfulness is to give us an appreciation of the ridiculous so that we shall be led to avoid it in our conduct, and the more amply developed one has this faculty the more keenly will he appreciate the pain of being ridiculed. There is also in Mirthfulness the power to aid in the formation of good taste by teaching us what is incongruous, and giving us a disposition to avoid it; while Ideality, located just behind it, inspires us to cherish the beautiful, the harmonious, and the perfect.

As we have said, animals do not have this quality. They have secretiveness, and they occasionally play tricks on each other, but there is no sense of wit or mirth in these transactions. We once saw a little dog chased by a big one in play, which ran close to the edge of a high bank with the big, clumsy one following him with all his might, and just at the edge the little one made a short turn, and his eager adversary went headlong end over end down the bank forty or fifty feet; but as it happened to be a sand-bank, and stood at an angle of forty-five degrees, he rolled down to the bottom in a cloud of dust and an avalanche of little stones. Everybody who saw it shouted with laughter; but the little dog stood at the top of the bank looking down at his discomfited playmate with a face as sober as if nothing had



FIG. 6.—THE LAUGHING DOCTOR.

happened—he did not “see where the laugh came in.” The big dog gathered himself up, shook the sand out of his ears, and with a good deal of labor climbed up again, and went to play as usual, and he did not appreciate the ludicrous trick, or the comical figure he had been made to cut, and did not seem to feel that he was being laughed at, and that he “owed one” to his associate. The little dog might not have anticipated such a result by running close to the bank, but to us it looked precisely as if he understood it so far as the trick was concerned, but he did not see it in the light of mirth or fun.

Rev. Sidney Smith was an eminent example of a really witty man; the Rev. Henry Ward Beecher is a living example of this faculty, and is brimming over with wit. No weapon is stronger than wit and ridicule in

\* The Laughing Doctor shows Mirthfulness not only large in the head, but in a state of extreme activity. His love of wit and fun is awake—highly excited, while that of fig. 3 is latent—waiting to be aroused or called into action. The L. D. gives no medicine.

the work of making wrong-doing and meanness odious. Many persons who have a dull conscience can be made to feel the lash of sarcasm and ridicule, and the cause of morality and religion has a right to act through any of the human faculties to produce an aversion to vice and to make the way of the transgressor hard. Dr. Gall, in endeavoring to convey an idea of the faculty which produces wit, cited the writings of Cervantes, Racine, Swift, Sterne, and Voltaire, and we might add Neal, author of the Charcoal Sketches, Seba Smith, author of Maj. Jack Downing's Letters, and many others of later time. The writings of Horace Mann, though full of sound philosophy, and beaming with beneficence, also sparkle with wit, and gleam with holy sarcasm against insolent vice and rapacious selfishness.

Mirthfulness enters largely into the writings of Washington Irving, Charles Dickens, James Russell Lowell, and indeed into those of all the most popular and genial authors. It crops out in all the most successful lecturers; in many preachers, especially those who arouse the popular heart as revivalists; and we could name a score who have been remarkable for devotion and also noted for wit and humor, and have employed true wit as a means to make vice and immorality appear ridiculous as well as criminal, and to sting meanness and lash error and sin into shame and repentance.

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**WEIGHT OF BRAINS.**—If weight of brains has anything to do with intellectual and moral development, then ought we to be able to form a tolerable estimate of the relative status of nations and races from the figures on the subject given to the Royal Society by Dr. Davis. A glance over the tables compiled by this latest of cranium gaugers, shows that the average brain-weight among Englishmen is 47½ ounces, and that Italians, Lapps, Swedes, Dutch, and Frisians are gifted with just about the same amount of cerebral matter. The lightness of hand and heart that characterizes our neighbors the French may be attributable to lightness of brain, for the average derived from examination of sixteen French skulls was 45½ ounces—two ounces less than the English weight; while the solid-headed character of the Germans is borne out by the fact that thirteen of their crania gave an average of 50½ ounces of brain for each; but this estimate is probably too large, as previous investigators, using more materials, obtained much smaller weights. The general European average deduced by Dr. Davis, is somewhat under 47 ounces per man; the Asiatic and American races average two ounces, the African about three, and the Australian five and a half ounces less than this. There is more raw material of brains in the world than one would have supposed.

[To make these comparisons of value in judging of the relative power of men, we should also weigh the bodies. The whole man must be taken into account. Then the temperament or *quality* is to be very carefully considered. By *all* these means, we may arrive at a tolerably correct conclusion as to innate capacity. But size or weight of brain alone will not tell the whole story.]

## CANNIBAL OF CENTRAL AUSTRALIA.

**Y**OUR readers will be interested in the following sketch of a veritable Australian cannibal. What a hideous countenance! and yet in human form! There are even lower types than this, and more savage. Some of our North American Indians have broader heads, and even less intellect. So among the Hottentots there are lower specimens; and also among the Feejee islanders, and the Cariba. But this is bad enough! Little can be said of his intelligence. The perceptive faculties seem to be im-



KERI-KERI, AN AUSTRALIAN CANNIBAL.

mensely large; but the forehead recedes rapidly; and there is in reality less intellect than is indicated in the picture. There is little space between the ear and eye, consequently little room for those faculties which are more largely indicated in the civilized brain. There would be some mechanical skill, and the necessary faculties to enable him entrap game without the higher order of mechanism. Little can be said of the social nature of this specimen; still less of the moral or religious. He is little more than an animal, and yet he has the same number of bones, muscles, faculties, and organs that the best of us have. But there is evidently work here for missionaries. If they can so manage as to escape the gridiron, they may, in time, by education and religion, produce some good effects on the character of these and other cannibals.

## WILKIE COLLINS, THE NOVELIST.



WILKIE COLLINS.

**W**ILLIAM WILKIE COLLINS, widely known as an English novelist and miscellaneous writer, was born in the year 1825, in London. His works show him to be a great master of mystery. He can so hide a secret or a plot in a wrappage of circumstances that, before it is discovered, the whole tissue of events must be unrolled. Several of his works are models of construction; and in working out his plots he diverges neither to the right nor to the left; indulges neither in irreverent pathos nor description, but keeps strictly to the business

in hand, pursuing his *dénouement* steadily to its development. His principal works are, "Antonia," "Basil," "Hide and Seek," "After Dark," "The Dead Secret," "The Woman in White," "The Queen's Revenge," "The Stolen Mask," "The Yellow Mask," "Sister Rose," "Mad Monkton," etc., etc.

What immense percepts! What capacity to collect information! This verily must be a brain stored with all sorts of materials which the world of matter offers to human observation. He is by no means deficient in thought-power, but enjoys more the discussion of the real than of the imaginary. His ability to describe is eminent; he takes in all the facts, incidents, relations, and suggestions of a subject; and being possessed of Constructiveness and Ideality fully developed, he should exhibit much esthetic taste and management in his delineations.

He is steadfast in disposition, and more affable, genial, and fond than ceremonious or devotional. The religious element in his nature does not predominate.

**THE LAW OF FORM.**—Length indicates and causes activity and intensity; and breadth, comprehensiveness, stability, latent force, and endurance. In accordance with this law, stout, broad-built persons are slow but plodding, take good care of themselves, and are not soon worn out by overwork, while those built on the long and narrow principle are quick-motioned, lively, fond of action, and apt to overdo and prematurely exhaust themselves. This law explains the fact that woman's mental operations are more rapid and intense and less prolonged than those of man. Her head has relatively less breadth and more length than his.—*New Physiognomy.*

## HEPWORTH DIXON, A LONDON EDITOR.

**W**ILLIAM HEPWORTH  
DIXON, a much admired

English author, was born in the West Riding of Yorkshire, England, in 1821. In 1846 he went to London, and gained considerable reputation by a series of papers "On the Literature of the Lower Orders," and "London Prisons." His published works are, "John Howard," "The Prison World of Europe," "William Penn," "Life of Blake," "The French in England," "Life of Lord Bacon." In 1853 he was appointed editor of the London *Athenæum*, which position he still occupies with credit. His recent work, "New America," is, perhaps, the best cursory sketch of a tour in America by an Englishman yet published, and has won for him the general esteem of the American public.



HEPWORTH DIXON.

This is a delicate organization; nature here has carefully drawn the plan of mind and body. The tendency of the brain is to thought—to the elaboration of ideas—the penetration of causes. The observing organs are subordinated to those organs above them. He looks about him, he scrutinizes men and things for certain thought-born purposes—not as a pastime or to gratify mere curiosity. He has a forceful imagination and fine capacity in the way of expressing his ideas. He loves to meditate and to dream; is comprehensive in his views; knowing some things well, he is inclined to fancy that he knows more than others, and will inevitably fall into the error of supposing that what he don't know is not worth knowing. It would have been remarkable if he had not, with his large reflectives and very large Approbativeness, almost unconsciously become the vain, self-opinionated egotist which he is. What he lacks in knowledge he will make up in assumption.

**LET WOMAN BE WOMANLY.**—Woman gains nothing by striving to become more like man. Her crowning beauty consists in being truly *womanly*. It is that quality which wins the love of man, in whom she loves above all things else strength, *manliness*—something to lean upon, look up to, be proud of. It is a grand, a noble thing to be a MAN. To be a *woman* is to be truly

"God's last, best gift to man,"

without whom his strength is useless, his wisdom folly, his life a failure.—*New Physiognomy.*

## VICTOR COUSIN, THE FRENCH PHILOSOPHER.



VICTOR COUSIN.

**V**ICTOR COUSIN, the French philosopher, was born in Paris, November 28, 1792. He studied at the *Lycée Charlemagne* with brilliant success. In 1812 his name headed the list of students admitted into the *Ecole Normale*; in 1812 he was appointed Greek Professor, and in 1814 Examiner in Philosophy there; and at the same time held a chair in the *Lycée Napoleon*. He first lectured in the chair of M. Royer Collard, of whom he was the favorite pupil, at the Sorbonne, in the year 1816 and 1817, where he spoke with enthusiasm against the

skepticism of the day, his doctrines resting on the psychological method of investigation, and developed in France the spiritual theories of the Scotch school of metaphysicians, as advocated by Reed, Walker, and others. The vacations of 1817 and 1818 he spent in Germany, where he was introduced to the bolder and more speculative systems of philosophy, and the metaphysics of Kant tinged the lectures delivered after his return. In 1824 he paid a second visit to Germany; but suspected of Carbonarism, he was arrested at Dresden, and during a six months' compulsory stay in Berlin studied the philosophy of Hegel, which exercised considerable influence on his susceptible intellect. He returned to Paris in 1827, where he again lectured—his doctrines then being those of deism, of the spirituality of the soul, and of moral liberty—doctrines which have become more prominent in his philosophy ever since. In 1830 he was made a member of the Council of Public Instruction; in 1832 a peer of France, and, later, director of the *Ecole Normale*. In 1840 he became Minister of Public Instruction in the cabinet of Thiers. In 1848 he aided the Revolution; since which time he has disappeared from public life. The principal American editions of Cousin's works are the "Introduction to the History of Philosophy," "Elements of Psychology," "Course of Modern Philosophy," and his "Lectures on the True, the Beautiful, and the Good." M. Cousin is known as the founder of systematic eclecticism in modern philosophy.

It is to his lucid and brilliant eloquence that modern eclecticism owes its popularity. This system, if it can be so-called, may best be defined as an effort to expound, in a critical and sympathetic spirit, the previous

systems of philosophy. Its aim is to apprehend the speculative thinking of past ages in its historical development.

His death occurred in the spring of 1868.

There are substance, strength, and weight in every lineament of this countenance. The large and heavy features, though much relieved by that softness which accompanies a brain of superior quality, indicate no common man. Steady, firm, positive, and emphatic in disposition, he was nevertheless fervent, conciliatory, impressible, and affectionate. The broad forehead with its well-marked perceptive faculties evinces both comprehensiveness of understanding and closeness of observation. The eyes show power of expression and ability to fix the attention. The general organization of the brain and body proclaims the earnest, substantial thinker and not the idealist, not the mere speculative metaphysician. His temperament contained too much of the motive element to be in thorough sympathy with the simply theoretical.

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TEMPERAMENT IN CATTLE AND HORSES.—Animals have as clearly marked temperaments as man. Those who understand horses and oxen or dogs will recognize this at a glance, especially if they are familiar with the doctrine of temperaments. The sharp-eared, thin, excitable horse has the mental, or nervous, temperament. The one that has a solid and abundant framework, clothed with hard muscles, and inclined to dark complexion, represents the bilious temperament. The cart horse and the cavalry horse are of this make; they are not quick, but powerful. Another inclines to be fleshy, round, smooth; eats and digests well; likes to take life easily, and always keeps in good flesh; in this we find the vital, or sanguine, temperament. Another is lazy, sluggish, clumsy, not intelligent; here we find the lymphatic temperament. He that has driven oxen will recognize in some the slim horn and flat neck, the clean muzzle, the light head, the trim and finely-modeled limbs, the slim tail, and the active mental temperament. Such oxen learn easily, and are usually driven on the "near side," to act as brains for both. Again, the great round muzzle, the heavy, clumsy head, the thick neck and thick legs, and the club tail, indicate the bilious and lymphatic temperaments. Such are slow to learn, slow to move, but strong, and steady, and enduring. These remarks apply equally to dogs and all the other animals.

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MENTAL CONCEPTIONS.—The most beautiful poem is trash to him who reads only bare words, and sees not the glorious visions of which the words are but symbols. Had only a faint conception of the wonderful beauty which filled the soul of a Milton entered the mind of the critic of "Paradise Lost," the world would have gained something by never having seen his criticism.

## HOW TO STUDY FACES.

**A**LMOST every one is in the habit, unconsciously, perhaps, in many cases, of studying faces and of tracing in them more or less definite and distinct signs of character. This is done not merely by those who accept Physiognomy as a useful art, if not an established science,



FIG. 1.—THE ENGLISH GIRL.

but even by those who ignore or oppose its claims altogether, while unwittingly availing themselves of its advantages. Very few, however, are guided in their study by any established rules or any scientific method, and therefore make comparatively little progress and reach no very satisfactory results. To help such persons to read the open book of human nature to better advantage, we submit the following hints:

In every physiognomical examination the first thing to be done is to observe the general outlines. These not only reveal much, but they serve as a guide to the study of the minuter markings—the details of the features.

Look, then, first, at the head (including the face) as a whole. Observe its configuration as seen in front and profile.

We will suppose, for instance, that the subject before you has a face and head which, in the front view, present a nearly circular outline, like fig. 1. The profile will show the same tendency to roundness as in fig. 2; and this will be the character of the whole physical system—the body and limbs being plump and full, and the whole figure broad and stout rather than long and slender.

Now, you may at once conclude that your subject has a predominance of the Vital Temperament, and this fact will furnish the key to his or her character.

There will be great vigor, a good digestion, love of fresh air and exercise, and a fondness for good living and physical enjoyments generally, with a disinclination to hard and protracted labor.

Mentally, you may look for ardor, impulsiveness, enthusiasm, and versatility, if not fickleness. There will be more diligence than persistence, and more brilliancy than depth. There may be a quick and violent temper, but it will be easily calmed, and in general the disposition will be cheerful, amiable, and genial.

Having thus got as it were a synopsis of the character, you can proceed to find the details in the various lines of the face.



FIG. 2.—PROFILE.

Perhaps your next subject will have a face like fig. 3, in which length is the predominant characteristic. The profile will present strong angular



FIG. 3.—ANDREW JACKSON.



FIG. 4.—PROFILE.

lines, as in fig. 4, in place of the curves which prevail in the previous illustration. The figure will be found to be tall and striking, with a manifest tendency to angularity, as in the case of the features.

In this case we have the Motive Temperament before us, and may infer density and firmness of texture in all the organs, and great strength and endurance in the physical system, with energy, capacity for work, and a strongly-marked character, in which executiveness, love of power, stability, persistence, and directness are noticeable traits. There may be, though



FIG. 5.—RACHEL.



FIG. 6.—PROFILE.

not necessarily, an objectionable degree of hardness and coarseness; but we shall generally find a degree of firmness and constancy which may be

relied on in business, in friendship, or in love. This temperament and form of face are less common among women than among men, and the characteristics we have named are of course subject to the modifications superinduced by sex and age.

A third form of face is shown in fig. 5. It may be called the pyriform or pear-shaped face, of which the profile is less rounded than in fig. 2, less angular than in fig. 4, and more delicate than in either, as in fig. 6.

As it is the expansion of the superior parts of the face, including the forehead, which gives the pyriform shape to the whole in the front view, we may without looking farther set down our subject who presents this form as having a predominance of the Mental Temperament. We shall



FIG. 7.—ALEXANDER DUMAS.

find the figure in this case slender and delicate rather than elegant or striking. The indications are great mental activity, a lively imagination, fine sensibilities, refinement, delicacy, taste, and literary or artistic talent.

The three classes of faces we have thus briefly noted include, with their various combinations and modifications, all that normal human development presents, and furnish the starting-point in all physiological estimates of character.

We will, to make still clearer our brief instructions, give a few illustrative examples, referring

the reader to "New Physiognomy" for the details for which we have no room here. There the eyes, nose, mouth, chin, ears, neck, hair, beard, and complexion are all shown to afford indications of character.

We have no trouble in referring this face (fig. 7) to its proper class. All the characteristics of Vital Temperament are evident at a glance. The full chest and portly figure are in keeping with the plump cheeks, the prominent double chin, and the large, short neck. There is no lack of vital power here, and little danger that it may be used up faster than it can be manufactured by the system. Our subject is fond of the good things of this life, and finds enjoyment in the mere sense of animal existence—in the rhythmic beating of the pulse, in the rise and fall of the chest in breathing—in the regular and natural action of the whole vital machinery. He enjoys life, as you may see by the expression of his face, and is sure to take for his motto "Let us live while we live." He is ardent, impulsive, impassioned, imaginative, versatile, remarkably fluent in language, and overflowing with genial humor.

But the reader will observe here an expansion of the forehead not

belonging to the typical round-faced class. Here the predominating Vital Temperament is modified by a large development of brain, in which the intellectual as well as the executive faculties and the propensities are largely represented. It is just the organization for a sensational novelist. There is no end to the books such a man may write without exhausting either his inventive talent or his vital force.

In striking contrast with the face of the great French novelist is that of the young English poet, Swinburne (fig. 8), whose delicate features and pyriform face indicate clearly a fine nervous organization; in other words, a marked predominance of the Mental Temperament. Here we have imagination, taste, refinement, delicacy, love of the beautiful, spirituality—inspiration almost; but there is a lack of the vital stamina necessary to the highest manifestations of mental power, and the danger is that the body will fail to sustain the brain's rapid and restless activity, the inadequate stock of physical vigor becoming too soon exhausted.



FIG. 8.—ALGERNON CHARLES SWINBURNE.

Fig. 9 presents us with a long and a strong face, very different from either of the preceding ones, and illustrating the oblong form and Motive Temperament.



FIG. 9.—HON. MR. JULLIAN, M.C.

Here is a man with a will and a purpose of his own, and who will be likely to carry out his plans with a strong hand, manifesting a degree of energy and persistence not easy to resist. Intellectual ability, culture, and taste are not lacking, but they are subordinate to the more active and powerful faculties which impart executive talent, and minister to the love of place and power. This is a worker, and a man of action as well as a thinker.

These illustrations will serve to show how one should commence the study of "the human face divine;" and a beginning rightly made, the rest will be found comparatively easy. See "New Physiognomy" for all the "Signs of Character."

## WAIT!

**W**AIT a moment, young man, before you throw that money down on the bar and demand a glass of brandy-and-water. Ask yourself if twenty-five cents can not be better invested in something else. Put it back in your pocket, and give it to the little cripple who sells matches on the corner. Take our word for it, you will **not** be sorry!

Wait, madam—think twice before you decide on that hundred-dollar shawl! A hundred dollars is a great deal of money; *one* dollar is a great deal, when people once consider the amount of good it will accomplish, in careful hands. Your husband's business is uncertain; there is a financial crisis close at hand. Who knows what that hundred dollars may be to you yet?

Wait, sir, before you buy that gaudy amethyst breast-pin you are surveying so earnestly through the jeweler's plate-glass windows. Keep your money for another piece of jewelry—a plain gold wedding-ring made to fit a rosy finger that you wot of. A shirt neatly ironed, and stockings darned like lace-work, are better than gilt brooches and flaming amethysts. You can't afford to marry? You mean, you can't afford *not* to marry? Wait, and think the matter over!

Wait, mother, before you speak harshly to the little chubby rogue who has torn his apron and soiled his white Marseilles jacket. He is only a child, and "mother" is the sweetest word in all the world to him. Needle and thread and soapsuds will repair all damages *now*; but if you once teach him to shrink from his mother, and hide away his childish faults, *that* damage can not be repaired!

Wait, husband, before you wonder audibly why your wife don't get along with family cares and household responsibilities, "as your mother did." She is doing her best—and no woman can endure that best to be slighted. Remember the nights she sat up with the little babe that died; remember the love and care she bestowed on you when you had that long fit of illness! Do you think she is made of cast-iron? Wait—wait in silence and forbearance, and the light will come back to her eyes, the old light of the old days!

Wait, wife, before you speak reproachfully to your husband when he comes home late, and weary, and "out of sorts." He has worked for you all day long; he has wrestled, hand to hand, with Care, and Selfishness, and Greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely; let him feel that there is *one* place in the world where he can find peace, and quiet, and perfect love!

Wait, bright young girls, before you arch your pretty eyebrows, and whisper "old maid" as the quiet figure steals by, with silver in its hair and crow's-feet round the eyes. It is hard enough to lose life's gladness

and elasticity—it is hard enough to see youth drifting away, without adding to the bitter cup one drop of scorn! You do not know what she has endured; you never can know until experience teaches you, so wait, before you sneer at the Old Maid.

Wait, sir, before you add a billiard-room to your house, and buy the fast horse that Black and White and all the rest of “the fellows” covet. Wait, and think whether you can afford it—whether your outstanding bills are all paid and your liabilities fully met, and all the chances and changes of life duly provided for. Wait, and ask yourself how you would like, ten years from now, to see your fair wife struggling with poverty, your children shabby and want-stricken, and yourself a miserable hanger-on round corner groceries and one-horse gambling saloons. You think that is impossible; do you remember what Hazael said to the seer of old: “Is thy servant a dog that he should do this thing?”

Wait, merchant, before you tell the pale-faced boy from the country “that you can do nothing for him.” You *can* do something for him; you can give him a word of encouragement, a word of advice. There was a time once when *you* were young, and poor, and friendless! Have you forgotten it already?

Wait, blue-eyed lassie; wait awhile before you say “yes” to the dashing young fellow who says he can’t live without you. Wait until you have ascertained “for sure and for certain,” as the children say, that the cigar, and the wine-bottle, and the card-table are not to be your rivals in his heart; a little delay won’t hurt him, whatever he may say—just see if it will.

And wait, my friend in the brown moustache; don’t commit yourself to Laura Matilda until you are sure that she will be kind to your old mother, and gentle with your little sisters, and a true, loving wife to you, instead of a mere puppet who lives on the breath of fashion and excitement, and regards the sunny side of Broadway as second only to Elysium! As a general thing, people are in too great a hurry in this world; we say, wait, WAIT!

ALL ON ACCOUNT OF HIS NOSE.—Mr. Shandy’s great-grandfather, when tendering his hand and heart to the lady who afterward consented to “make him the happiest of men,” was forced to capitulate to her terms, owing to the brevity of his nose.

“It is most unconscionable, madam,” said he, “that you, who have only two thousand pounds to your fortune, should demand from me an allowance of three hundred pounds a year.”

“Because you have no nose, sir.”

“’Sdeath! madam, ’tis a very good nose.”

“’Tis for all the world like an ace of clubs.”

My great-grandfather was silenced; and for many years after the Shandy family was burdened with the payment of this large annuity out of a small estate, because his great-grandfather had a snub nose. Well might Mr. Shandy (the father of Tristram) say, “that no family, however high, could stand against a succession of short noses.”

## A CONVENTION OF THE FACULTIES.\*

BY S. T. SPEAR, D.D.

THE several faculties which constitute the grandeur and glory of our spiritual humanity as so many distinct and separate *persons*, held a convention. Each of these mysterious persons made a formal statement of his exploits in the kingdom of mind. I saw them, and heard them, and took brief notes of what they said.

*Perception* through the bodily senses—a solid and matter-of-fact-looking character—thus opened the conference: “My office is to make men acquainted with the outward world. I am a sentinel posted on the watch-tower of material nature. By me the eye sees, the ear hears, and the hand touches. I rock the cradle of the first human thoughts. With me begins all knowledge. All the physical sciences come to me for all their facts and observations. In my own sphere I am supreme; and whoever disputes my authority in that sphere is simply a fool, with whom it will be a waste of words to hold any argument.”

“Yes,” said *Consciousness*—a much more delicate and ethereal personage, now becoming the speaker—“this is indeed your work; but let me tell you that I have an eye that you have not. If you see matter, I see mind. I am a *soul seer*; and but for me men would know nothing about themselves. What they call mental science is simply the inscription of my pen. By me the soul works in an atmosphere of pure light, and bathes itself in the limpid stream of self-knowledge. I am the sun of the interior world, and shed my beams on all its parts.”

“Very true,” responded *Memory*, seeming to be loaded with an immense budget of something. “Yet bear in mind that I am the keeper of knowledge. I am the historian and antiquarian of the soul. I tread the walks of the mysterious past, and connect that past with the present. All that man acquires he trusts to my care, and I keep it safely for his future use. Without me there could be no education, no mental progress, and no well-taught experience.”

*Intuition* next came forward, having an eye blazing with the very whitest light, and thus addressed the conference: “Wait a moment! I have not yet spoken. I have a sharper eye than all of you—I am absolute sight. All primitive ideas and necessary principles are mine. I am, after all, the ultimate authority. I hold no disputes, and I hear none. When I speak, all men believe. My opinions are laws. I depend on nothing but myself. All absolute certainties must have my indorsement.”

“All right, so far!” said *Reason*, bearing the distinctive marks of being a hard worker. Yet argument is mine, syllogism is my formula; conclusions are my creations, and premises my instruments. I pass from the known to the unknown, using the former to find the latter. The

\* Published in *The Independent*, after the manner of “A Debate in Crania,” published in *Our Annual* for 1865.

Websters, the Bacons, and the Newtons of the race are my pupils. Even common people can do nothing without me. Having an end, I plan the means. Seeing an event, I find the cause. When anything is to be *proved*, my services are always in demand."

*Imagination* had been patiently waiting her turn; and now it came. Before uttering a word, she spread her plumes and scented the air with fragrance. Her shining countenance, her long and flowing robes, her graceful attitude, at once fixed all eyes and opened all ears. Thus she proceeded: "I am the creative faculty, reconstructing the relations of thought, gathering nectar from every flower, culling all the beauties that exist in the garden of nature, and so combining them as to delight the children of men. At my touch the passions burn. The Cowpers and the Miltons were taught in my school. The diction of the orator is the charm I have lent him. A common object in my hands shines like a gem. I know where men keep their hearts, and how to reach them. Reason, until warmed by my inspiration, is cold, passionless, and unimpressive."

And who is that grave, sedate, dignified, and imposing character, that followed the *Imagination* with the measured and awful tread of moral truth? Hear him: "I am *Conscience*. That is my name. I am the sense of right and wrong in human action. I enact and publish laws for the government of men. Of their duties, I judge. I am the great comforter of the good, and the un pitying tormentor of the bad. My smile is peace, and my frown is woe. Those who dispute my authority do so at their peril. Those who keep my laws are safe. Both the happiness and the virtue of the world depend on my sway. The God who made me, made a *monarch*."

At length a character, seemingly little else but bone and muscle, marched forward, and, mounting the rostrum, gave utterance to the following words: "I am the *Will*—the free, the sovereign, the choosing power. When I tell the hand to move, it moves. When I bid the reason to think, it thinks. I am the commander-in-chief of all these forces. Purposes and decisions are mine. Ends adopted and plans pursued are my choice. I say Yes and I say No. Energy is simply the steadiness of my hand. But for me these other speakers would be a mere mechanism of rigid and inelastic fate. Philosophers have long disputed whether I am a free man or a slave; yet I have always assumed my own freedom. If there be any claims binding me, I never felt them."

Just at this point there was a general and sudden rush, as of a vast crowd in violent motion—a sort of universal buzz, that seemed for the moment very seriously to mar the good order of the conference. "Here we are!" shouted the *Feelings*, all appearing anxious to be heard at once. "Yes, here we are—all the *Desires*, all the *Propensities*, all the *Emotions*, and all the *Affections*, that figure so largely in the history of earth. True, we do not think as does the reason, or choose as does the will; yet

we are the steam-power of humanity, both heating and moving its thoughts and furnishing the ultimate seat of all its joys and sorrows. We form the impulsive electricity of human life. We sing all the tunes of that life. We magnetize souls. We constitute alike the attractions and repulsions of men. We have been known by different names, and felt in every heart, ever since God made man of the dust of the earth. We shine in the eye, and we blush on the cheek, and weep in the falling tear. We paint the purest characters of time, and adorn with our own grace all that is human. We can make a hell or a heaven in any bosom."

Is it possible that all these multiform wonders are brought together in one soul? Is each single man such a stupendous picture-gallery of marvels? Lives there in every human breast such a vast empire of powers? Is this indeed the man whom we see walking the streets—so God-like in his nature, so glorious when morally erect, and so fully showing his original stateliness even when lying in the dust? What guests, then, did earth receive when human souls came here to dwell? What a wealth of being moves with this revolving globe! What a wealth of being death is transmitting to some other sphere! Humanity is surely no cheap article to be pitched into a gutter, and left there to rot. Its powers are imperial and immortal. It took a God to make a man. Millions of material suns are not equal to one soul. The universe of souls is immeasurably grander than the universe of matter. The ruin of a soul is the greatest evil imaginable. A chaos of matter would be a sorry sight, but "a chaos of the soul is a sorrier spectacle than a chaos of worlds."

[So each and all the faculties of the mind "talk." Nothing is more interesting. What can be more instructive? There is Benevolence appealing for mercy; Acquisitiveness clamoring for gain; Friendship, for the loved ones; Mirthfulness, for fun; Veneration, for worship; Spirituality, for a living faith, and Hope, for glorious immortality. Listen to the language of the faculties. But see to it that the passions be not perverted, and that the moral sentiments govern.]

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A HEN HATCHING DUCKS.—Some years ago, the venerable Dr. Lyman Beecher, in company with his son Henry Ward Beecher, visited the Phrenological Cabinet on Broadway, when the present editor of the PHRENOLOGICAL JOURNAL, in showing the politeness due to his distinguished guests, inquired of the senior Beecher if he believed in the doctrines of Phrenology. He promptly answered:

"No. I know nothing about it, and have never believed in it."

"But," replied Mr. Wells, somewhat confused, "your sons, Henry Ward, Charles, Thomas K., and others, not only believe in it, but preach it from the pulpit."

"Yes, yes," Dr. Beecher replied; "I have some very wayward boys, and I do not know what will become of them."

At this point Henry Ward rose from his seat, and made this characteristic answer, implying that the sons, endowed with bolder spirits and more progressive tendencies, had advanced in knowledge beyond the point reached by the father:

"Mr. Wells," he said, "my father was a hen, and hatched ducks."

## PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY.—CLASS OF 1869.

**F**OR more than a quarter of a century, during each winter, we have given private and popular lectures for the instruction of ladies and gentlemen who were interested in becoming sufficiently acquainted with the general principles of Phrenology for their every-day use; and many merchants, artists, students in divinity, law, and medicine, parents, teachers, and others, availed themselves of these opportunities. But these popular lessons are not sufficiently specific and critical to meet the wants of those who desire to make practical Phrenology a life-profession.

A demand was therefore made upon us for more thorough instruction, and accordingly, for three years past, we have given instruction to classes of persons who desired to become professional teachers of the science. Each of the pupils thus taught has received at our hands a certificate of his attendance upon our instruction, which will be a voucher that at least he has submitted himself to that training and drill, the valuable results of which it would require many years of unaided practice to obtain. Honest, intelligent, moral men, with a missionary spirit, good common sense, and a fair education, we welcome to the field, and will do what we can to aid them in acquiring the proper qualifications to teach, practice, and disseminate this noble and useful science. The world has long wanted more workers in the phrenological field, and is ready to extend its respect and patronage to all who are qualified to deserve them.

We propose to open our annual class for gentlemen on Monday, January 4th, 1869, and those who desire to become members are requested to give us early notice, that we may send them the necessary advice on the subject.

The success of past efforts in the critical instruction of students warrants us in making the best arrangements for the future. Never was there a greater demand all over the civilized world for good lecturers and competent examiners than now.

In the forthcoming course we propose to teach students how to lecture and delineate character on scientific principles; in short, how to become practical phrenologists. The science needs more public advocates, and it is our desire to aid those who can, by proper training, do it justice.

THE SUBJECT WILL BE ILLUSTRATED BY OUR LARGE COLLECTION OF SKULLS, BUSTS, CASTS, AND PORTRAITS. Among the topics treated in the course of instruction, the following will receive attention:

*Outlines of Anatomy*, particularly of the Brain and Nervous System, and also of the Vital Organs; their offices in the maintenance of bodily vigor, and proper support of the brain.

*Physiology*: its general laws; the influence of different kinds of food; the laws of digestion and assimilation; the effects of stimulants, and the influence of bodily conditions, as affecting the mind.

*The doctrine of Temperaments*, as giving tone and peculiarity to mental manifestations; also, as affecting the marriage relations, or what constitutes a proper combination of temperaments for parties entering into the marriage state, with reference to their own happiness, and also to the health, character, and longevity of their children. This branch of the subject will require several lectures, which will be copiously illustrated.

*Dissection and Demonstration of the Human Brain*, and its comparison in detail with an elaborate set of plates, giving the students a clear and extended knowledge of this crowning portion of the human system.

*Comparative Phrenology*: the mental development and peculiarities of the animal kingdom; hints toward their gradation in the scale of being, from the lowest to the highest, including the facial angle, embodying some curious and interesting facts relative to the qualities and habits of animals, all tending to show that character is according to organization.

*Human Phrenology*: mental development explained and compared with that of the lower animals; instinct and reason; the Phrenology of crime, and its punishment; Idiots, and their management; and of Insanity, and how to treat it.

*Location of the Organs*: how to find them and estimate their size, absolute and relative, a matter of great importance—indispensable—to the practical phrenologist.

*The Elements of Force*—courage, energy, severity, and industry—and how to estimate them in the living person; and train them to become the servants of virtue and success in life.

*The Governing and Aspiring Group of Organs*, their influence in character and society, and the mode of estimating their power and regulating their action.

*Self-Perfecting Group of Faculties*, their location, and how to judge of their size and their influence in the economic and decorative phases of life.

*Division between the Intellectual and Animal Regions of the Brain*: how to ascertain this in the living head, and estimate the intellectual development and power of a person; a cabinet of skulls to illustrate.

*Memory, and how to Develop and Improve it*: its nature, quality, and uses. A most useful subject.

*The Reasoning Faculties*, and the part they play in the great developments and duties of life. How to judge of their size and power, and how to cultivate them.

*Examination of Heads Explained*, with hints relative to different styles of organization; practical experiments; heads examined by each of the students and compared. Under this head, students will be thoroughly trained and instructed how to make examinations, privately and publicly.

*The Combinations of the Organs*, and their influence on character. How to ascertain what organs most readily combine in an individual, and how to determine his mental tendency or leading traits of character.

*The Moral Bearings of Phrenology and a correct Physiology*: home train-

ing of the young, and self-culture; Phrenology applied to education, to matrimony, to legislation, the choice of pursuits, and to business.

*Matrimony*: its laws and the proper developments of body and brain, for a true and happy union. Who may and who may not intermarry, and why.

*The Natural Language of the Faculties*: its philosophy and its bearing on the reading of character in general society, and as we meet people casually in business and as strangers.

*Physiognomy—Animal and Human*; or, "Signs of Character," as indicated in the face, form, voice; walk, expression, and so forth. Extendedly illustrated.

*Ethnology*, and how to judge of Nativity and Race, including Resemblance of Children to Father and Mother.

*Psychology, Mesmerism, Clairvoyance, etc.*, will be discussed and explained.

*Objections to Phrenology Considered*. How the skull enlarges to give room to the brain; the frontal sinus; fatalism, materialism, moral responsibility, etc.

*Elocution*: how to cultivate the voice and how to use it. Eloquence, and how to attain the art.

*A Review* and answering Questions on any points relating to the subject, by each student.

*How to Teach Phrenology*.—Instruction as to the best method of presenting Phrenology and Physiology to the public, by lectures or classes; not only how to obtain an audience, but how to hold it and instruct it.

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