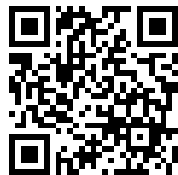
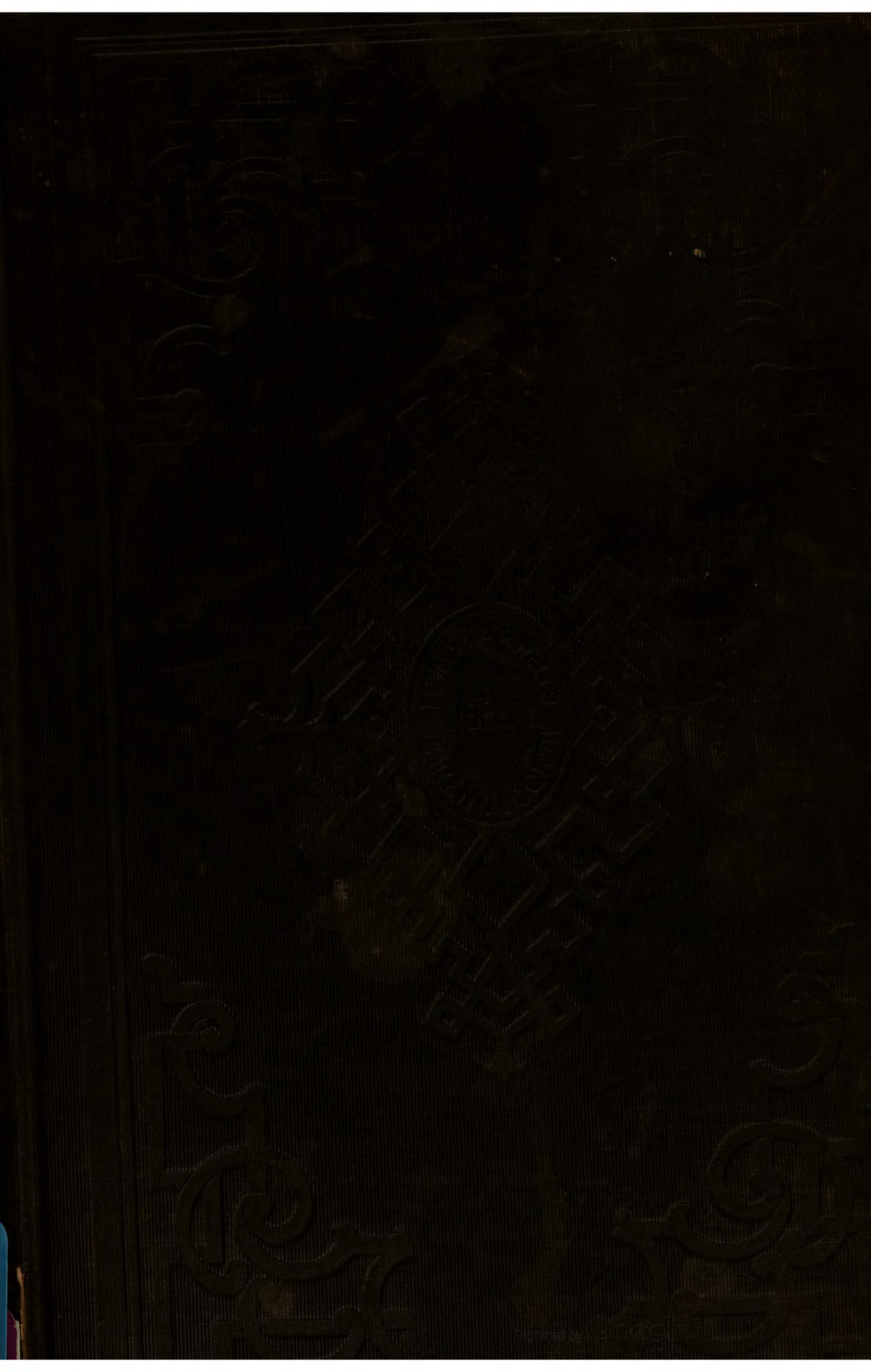

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THE
AMERICAN
PHRENOLOGICAL JOURNAL

AND

MISCELLANY.

VOL. XI.

O. S. AND L. N. FOWLER, EDITORS.

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1849.

**"I LOOK UPON PHRENOLOGY AS THE GUIDE OF PHILOSOPHY, AND THE
HANDMAID OF CHRISTIANITY. WHOEVER DISSEMINATES TRUE PHRENOLOGY,
IS A PUBLIC BENEFACITOR."**

HORACE MANN.

**PHRENOLOGICAL PRESS OF
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INDEX.

	PAGE		PAGE
Air, Value of	68	Disease, Various States of Mind Inviting or Repelling	59
Animal Skulls, Presentation of	99	Death, Quickening of the Mental Operations in	85
Animal Magnetism a Science	124	Dyspepsy	158
Amusement for Women and Children	135	Distillation, Effects of	168
A Social Horror	164	Discussion, Phrenological, between Rev. Dr. McNair and O. S. Fowler	129
Amativeness, Relation of Plants to	168	Derby and Parmelee, Phrenologists	354
Alcott, Dr. Wm. A., Unpublished work for young men	186	Errors of Physicians in the Water-Cure	39
Acquisitiveness, Excessive	168	Eating Slowly, Patent-right for	71
Aristocracy Out of Place in this Country	189	Electricity, the Great Acting Power of Nature	151
American Phrenological Society and Convention, Proceedings of the	191	Extraordinary Cure	158
American Phrenological Society, Constitution of	263	Europe, The Present State of	283
American Phrenological Society, Meeting of the Officers of	322	Epidemics, Science of Man Applied to	324
Almanac, The Phrenological, for 1850	232	Education, Questions to Those in Pursuit of	323
Andrews, Albert F., Phrenologist	322	Early Instruction, Influence of	328
A Wolf in Sheep's Clothing	322	Exile of His Holiness	200
Amusements, Beecher on	63	Editors' Farewell	381
American Phrenological Journal for 1849	10	Female Phrenologist in Boston	39
Animal Resentment	13	" Medical School, Boston	322
Arctic Exploring Expedition	378	Finding the Organs, Rules for	116
American Phrenological Society, Prospects of	334	Fourth of July, Its Proper Observance	202
Auburn, N. Y., Phrenological Society	352	Fruits, Summer, their Utility and Right Use	215
Another Phrenological Team	354	Flogging in the Navy	277
A Hundred Years Hence, Dr. Chalmers	357	Fascination	293
Another Arithmetical Prodigy	358	General Putnam, Anecdote of	386
Anatomy and Physiology, Lectures on	380	Guardian Spirits	159
Benevolence versus Combativeness	154	Geography, Naylor's System of Teaching in Connection with Music	134
Beecher, Rev. Henry Ward	198	Government, A New Mode of	136
" Phrenological Character of	137	Grape as an Article of Diet, and its Cultivation	286
" Lectures to Young Men	88	Greatness and Goodness, True, never boasts	325
Brigham, Dr., Phrenological Character and Biography of	361	George, A Slave—Murderer of Mrs. Foster. With a View of his Skull	340
Brigham, Dr., Death of	320	Good Advice—Poetical	355
Boston Female Medical School	322	Health Promoted by Railroads	97
Bryant, William Cullen	14	Hitchcock, Professor, of Amherst College	104
Bathing, Directions for	34	Happiness, the True Source of	147
Body, the Proper Feeding of the	131	Hydrophobia, To the Friends of	232
Combe, Dr. Andrew, Character of Cholera—Its Causes and Cure	41	Hitchcock, Fordyce, Character of Hydrocephalus, Case of	260
" The Electrical Theory	72	Idleness, Beecher's Lectures to Young Men on	88
Character Indicated by Temperament	40	Irreparable Losses	159
Correct Speaking and Writing	60	Insanity, Causes of	200
Cellibacy, the Dangers of	103	Kossuth	388
Clairvoyant State, Compatible with the Nature of Mind	161	Kossuth, Lewis, Character of	263
Chemistry Applied to Agriculture, etc. Liebig	263	Lacenaire, The French Burker	162
Copway, George, Character of	280	Lewis, Judge, Character of	201
Children, Home Education of	306	Lawrence, Abbott, Character of	169, 205
" Duty of Mothers to take care of their own	99	Law of Love	199
Commerce—Commercial Integrity	309	Lamartine's Wife—A Bright Example	258
Chalmers, Dr., Causes of his powers	320	Labor a Necessity and Duty	308
Correspondents, To	322	" Physical and Mental	342
Causes of Insanity—Dr. Brigham	356	Land Monopoly	311
C. Townsend, Phrenologist	360		
Combe's Lectures	360		
Definition of the Organs	40		

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	PAGE		PAGE
Mental Philosophy of Phrenology	20, 49	Phrenological Lectures in Oswego.	384
Management of Children, Combe on the	24	Quarto Dictionary, Webster's	103
Morality in New York	38	Qualities of the Sexes	199
Mott, Professor, on Phrenology	72		
Model Portrait	165	Rusk, Thomas J., U. S. Senator	136
Movements in Great Britain	232	Rice, Rev. Dr., on Phrenology	197
Mathew, Rev. Theobald, Character of	233	Reform, True, Mode of Effecting	54
Man Immortal and Beast Mortal	274	Redfield's Physiognomy	72
Monk, Maria, Character of	314	Reformation in U. S. Post Office	93
Mind, the Standard of the Man	318	Rules for Finding the Organs	116
Magnetism, as a Remedial Agent	185	Religion and Phrenology	153
My Unknown Friend, Poetry	353	Republicanism	208
Memory	356	" True form of Government	244
Mental and Physical Temperance	357	Republicanism in Europe, its Destined Tri- umph	367
Musical Idiot	359		
		Sandford, E. H., and Wife	70
Needle Women	226	Safford, Truman H. Jr., Character of, Re- markable Mathematician	73
Noted English Murderer	359	Swedenborg, Emanuel, Character and Bio- graphy of	103
New Publications	360	Spirituality, Its Prophetic Capabilities	156
Notes on Phrenology	373	" A Glimpse of Heaven	344
		Slow Poisons	182
Polk, James K., Ex-President, Character of	229	Summer Fruits	219
Practical Philosophy of Life	168	Sleep, Its Office to Restore Waste	224
Proposed Phrenological Tour West	293	Sherwood's Theory of Disease	219
Prevision	289	Shew, Dr. Joel, Character of	287
Present State of Europe	248	Spirit of the Age	294
Peaches, Pears, and Apples, for Invalids	247	Sabbath, True Mode of Observing it	154
Parallel Qualities of the Sexes	199	Signs of Civilization	355
Poets, Poetry, and Phrenology	338	Singular Petrification	355
Power and Value of Steam	196		
Proper Feeding of the Body	131	Temperament as Indicating Character	25, 80
Power of Muscles	100	Test Examinations	327
Progression, a Law of Things	31, 51	True Mode of Effecting Reform	54
Preservation and Restoration of Sight	133	Tobacco, its History, Nature, and Effects	232
Premature Mental Development, Effects of	375	Townsend, C., Phrenologist	360
Post Office System	36		
Phrenology in Springfield, Mass.	71	Unpublished Work for Young Men	186
" a Science	82		
" at Yellow Springs, Ohio	102	Veneration, Primary Functions of	142
" in Darke County, "	104	Visit to The "Tombs," Examination of	316
" in Washington, D. C.	136	Criminals	316
" Anniversary Week	166	Value of Air	68
" Gaining Ground	167	Value of the Potato	101
" in Whitneyville, Conn.	197		
" in Sag Harbor	327	Wright's Casket and Paper	104
" in Oswego, N. Y.	328	Woman, Her Phrenology, Sphere, Perfec- tion, etc.	177, 240
" and Infidelity	343	Woman, Character of, by Judge Story	351
" at Stake	351	Water-Cure, In Childbirth	194
" in Auburn, N. Y.	352	" Almanac for 1850	264
" Lectures on	380	" Journal	295
" in Alabama	387	Wiping the Eyes	196
" in Indiana—Wisner	380	Wolf in Sheep's Clothing	323
Phrenological Journal	69	Whitney, Asa, Phrenological Character of, with a Likeness, and Sketch of the Pacific Railroad	329
" Discussion, Rev. Dr. McNair versus O. S. Fowler	129	Wrongs of Ireland	348
" School in Edinburgh	155	Who is the Working Man	357
" Science, Rapid Advancement of	166	Walker and Webster on the word <i>Wound</i>	358
" Paper Proposed	167	Whittling Philosopher	353
" Convention, Proceedings of	191		
" Society, Formation of	191	Young Men, Their Capabilities and Prepar- ation for Active Life	29
" Society, Meeting of	232		
" Education in Great Britain	252		
" Testimony of Rev. G. S. Weaver	326		
" Lectures in Farmer'sville	327		
" Lectures, Examinations, etc.	293		
" Catechism	296		

ILLUSTRATIONS.

1 William C. Bryant	14	13 Fordyce Hitchcock	260
2 Voltaire	26	14 Lewis Kossuth	265
3 John Locke	28	15 George Copway	280
4 Lord Bacon	28	16 Joel Shew	297
5 Andrew Combe	41	17 James Cardinal	305
6 Truman H. Safford	73	18 Precocious Boy	307
7 Emanuel Swedenborg	105	19 Maria Monk	314
8 Henry Ward Beecher	137	20 Asa Whitney	329
9 Abbott Lawrence	169	21 Skull of a Murderer	340
10 Judge Ellis Lewis	201	22 Amariah Brigham	361
11 James K. Polk	229	23 Sir John Franklin	378
12 Theobald Mathew	233		

AMERICAN PHRENOLOGICAL JOURNAL.

ARTICLE I.

THE AMERICAN PHRENOLOGICAL JOURNAL FOR 1849.

TEN years ago, this periodical spread its pages before the greatest and the best nation on earth. It was projected, not to make money nor to acquire fame, but simply to DO GOOD. It had a single eye to teaching mankind the LAWS OF THEIR BEING, and persuading them to obey them, that they might thus become virtuous and happy. For a time, it struggled for existence, and annually drew thousands from its projectors. At length it began to be appreciated, and circulated sufficiently to pay its own bills. As soon as this occurred, its proprietor, more anxious to extend its usefulness than turn it to pecuniary profit, REDUCED its PRICE even below a living profit. As most of its subscribers avail themselves of its minimum terms, the nett profits of its very large circulation would not support either publisher or editor. The motive which gave it birth and lavished thousands upon its infancy, still presides over its growing youth, and dictates every line it contains, as well as prompts every exertion made to enlarge its boundaries. And those noble souls who have taken its "sample numbers" and solicited patrons, have, in ninety-nine cases in every hundred, been actuated by the simple desire to benefit READERS instead of publishers. If this is not a benevolent enterprise, from beginning to end, then there is none.

Has it then EFFECTED the good it intended? This question the experience of its readers must answer. If to convert mankind by tens of thousands from gross errors to the phrenological faith, and induct them into the great and glorious truths it teaches, is doing good, then has it amply fulfilled its mission. Say, ye who have been ushered into this storehouse so full of the richest of treasures, by one or another of its more than a million numbers, has it done you any good, and if so, how much? If it had showered gold upon you, would it have added as much to your hap-

piness, present or prospective? One truth, instilled into a man's mind, will do him more good than thousands added to his coffers. Into how many thousands and tens of thousands has this Journal infused new light, and new life, and changed the entire current of their lives?

Besides its tens of thousands of direct converts, it has its hundreds of thousands made by proxy. Thus, it converts and indoctrinates A. into this soul-inspiring faith. But he cannot rest, if he possesses much of the life-principle, without saying to those around him, as the Samaritan woman said to her neighbors, Come, see a science that reveals a new world of truth. All its converts become its apostles, so that its converts by proxy are a hundred-fold greater than its direct converts. What was Phrenology when the Journal spread itself before this great nation? A by-word and a laughing-stock in bar-room, parlor, church, and state, and far behind Phrenology in England and Scotland. But what is it now here compared with there? Treated with universal respect by the press, its terms often employed by popular writers, rarely ridiculed by any, opposed only by a few cast-iron religionists, who condemn all new things, and believed in by millions in our land, among whom are the most moral, intelligent, energetic, and reformatory in our communities. To produce any radical change in a neighborhood or town is no small work; but to bring about so complete a revolution throughout an entire NATION—and that nation confessedly the head of nations in power, intelligence, and all the elements of true greatness—is indeed a mighty work. Such a work, so great, so good, present and prospective, this Journal has accomplished.

But its work is not yet done—only just begun. It is not about to retire from the field, but having become fairly warmed up in its labor of love, it is putting on new armor and preparing to redouble its exertions. At first it crept, then walked, and is now preparing to run to and fro throughout the length and breadth of our land on its mission of truth and reform. All this is but a mere foretaste of future labors. Its desire to enlarge its sphere "grows with its growth." At first it was content to do a little good, but now, like a strong man ascending mountain peaks, as it attains one summit it sees another higher, and pushes off to gain its ascent, which gained, its ambition aspires to do still greater things.

Not that it is actuated by merely worldly ambition. It cares nought for fame or praise as such. Its aspiration is a high and holy one, namely, to stand foremost in activity and power in that array of means now working out the deliverance and regeneration of the race.

Its present desire is this—to PHRENOLOGIZE OUR NATION, for thereby it will REFORM THE WORLD. No evil exists in society but it sternly yet calmly rebukes, and points out a more excellent way. No reform, no proposed good, but it strenuously enforces. It is the very "HEAD AND FRONT" of that new and happy order of things now so rapidly superceding the old misery-inflicting institutions of society. In proof of this, see every article,

every page of every number. And its heart's desire and prayer to its patrons now is this, that it may do for NATIONS what it is now doing for communities—especially that it may do so for OUR nation. Are these hopes chimerical? Its present circulation is greater than that of any other periodical in our country, and will this year doubtless reach 30,000 copies. Its readers, too, are numerous compared with its circulation. To rate them at from six to ten for each volume is a low average, because many numbers are read by several families. It has scarcely less than HALF A MILLION habitual and transient readers; and those not of the ephemeral, novel-reading class, who read only to forget or for momentary excitement, but of the sober, thinking, ONWARD class. They are of the progressing, forcible, energetic, influential kind. They read to ACT and disseminate. Catching new ideas and truths from its monthly issues, they turn missionaries, and bring them up for discussion in workshops, neighborhood gatherings, and wherever they can find listeners; and this makes its influence as great as if it had millions of readers without such discussions. Let readers note the influence of the Journal in their respective communities; and a few days after its arrival they will hear many of their citizens promulgating its ideas, many of whom little suspect the source from which they come, yet all circulating its life-doctrines throughout communities.

Not till lately has it aspired or hoped to produce any MARKED influence upon our nation. But it now does. It has before regarded its voice as well-nigh drowned amid the everlasting din and the desperate struggles, political, commercial, and fashionable, which deafen and distract our entire land. But its deep and peculiar tones are beginning to be heard over, or at least amid all this discord of elements. Readers of the Journal! its position is a most commanding one. Its influence is powerful, beyond what any of you suspect. It has the public eye, and above all, the public CONFIDENCE. And what it now wishes with its whole soul, is to LEAVE ITS MARK UPON THIS MODEL NATION. Pecuniary profit is NOT its object. If any one will step forward and guarantee to extend its circulation materially beyond what we can, we will surrender it—any thing to increase its USEFULNESS. But what it desires is to MOULD THE NOW FORMING CHARACTER OF OUR REPUBLIC. Ours is THE nation of the whole earth: not the most numerous, but the most influential; not the mistress of the sea, but the queen of the human MIND. Our world is just merging from the feudal bondage, and king-craft, and priest-craft, and fashion-craft, of feudal institutions into the glorious liberty of its true destiny. What mean those desperate struggles and throes of the old world? That the day of man's redemption draws nigh. Kings, while shaking on their tottering thrones, point the sword of wrath at us, and say, "You did it," and then gnash their rabid but almost powerless teeth at us. They know who gives them all this trouble. And their distresses will come faster and wax greater the longer our republic lasts, till some sudden shock overturns their man-

devouring thrones and institutions, and buries every vestige of feudalism beneath the ruins. Would to God that every son and daughter of this heaven-blessed republic appreciated the responsibility of our nation, and of themselves as an integral portion of it! The more perfectly we fulfill our destiny, the sooner will every nation, and kindred, and tongue, and sect, and individual, upon the whole earth, be brought out of the present kingdom of sin and suffering into that of virtue and happiness. Our nation is the world's leaven, and the better we make it the sooner will the human mass become leavened.

Now what the Journal wants to do is this—to PERFECT OUR REPUBLIC, to reform governmental abuses, and institute a far higher and better state of private society and common usage throughout all our towns and villages. That is, it wishes to place mankind upon the true basis of our common nature, by teaching them that nature. This teaching, Phrenology, and the Journal as its exponent, does in a most effectual manner. Neither individuals nor communities can read it without clearly seeing their errors, and discovering in its teachings a more excellent way. Nor see without putting in PRACTICE. It discloses the laws of the human mind, the conditions of man's happiness, the causes of public and private suffering, and shows how to obviate them by simply following that NATURE OF MAN which it develops. Let its teachings become national, and those evils and abuses about which so much is said, will silently disappear, and humanity grow, bud, blossom, and bear the fruit of its true destiny. Every energy, therefore, of its editors and publishers will be put forth to secure that extension of the Journal which is sure to effect this great national result. We love our country, and are determined that it shall be the better for the AMERICAN PHRENOLOGICAL JOURNAL.

To do this, we want YOUR co-operation, readers and agents—both one, for every reader can and should become a self-constituted agent. We can write and print, but you must circulate. As the head depends upon the body, so we depend on you. MUTUALLY will we lay hold of this mighty engine of moral power, this Archimedean lever, and move our nation, and thereby the WORLD. We must all WORK, not for wages, but for MAN. Say, then, PRACTICALLY, by the EFFORTS you put forth in behalf of this cause of all causes, how much the Journal shall be permitted to do for individuals, communities, and mankind. If you cannot obtain the names of those old conservative hard-heads who keep society back, go to their children. Lay siege to the rising race. Persuade YOUNG MEN to read our sample numbers, and you do up this good work in the right way, for the power, governmental and social, is soon to be theirs. Carry it to young, old, rich, poor, conservative, radical, religious, infidel, one, all, and it will do the balance of the work. Show them its MERITS, and they will subscribe without urging.

In thus speaking of the past influence and prospective power of the

Journal, no reference is had to the ability of its editorship, but WHOLLY to that innate might conferred upon it by those sublime truths so beautifully taught by phrenological science. Whatever of credit is here claimed, is ALL due and accorded to its MATTER, wholly irrespective of all editorial ability or the want of it.

Past volumes will serve as good samples for the present one. The subjects there treated will be continued here. Our leading articles in this number will be continued in subsequent ones, and will fairly exemplify the tone and spirit of the volume. To that on the Mental Philosophy of Phrenology, and on the Temperaments, special attention is invited. Our analysis of the characters of prominent men, of which Bryant forms a sample, will present the PRACTICAL application of Phrenology in as utilitarian a light as it can well be presented, and teach amateurs just what they require to know; and our articles on the combinations of the faculties will fill a department of the science now less perfectly presented than any other, as it is certainly more interesting and instructive.

Heretofore it has been conducted by one mind, most of its articles not credited having been original. But as variety is the spice of life, and two are better than one, its former editor has seated his brother, L. N. FOWLER, at his side, hoping thereby to enhance its interest, variety, and utility.

Great plainness of speech has characterized the Journal heretofore; still greater will characterize it hereafter. If, possibly, it may have been policy to modify, soften down, and perhaps suppress, because the world was not prepared to receive the whole truth, that necessity exists no longer. It does not mean to be unkind or censorious, but, depend upon it, it shall mince nothing. It means to be in advance of society, so as to lead them onward and upward. To promulgate soul-purifying and expanding truths, which shall make all its readers better and happier, will be the one object of every number—every page. It hopes to confer lasting good on you all, and, as far as it does, will take its reward in your efforts to SWELL ITS NUMBER OF READERS.

ANIMAL resentment is, by the present practice of society, resorted to as the chief method of dealing with the minor, just as it is with the higher, abuses of our faculties. If one gentleman insults another, the offended party makes no inquiry into the state of mind and other causes that produced the insult, but proceeds to knock him on the head, to challenge, and thereafter to shoot him, or to prosecute him in a jury court, and inflict pain by depriving him of money. These are the common methods by which men inflict animal retribution on each other, and in essential character they do not much differ from those followed by the lower creatures.—
GEORGE COMBE.

ARTICLE II.

PHRENOLOGICAL CHARACTER OF WILLIAM CULLEN BRYANT, ILLUSTRATED WITH
A LIKENESS.* BY L. N. FOWLER.



William Cullen Bryant

No. 1. WILLIAM C. BRYANT.

THE head of Wm. C. Bryant is as marked in development as he is peculiar in character and capacity. It is of rather large dimensions, being twenty-two and a half inches in circumference, while twenty-two is the common size. It is particularly high, long, and narrow, indicating that he has strong social, moral, and intellectual faculties, with but average selfish propensities.

* The above representation of Mr. Bryant is taken from a steel engraving in his book of poems, published by Cary & Hart, of Philadelphia, and was engraved by J. Cheney, and drawn by S. W. Cheney. It is the most perfect likeness there is of him.

His mental temperament is developed in the highest degree, indicating an unusual amount of mentality, susceptibility, intensity of mental emotion, and ability to think and feel. This disposes him to seek enjoyments in more elevated channels, and prefer mental to physical pleasures. The greatest powers of his organization are mental, and they are of a higher order and tone than common. His next temperament in development is the motive, or enduring, giving strength, durability, and elasticity to the constitution. He is less susceptible to diseases, and better able to resist them than most men; is fond of vigorous action, and disposed to endure hardships, rather than to give up the contest. His energy, however, is directed in the mental channel, and aids in the development of the mind rather than of mere physical strength. This is still more true, in consequence of the vital temperament being only average, yet not sufficient to give balance of power, or to control the energies of his mind. They are, however, healthy and active, furnishing a sufficient amount of vitality for the ordinary duties of life.

His organization indicates extreme mental and physical activity; he cannot be easy and contented, but desires constant employment.

He gives his whole energies to whatever he is doing. He feels intensely, and enjoys and suffers in the extreme. Much of his success depends upon the activity and intensity of his organization.

His phrenological developments indicate the following traits of character: strong social faculties, and capacity to appreciate domestic enjoyments.

Amativeness is large, which, joined with his temperament and other mental developments, renders him strong and devoted in his connubial love, tender in his regards to woman, and well qualified to appreciate her nature and wants, and to sympathize with her in her various relations and duties. This is the more true in consequence of his taking after his mother, rather than his father. Having more of her nature, feelings, and sympathies, he is ever ready to advocate woman's cause, increase her happiness, and elevate her condition.

Adhesiveness is large and active, but it is exercised more in the domestic circle, and upon his kin and particular friends, than upon society at large. He is more select than gregarious in his attachments; he prefers the family circle to the party or fashionable gathering.

Philoprogenitiveness, however, is the centre of his social feelings, it being very large. He is almost passionately fond of children, and devoted in his feelings and interests to them; can readily adapt himself to them, and gain their affections and confidence. As a parent, is liable to have extreme solicitude for their welfare. The loss of his children by death, or their disgrace, would be to him the severest of trials.

Inhabitativeness is large. He is strongly attached to home, and desires to be permanently located in his own domicile.

Concentrativeness is moderate, allowing diversity of thought and feeling, and enabling him to attend to a great variety of subjects in quick succession of time. He is more intense and vivid in his thoughts and feelings than protracted. He prefers short, pithy, and condensed thoughts, to those more extended and connected. All his feelings soon come to a crisis.

His Combativeness is large, and Destructiveness is full. He has a full complement of energy and force of character, with a prompt disposition to overcome obstacles, resist encroachments, defend his position, and resent the wrong doings of others. Combativeness, with his predominant nervous temperament, may at times render him irritable, but not severe or revengeful.

Alimentiveness is large. He has a good appetite, and distinct relish for that kind of food which is adapted to his taste; yet his will, guided by large moral and intellectual faculties, is sufficient to control and guide it.

Acquisitiveness and Secretiveness are moderately developed, and have comparatively and absolutely an inferior influence in his character. He is none too selfish in money matters, not close and penurious in tradè, or successful in retaining it after acquired. So far as his feelings go, he is much more disposed to give than withhold, when an object of charity is presented. Nor is he cunning and deceptive in the expression of his feelings, but very apt to show the real state of his mind, and express his real sentiments undisguised.

But Cautiousness is large, producing watchfulness, forethought, prudence in action, and regard for consequences. This faculty is manifested with the moral and intellectual faculties, rather than the selfish. He has more moral prudence and correctness of judgment, than timidity, fear, or shyness.

Approbativeness and Self-Esteem are large. He is ambitious; places high value upon his character, reputation, and honor; is sensitive to criticism, and exposes himself to censure as little as possible without compromising principle. Self-Esteem and Combativeness have more influence at present than they had twelve years since, when his head was examined by us.

Firmness is very large, and has a controlling influence in whatever direction it acts. When the occasion favors its full exercise, it renders him very tenacious of his purposes, plans, and opinions. Large Cautiousness renders him careful in making up his mind, but very large Firmness makes him still more determined and sure in the accomplishment of his desigas, and persevering in his labors.

His moral organs, as a class, are large, as seen by the elevation of his head in the cut; and their influence is extensive in character. They give tone to his mind, elevation to his feelings, and refinement to his thoughts. They aid greatly in overcoming the lower tendencies of the animal feelings, and subjecting them to the influence of the higher faculties.

Benevolence is very prominent. He has an unusual amount of sympathy and tenderness of feeling; is kind and obliging almost to a fault. He readily interests himself in objects of charity and distress. He delights to do all the good that is in his power, and has a soul to feel for suffering and degraded humanity. He takes liberal and humane views of subjects, and is disposed to have charity for those who differ from him in opinion.

His Hope is very large and stimulating. He is sanguine, enterprising, disposed to overcome difficulties, and anticipates good rather than evil. His mind dwells on the future more than the past. He is disposed to lay large plans, is quite sanguine of success, and is not willing to take an unfavorable view of the subject. He lives for the future more than for the present, is not easily discouraged, and the present to him is only past time to a more important period. He is very prone to lift the veil covering the future, to allow his mind to expand and revel in boundless space, and in the midst of worlds of thought and kindred spirits.

Conscientiousness has a distinct and strong influence. He has a high sense of moral obligation, and is a great lover of truth, justice, equality, and freedom. He may, in times of temptation, yield to excitement, and say and do indiscreet things; but generally is able to control his conduct and harmonize his actions.

Veneration and Marvelousness are only average, and have a more limited influence than the other moral organs. As a religious man, he would not be characterized by enthusiasm, or high devotional feelings, as such.

Constructiveness is not prominent; it has influence only when the occasion really requires. He is not disposed to make, construct, and contrive mechanically, as a source of pleasure; what ingenuity he has, takes a literary direction.

His head is not broad in the region of Ideality, Sublimity, Imitation, and Mirthfulness, but unusually high, and the fibres are very long, rather than short and broad, as in the case of Byron, Burns, Moore, Shelley, and Chaucer, and the imagery of his poetry is very different from that of either. As a poet, he may be less ingenious in the construction of sentences, and in rhythm—less extravagant and profuse in expression—but more exalted and full of meaning. His Ideality is manifested more naturally with the moral and intellectual faculties, than with Mirthfulness, Constructiveness, and Destructiveness.

Sublimity is large. He is very fond of contemplating the grand, sublime, extended, eternal, and magnificent, particularly in nature, and in wild and romantic scenery. Hence he is very fond of traveling.

Imitation is large, and acts with Benevolence mainly. He can readily adapt himself to circumstances, and particularly to the state of mind of those with whom he is at the time. He soon becomes accustomed to new associations, circumstances, and business.

He has a full development of Mirthfulness, but not enough to produce

a prominent trait of character. Circumstances being favorable, and the occasion calling it forth, he might be both witty and sarcastic; but it is not particularly spontaneous with him.

His intellectual faculties are very marked in development; and some of them are among the most prominent traits of his character. His Tune, Time, Weight, Color, and Suavity, are developed in an inferior degree, and have a limited influence. Eventuality is full; Individuality, Calculation, Causality, and Locality, are large; while Form, Size, Order, Comparison, and Intuitiveness, or Human Nature, are very large. He appreciates colors by comparison and contrast; music, by the sentiment more than the melody or science of music; memory of time, dates, and chronology, is retained mostly by association; and his knowledge of the laws of gravity as applied to mechanics, is naturally poor. Memory of events, particularly in his department of business, is good. He naturally excels in figures and mathematics, has a good knowledge of places and the geography of the country, and can describe, accurately, the various places which he has visited. He is quick to see the cause and origin of things, and readily comprehends their principles; yet his most prominent intellectual qualities are of a literary character, giving him intuitive and correct perception of form, shape, outline, proportion, arrangement, method, system, ability in the use of language, both as to copiousness and choice of words. These faculties, joined with his very large Comparison, give him superior descriptive talents, ability to classify, compare, and criticise. He is also very quick and correct in his perception of the motives of persons, the condition of things, and the results of actions. His perceptive faculties, joined with his Comparison and Human Nature, give him the rare quality of common sense. He learns much from experience and observation, which enables him to keep pace with the spirit of the times, and aid in promoting the real wants of the community. Form, Size, Comparison, and Language combined, would make him correct in orthography, and in learning, understanding, and applying language. He might excel as a critic. He is not given to theorizing, or speculations on visionary subjects, of his own accord, but prefers the real and available. He is more given to perfecting than originating; is less showy and plausible in theory, but more correct in his inferences and conclusions. He is less original, sparkling, and showy, in wit and conversation, but more truthful, condensed, and correct, both as to manner, matter, and language, than most men.

Upon the whole, we think this a remarkable head. His peculiar poetry, character, talents, and disposition, all coincide with the shape and developments of his brain; which indicate a predominance of affection, sentiment, refinement, and intelligence. He is true to nature, and one of her most sincere devotees.

The following biographical sketch is taken from Griswold's "Poets and Poetry of America:"

BIOGRAPHY OF WILLIAM CULLEN BRYANT.

"WILLIAM CULLEN BRYANT was born at Cummington, in Massachusetts, on the third day of November, 1794. His father, a well-educated and popular physician, was familiar with the best English literature, and perceiving in his son early indications of superior genius, he attended carefully to his instruction, taught him the art of composition, and guided his literary taste.

"Among instances of literary precocity, there are few recorded more remarkable than that of Bryant. Tasso, when nine years old, wrote some lines to his mother, which have been praised; Cowley, at ten, finished his 'Tragical History of Pyramus and Thisbe;' Pope, when twelve, the 'Ode to Solitude;' and the 'wondrous boy Chatterton,' at the same age, some verses entitled 'A Hymn for Christmas Day;' but none of these pieces evidence the possession of more genius than is displayed in Bryant's 'Embargo' and 'Spanish Revolution,' written in his thirteenth year.

"In 1810, the youthful satirist entered Williams College, where he was distinguished above any of his classmates for his proficiency in languages and polite letters. After remaining in that seminary two years, he solicited and obtained an honorable dismissal, and entered as a student the law office of Mr. Justice Howe, and afterward that of the Honorable William Baylies. He was admitted to the bar at Plymouth, Massachusetts, in 1815, and followed his profession until 1825, when he removed to the city of New York.

"In 1821, Bryant published at Cambridge a volume containing 'The Ages,' 'Thanatopsis,' 'To a Water-fowl,' 'Green River,' 'The Yellow Violet,' 'Inscription for the Entrance to a Wood,' and other pieces, which established his reputation as one of the first poets of the time.

"About the time of the publication of 'The Ages,' Mr. Bryant was married, and in 1825 he removed to New York, where he has ever since resided. Soon after his arrival in that city, he became one of the editors of the New York Monthly Review, in which he first published many of his most admired poems; and, in 1826, an editor of the Evening Post, one of the oldest and most influential political and commercial-gazettes in this country, with which he has ever since been connected. In 1827, 1828, and 1829, he was associated with Mr. Verplanck and the late Mr. Sands, in the production of the 'Talisman,' an annual; and he wrote two or three of the 'Tales of Glauber Spa,' to which, besides the above-named authors, the late Mr. Leggett and Miss Sedgwick were contributors. An intimate friendship subsisted between him and Mr. Sands, and when that brilliant writer died in 1832, he assisted Mr. Verplanck in editing his works.

"In 1832, an edition of all the poems Bryant had then written was published in New York; it was soon after reprinted in Boston, and a copy of it reaching Washington Irving, who was then in England, he caused it to be republished in London. Since that time it has passed through several editions, the last of which contains seventeen poems not in any previous impression. 'The Winds,' 'The Old Man's Counsel,' and 'An Evening Reverie,' in this volume, have not appeared in any collection of his works.

"In the summer of 1834, he visited Europe with his family, intending to devote a few years to literary pursuits, and to the education of his children. He traveled through France, Germany, and Italy, and resided several months in each of the cities of Florence, Pisa, Munich, and Heidelberg. The dangerous

illness of his partner and associate, the late William Leggett, compelled him to return hastily in the early part of 1836 ; and he has since devoted all his time, except a few weeks in the summer of 1840, passed in the Valley of the Mississippi, to his duties as editor of the New York Evening Post.

“ Mr. Bryant is a close observer of Nature. Hill and valley, forest and open plain, sunshine and storm, the voices of the rivulet and the wind, have been familiar to him from his early years ; and, though he has not neglected books, they have been less than these the subjects of his study and the sources of his pleasure. No poet has described with more fidelity the beauties of the creation, nor sung in nobler song the greatness of the Creator. He is the translator of the silent language of the universe to the world. His poetry is pervaded by a pure and genial philosophy, a solemn, religious tone, that influence the fancy, the understanding, and the heart.

“ He is a national poet. His works are not only American in their subjects and their imagery, but in their spirit. They breathe a love of liberty, a hatred of wrong, and a sympathy with mankind. His genius is not versatile : he has related no history ; he has not sung of the passion of love ; he has not described artificial life. Still, the tenderness and feeling in the ‘ Death of the Flowers,’ ‘ Rizzpah,’ ‘ The Indian Girl’s Lament,’ and other pieces, show that he might have excelled in delineations of the gentler passions, had he made them his study.

“ The melodious flow of his verse, and the vigor and compactness of his language, prove him a perfect master of his art. But the loftiness of his imagination, the delicacy of his fancy, the dignity and truth of his thoughts, constitute a higher claim to our admiration than mastery of the intricacies of rhythm, and of the force and graces of expression.”

ARTICLE III.

THE MENTAL PHILOSOPHY OF PHRENOLOGY, AS EXPLAINED BY THE COMBINATIONS OF THE FACULTIES.

MENTAL philosophy has always been a favorite study with the intellectual portion of mankind. And well it may be ; both because it appertains to the highest department of creation, and because it teaches lessons more practically important to human well-being, individual and collective, than any other science. The laws of mind embrace the highest order of laws ; and their application to society, government, education, and, indeed, to every thing appertaining to man, makes mental science more useful than any other study. To render certain a study thus indispensable, nature has implanted in mankind an unquenchable desire to know more of that wonderful entity which thinks, feels, and knows. And this desire increases as knowledge and strength of mind are increased. Men should know all about the structure and the elements of their own minds ; nor will any other study equally interest or benefit them.

Nor is that study difficult. Though mental philosophy, as generally taught, is indeed mystified and obstruse, so as to be difficult of comprehension, yet the last half century has seen a new star rise upon the darkened fields of mental investigation—a star which sheds the light of SCIENTIFIC CERTAINTY upon this most important of all the sciences, and has so simplified it that “he who runs may read,” besides having rendered it the most fascinating of all studies. That star is PHRENOLOGY, and its instrumentality is the combination of the faculties.

The MAGNITUDE of the study, and WHAT IT PROPOSES TO DO, are subjects of first inquiry. All scientific investigations consist in studying CONDITIONS—in ascertaining what specific causes produce given consequences. As every effect must have its cause, of course there must be as many causes as effects. In other words, there must be as many varieties of condition as there are phases of human character. To illustrate: no two individuals think and feel exactly alike. Every one differs from all the rest. As every maple leaf differs from every oak, poplar, and all the other leaves of the forest, and every individual leaf has some slight variation from every other maple leaf, so every race and nation differ from every other, and every individual of every nation and age, differs from every other individual, both of his own nation and of all other nations and ages. That is, no individual now alive is exactly like any other one now on earth, or who ever has existed, or ever will exist. We see around us every reason for believing, that no two human beings, from the beginning to the end of time, will be exactly alike. Amazing and incomprehensible, then, the number of variations in human character! Infinite, like all the other works of God!

But mark, every one of these diversifications of talent and character is CAUSED—so that there must exist as many different causes, or conditions, as there are different effects, or varieties of character. And the true science of mind must make PROVISION for all this infinite diversity in human character. As its results are thus infinite, so its conditions must also be equally so. Nor is that system of mental philosophy worth a moment's attention, which is not based upon, and does not account for, this endless variety seen in human nature. It must also ANALYZE these conditions, and reduce this infinitude of changes to perfect order.

Has any former system of mental philosophy ever done, or even attempted to do this? None. Does Phrenology do it? Let us see. How many words is it possible to spell with the twenty-six letters of the alphabet? Arithmetic answers, “A number which it would require FORTY-ONE figures to express”—a number infinitely beyond the power of the human mind to conceive! Some of them would be very long, and others very odd, but behold the infinite number of variations capable of being rung on only twenty-six primary conditions, in all their possible combinations with each other. Suppose their number to be thirty, in place of twenty-six,

and this sum is inconceivably increased. Or thus: there are about forty primitive vocal sounds capable of being uttered by the organs of speech. Now, by means of these forty primitive sounds, all the ideas, sentences, conversations, and speeches, ever uttered in all languages, by all the members of the human family, or that ever can be uttered in all coming time, are expressed. Those forty vocal sounds, therefore, admit of a number of changes equal to all the sentences, conversations, and speeches ever yet uttered, and that ever can be uttered in all coming time. There are also forty phrenological faculties—probably more. Add to these all the different organizations, and other conditions which modify character, and the number of changes they are capable of producing a hundred figures could not express. These faculties are also developed in different degrees of power, and are wrought up to greater or less degrees of intensity of action by ever-varying circumstances, so that the varieties of character capable of being produced by these forty faculties, in all their different combinations, degrees of power, and circumstances of action, are quite equal in number to the past, present, and prospective number of human beings! Phrenology, therefore, makes ample provision for all that infinite variety in the characters of mankind which we find to exist. Nor does any other system of mental philosophy make such ample provision—a strong negative argument for its truth.

Man's inability to DECRYPT all these infinite shadings of character by phrenological application, is quite another matter. Nor does this constitute a valid objection to Phrenology, any more than that we cannot discover ALL the stars overthrows astronomy. All science is infinite, while man is finite, and can therefore know but little of any science; yet his inability no more proves its non-existence, than an ignorant man's knowing nothing of science proves that no science exists.

That the magnitude of our subject is indeed INFINITE, is shown by what we have already said. Yet this should by no means discourage us from undertaking its study; for it is as simple as it is endless. There being so much to learn, in no way prevents our learning a little. Besides, after we know its elements, we can learn an incalculable amount from INFERENCE, just as, after having learned the alphabet, we can SPELL OUT words never before seen. But to our subject proper.

All that men say, do, and are, springs from their respective faculties; and the specific point of our present inquiry is, WHAT feelings, actions, and sayings, spring from what faculties? This is the question which all systems of mental philosophy attempt to answer. Yet they all fail significantly, partly because they do not rightly analyze the mental faculties, but mainly because they make no mention of their COMBINATIONS. Thus they talk about memory, judgment, etc. Memory of WHAT? What KIND of judgment? For every reader is an experimental witness of the fact, that he has a good memory of some things, but a poor one of others. Thus

some remember faces remarkably well, yet have almost no memory of names; or recollect the substance and drift of what they hear, but forget items and details; or know any road or place they have once seen, when they see it again, yet forget colors, or figures, etc. Some, parrot-like, can repeat whole sentences, paragraphs, and even sermons or speeches, by just hearing them but once, yet can give no general idea of their SUBJECT MATTER, while others retain only the thoughts and substance, but cannot repeat even a part of a single sentence. Some forget favors but remember injuries, others recollect favors but forget injuries, while others, still, remember both. Ask mental philosophy, as taught by Locke, Stuart, Brown, etc., what it means by memory, and it is dumb; but ask Phrenology, and it answers, "Every intellectual faculty remembers its own past actions and experience. Thus Locality recollects places; Form, faces and shape in general; Causality, laws; Eventuality, facts or occurrences; Tune, tunes; Time, dates; Calculation, numbers; Color, colors, etc." Nor does it stop here, but proceeds to show WHO POSSESSES a retentive memory of places and a poor one of colors, or a good one of ideas, but a poor one of dates; who can learn tunes easily, but commits sentences with difficulty, etc. Add to this the phrenological doctrine of combination—namely, that Eventuality, which remembers events, combined with Locality, recollects WHERE given events transpired; with Time, remembers WHEN they occurred; with Causality, the law, principle, or truth they go to establish; with Destructiveness, recollects injuries with vindictive feelings; with Acquisitiveness and Calculation, the amount due; and with Conscientiousness added, the sum owed, and with Time large, WHEN they are to be paid; with Adhesiveness large, recollects friends, and all about them; with large Form added, remembers just how they looked and acted, etc.; and thus of all the other faculties, and you have a complete analysis of memory, in all its varieties, together with an index of the power of every kind of memory, in every one to whom you apply this phrenological test. Mark how infinitely this phrenological analysis of memory exceeds that of all other systems.

Take another illustration, from judgment—one of the faculties, according to mental philosophy. "Judgment of what?" we ask the old systems, and they are unable to reply. The fact is observed and experienced by all, that one has good judgment about colors, but poor about mechanics; or good about the latter, but poor as to color, or poetry, or logic; while others are first-rate judges of ways and means, but poor of moral arguments; and thus of all the different kinds of judgment. Now Phrenology discriminates between judgment of colors, mechanics, bulk, likenesses, music, taste, right, wit, reasoning, flowers, property, etc., and also tells who HAS good and who poor judgment in these and other particulars. Its analysis of judgment is this: those who have large Size, have good judgment of angles, levels, weights as founded on bulk, etc.; large Form, of likenesses; large Ideality, of poetry and taste; large Constructiveness and

Causality, of inventions and mechanical ways and means, etc. Or thus: one who has large Conscientiousness and reasoning faculties, with small Ideality, is a good judge of all matters appertaining to right and wrong, but a poor one of whatever pertains to taste, beauty, and propriety; those who have large Ideality and Tune, with small Causality, are poor judges of ways and means, but judge correctly of musical taste and excellence; those who have large Constructiveness and perceptives, but small Color, have excellent mechanical judgment, but fail in judging of colors, their shades, appropriateness, etc.; and thus of all kinds of judgment. Behold how perfect the phrenological analysis of judgment—besides that most important addition of its telling us WHO HAS good and who poor judgment on all these points—and how imperfect and worthless that given by mental philosophy! The latter does not convey one correct idea concerning it; the former tells us all about it, and at the same time develops that fundamental law of mind, based in the combinations of the faculties, without a knowledge of which no correct idea of the mental operations can be formed. To say nothing about the truth or falsehood of Phrenology, how infinitely more it teaches us of the laws of mind and their practical workings, than all other systems of mental philosophy combined! And is this no proof of its truth?

The great law here developed might be run out in many other applications. Thus—a man asks me, “Am I shrewd?” I answer, “Yes, in bargaining, but not in arguing,” or as the case may be; yet no other system of mental philosophy makes these distinctions, without which we are left in total darkness as to all correct views of the mind and its modes of operating. But the intelligent reader, with only a slight knowledge of Phrenology, can apply the great principle here developed to other mental capacities—such as reasoning, writing, greatness, taste, and the like—and subsequent articles on this subject will show the superiority of Phrenology in analyzing other manifestations of mind, and the solution of inconsistencies and paradoxes in human character, which nothing but this, the only true science of mind, can solve.

How many melancholy examples of excessive fear of supernatural agencies, superstitious and absurd beliefs, envy, prejudice, vindictive passion, overbearing demeanor, and offensive pride, are solely referable to the indolent yieldingness of a mother, and the gossip of an idle and ignorant nurse. The first painful feeling created in the breast of Byron, while yet a child, was by the angry taunts of his mother at his deformed foot; and to this he referred his estranged filial affections in after life.—COMBE ON THE MANAGEMENT OF CHILDREN.

ARTICLE IV.

THE ORGANIZATION OR TEMPERAMENTS AS INDICATING CHARACTER. NO. VI.

OUR last article on this subject pointed out four kinds of organization, and their signs and effects—namely, the VITAL, or ANIMAL, known by BREADTH of form; the POWERFUL, which gives PROMINENCE or projection of bones and muscles; the ACTIVE, known by LENGTH of build; and the MENTAL, evinced by FINENESS of structure and angularity of formation. If these organic conditions ever existed separately, their separate effects should be described; but, since they invariably appear in COMBINATION, some, however, being strong and others weak, these combinations, and the effects they produce upon the animal and mental economy, should be presented.

The fact is a little singular, that those in given occupations have a general similarity of formation, and those in other occupations, other general shapes. Thus, go into a Presbyterian meeting before noon, and to a Methodist or any other in the afternoon, and the former congregation will be found to be taller, slimer, and less developed in the abdomen, than the latter. So butchers, landlords, stage and livery-stable proprietors, captains of ships and boats, drovers, etc., will be found to be generally BROAD-built, round-shouldered, full-favored, largely developed in the abdomen, broad-headed, red-faced, and often red-haired. Sometimes, however, the prominent temperament predominates over the vital, yet generally the animal prevails over all the others.

But merchants, and especially clerks and book-keepers, are slim, small in the abdomen, sharp-featured, and spindling.

Most ministers, too, are spare and lean, and possess more of the long than broad organization. And nine round-favored, corpulent ministers in every ten, are more sensual than spiritual, and love the things of this world a little better than they should do. These are instanced as general illustrations of our subject, without attempting to enter into requisite details or qualifications; but, having thus developed the outlines of our idea, let us look at it more in detail.

All sound, clear-headed, THOUGHT-writers, possess the long, prominent, and sharp organizations united; that is, they combine activity and power with superior mentalities. Thus, WILBUR FISK, formerly President of Wesleyan University, was one of the clearest and most nervous writers of his sect, and was long-favored, prominent-featured, and constructed on the ANGULAR principle—that is, possessed the powerful, active, and mental temperaments well blended, yet the vital was deficient. He wrote IDEAS, and this is the idea-manufacturing temperament.

That **WILLIAM CULLEN BRYANT** is one of the very excellent writers of our day, is conceded by universal consent. He, too, has this long, sharp, and prominent organization, and accordingly writes impressive ideas, that leave their mark upon the reader's mind. Neither soft nor sentimental, but pungent and rich in **SUBJECT MATTER**, his mental productions are as impressive as his features are strongly marked.

PRESIDENT HITCHCOCK, likewise, is long and prominent-featured, and accordingly is one of the eminently scientific writers of the day. Full of thought, clear in expression, specific in his statement of facts, logical and admirable in analysis, he stands first in this country, if not in the world, as a writer on the natural sciences.

PERCIVAL, so eminently poetical, so superior as a naturalist, so beautiful and happy a writer, is very long-featured, sharp-featured, and prominent in the form of nose, chin, etc. Besides his poetical and literary productions published in his own name, Webster's Dictionary owes no small part of its philological value to his pen. As a writer, he has few equals.

THE ABBOTTS, those excellent religious writers, have this same general form of prominence, sharpness, and length of features.

MORTON, that eminently scientific author of *Crania Americana*, has a formation in marked accordance with our doctrine.



No. 2. VOLTAIRE.

VOLTAIRE furnishes another illustration of this temperament accompanying writing capabilities. See how sharp, and also how prominent, his features. This may be taken as a sample of the writing organization; and

his writings, both for voluminousness and composing capability, have rarely been equaled.

For many years I have been examining all classes of writers in reference to this subject, and find but one exception deserving notice, and that, even, confirms the rule. It is this: compilers, novel-writers, fancy-writers, who write to please the popular taste, and some newspaper scribblers, often lack the physiological form here attributed to writers; but readers will mark, that reference is now had to THOUGHT-writers—to those who wield a bold, powerful, original, and SCIENTIFIC pen—who produce that class of matter which IMPRESSES, and lasts, and is as good years afterward as when first published.

WASHINGTON IRVING may be urged as a partial exception, because he is round-favored and full-faced, instead of sharp and prominent-featured. But does he excel as an IDEA-writer? True, he is gifted with a high order of imagination, and possesses descriptive talents rarely equaled. His works, too, have remained deservedly popular for many years; yet strip them of their silk and tinsel, and what remains? Are they full of new TRUTHS and practical suggestions for the guidance of human nature, deep in reasoning, freighted with philosophical principles and axioms, or at all deserving the term SCIENTIFIC? Their beauty, fascinating powers, elegance of diction, brilliancy, wit, piquancy, narrative excellence, and all that, we fully appreciate and greatly admire; yet, what we wish to urge is, that he is not of that SCIENTIFIC cast to which our remarks apply. Far be it from us to attempt to disparage his splendid talents; we would merely ANALYZE them. He is one of the world's GENIUSES, yet his is LITERARY genius. He does not, therefore, conflict with our rule, that powerful writers are spare, long-favored, and prominent-featured. When we come to speak of ELOQUENT men, whether on paper or by word of mouth, he will be ranked among the first, and shown to have the eloquent configuration. BYRON, too, belongs partly to this class.

ORVILLE DEWEY is about midway between a scientific and an eloquent writer, and accordingly his form is midway between the prominent of the one and the spherical of the other.

JOSEPH C. NEAL was a highly polished and charming writer, and uttered many moral truths of great practical moment, and had a corresponding configuration: more sharp and elongated than prominent, yet not wanting in the latter, while it was one of the finest specimens of the former.

HILLHOUSE, the poet, had a similar conformation, yet it was still more sharp and still less prominent; and accordingly he was beautiful, descriptive, sentimental, imaginative, and quite poetical, yet lacked prominence of features, just as he lacked depth and might.

BROWNSON is bold and forcible, and accordingly prominent-featured.

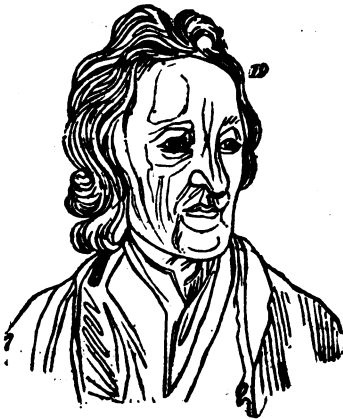
SILLIMAN furnishes another example of our rule. He is both sharp and prominent-featured, and accordingly a clear-headed writer; yet does not

equal Hitchcock, either in prominence of features or in thought-writing. He is more full-favored, and, in accordance with a theory to be hereafter stated, is more florid.

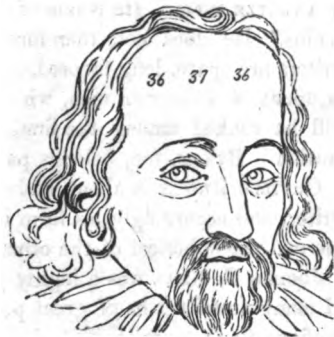
ANDREW COMBE was an eminently scientific man—deep, forcible, to the point, and freighted with first principles—was a specific interpreter of nature, which is what we mean by scientific—and accordingly was very long-favored and prominent-featured, as we shall show, by introducing his likeness into some future number.

GEORGE COMBE furnishes another example. Andrew was probably the most strictly scientific, while George is the more flowing and beautiful; and accordingly Andrew was the most prominent-featured, while George is the more sharp-favored, yet evenly formed. He combines the long, the sharp, and the prominent, in admirable proportion, and hence is pointed, yet smooth and correct, and embodies great strength of matter with remarkable elegance and perspicuity. Training, too, has done much to improve his writing capacities.

WHITTIER is also sharp and prominent-featured, and accordingly a scientific writer. "But I thought he was a POET!" is the startled response. True, he puts his ideas into rhyme, yet he says something whenever he puts pen to paper. Morals have a science, as much as physics, and he may well be called a SCIENTIFIC MORALIST. Viewed in this light, he admirably confirms our doctrine.



No. 3. JOHN LOCKE.



No. 4. LORD BACON.

JOHN LOCKE furnishes another striking confirmation of our law. See how prominent and strongly-marked his organization. This, according to our former article, indicates POWER, impressiveness, and originality—qualities which, considering his era, were rarely equaled. He revolutionized the entire cast of mental philosophy, and set the world on a new track of in-

vestigation. Note the coincidence between our rule—our rule? rather NATURE'S, for all we claim is to read her hand-writing touching this point—and his configuration.

LORD BACON furnishes another illustration of this organic law. Mark the prominence of that chin, nose, and forehead. They stand out in still bolder relief in his busts. Yet here the prominent is more fully developed than the sharp, and hence POWER is the grand characteristic of his productions. If his face had not been so wide, it would have APPEARED much longer than it now does. Observe attentively the marked prominence of its features, as coinciding with his extraordinary might of mind; the great length of his face, as coinciding with extreme mental activity, and every mark of the mental temperament.

That exceptions to this rule may possibly be caused by the modifying influences of some other laws, is admitted; yet readers must recollect that we are here stating general results, without stopping to qualify or detail.

In subsequent numbers we shall apply this law to a score or so of other distinguished authors, and some authoresses, besides analyzing their several styles of composition, and deduce therefrom several important conclusions.

80

ARTICLE V.

YOUNG MEN—THEIR CAPABILITIES AND PREPARATION FOR ACTIVE LIFE. NUMBER IV.

No error can be greater than that too generally instilled into young men at their outset in life, that, to succeed in business, they must adopt a politic instead of an honest course—must employ the “tricks of trade,” and do many things not strictly right in themselves, though common, on the plea that a rigidly honest man cannot prosper in business. This proverb and custom are as false as universal. Exactly the converse is true. It is the DISHONEST who cannot prosper. Though they may succeed for a short time by employing deception, yet it will be only temporary; for a customer, once deceived, will not trust them again; whereas a strictly honest course would have secured a PERMANENT customer. I have never known ULTIMATE success to attend those who deviated from the strict line of integrity. One reason is, that they become known and distrusted, and can obtain little or no credit; for when they have made and broken a few promises, no matter how plausible their excuse, they are not believed, and will not be trusted; whereas, if they had always conducted themselves with probity, they would have inspired confidence, and this would have given them credit, which, in the absence of capital, is its best substitute.

Take a few home examples. A. is a shrewd, keen, politic merchant; he is always plausible, praises his goods in the highest terms, is lavish of promises, employs all those arts and petty deceptions too often resorted to by business men, has two prices, gets the best bargains he can, sells to you lower than to your children, and tells more or less white or business lies. He shaves you too closely once, and this so displeases you that you try Mr. B., who makes few professions of cheapness, has no leading articles, takes but one price, sells just as cheap if you send your child to his store as though you went yourself, praises his goods no higher than they will bear, and always makes his word good. You go there and keep going, because his candor and honesty have gained your confidence. And thus of all customers.

In BUYING, a strictly honest man has a still greater advantage, especially if he requires TRUST. Men will sell to staunch, upright customers, much cheaper than to slippery ones, or those who resort to artifice, to escape just dues.

Even if an honest man fails to pay promptly, he can exhibit a satisfactory reason, and his creditors "give him time," or if he must fail, turn right around and set him up again; whereas, if slippery A. fails to pay a single debt promptly, his creditors, fearful of losing, pounce upon him and wind him up at once, determined, if they can get their pay this time, never to trust him again. A good name is worth a great deal, even in a merely business point of view; but as well kill a dog as to inflict upon him a bad name.

Besides, an honest man gains the good FEELINGS of neighbors and customers, so that they forbear with him when he is in trouble, and gladly aid him when he is successful.

These suggestions are not true of some, but untrue of others. Tricky, slippery men do sometimes succeed, and honest ones fail, but not BECAUSE tricky or honest. A slippery man, endowed with fine talents for his business, and great energy of character, may succeed in SPITE of his want of moral principle, and a perfectly honest man fail for want of sagacity or energy, or on account of misfortunes no way connected with his honesty; but one of nature's PERMANENT truths is, that, other things being equal, those will succeed best in the long run, and wind up richest as well as most happy, who are most HONEST. It so is in the very nature of things, that "honesty is the best policy," and that every breach of it, though trifling, militates against ultimate prosperity. Even if honesty were not policy, it would save the wear and tear of conscience, which is every thing; but since it does both—saves conscience and ALSO promotes success—he is a double fool as well as a natural rogue, who does not adopt it. Nature is true to herself. She always rewards in full all obedience to her laws, of which that of honesty is one, but punishes all their infractions, by making the way of transgressors hard, of whatsoever kind.

ARTICLE VI.

PROGRESSION A LAW OF THINGS. NO. XIV.

HAVING traced this progressive element of nature and of man from the creation through the world's and man's early history, and applied it to government, religion, society, the mechanic arts, etc., mark one more beautiful provision for human improvement effected by EMIGRATION. The increase of population in given localities COMPELS emigration. But who emigrate? The BOLDEST, STRONGEST, and most PROGRESSIVE spirits of our populated districts. Who peopled the new world? The strongest and the best minds of the old. A tame, every-day soul has not life or desire enough to emigrate. At all events, our Puritan forefathers were the advanced, the progressed and progressing portion of all England and Scotland. Their struggling spirits could not endure the mental strait-jackets and beaten paths of English conservatism, and hence pushed out into this expansive continent, to fell great trees and forests, and plant great souls in their stead. And, as a class, to this day, it is in reality the best portions of the old countries who emigrate to the new. Not the richest, not the most learned or fashionable—for these are generally the weakest-minded and most depraved—but those possessed of the most real stamina, determination, force of mind, and physical strength. It is not national narrow-mindedness or egotism, but is the utterance of a palpable FACT, to say that these United States occupy immeasurably the highest position, in the scale of human being, of any other nation on earth, and one by far, and in every respect, the most intelligent, the most moral, the most every thing good, and the least bad, of any other equal population on the face of the globe; and caused, primarily and mainly, by that very progressive principle, as applied to emigration, we are endeavoring to elucidate. And thus necessarily of all other emigrating nations.

Yet an advanced step, once gained by this emigrating nation, is not confined to it; but REACTS on the parent nation, to promote its progression. That the advance position of this nation as to liberty, etc., has effected the adoption of most important progressive movements in England and Ireland, is perfectly apparent, and will be rendered far more so within the next ten years.

Our example, our prosperity, have stirred up within the entire English, Scotch, and Irish mind, an uncontrollable desire to PROGRESS in like manner. Their hide-bound institutions totter on their bases, and with all their power, can barely "maintain their position." Nor will they be able to do this long. The new world, partly by example, more by persuasion, and most by a kind of magnetic COMPULSION, which all powerful nations exert

by their commercial, literary, social, and a thousand other relations, will soon OBLIGE the old to follow in her progressing wake, on penalty of taking ALL the remaining wind out of her sails now left in them. No power whatever can possibly keep her where she now is, so long as this nation continues her onward march. Nations, like the forest herd, when some bold leader starts on a new track, or leaps a ravine, must join in the onward movement, and leap the same ravine, or be precipitated to its oblivion bottom.

Nor is the daughter liberating and dragging after her her mother merely, but her relatives also. France has started off with wild enthusiasm. She may foam and swell more than progress, for a season, because of her enormous and ruinous Approbativeness—ambition of her leaders—but she is moving both herself and sister nations.

All Germany, too, that birthplace of Phrenology, that most old-fashioned, staid, stand-stock-still, of all the nations of Europe—behold, even she is rising, and wrestling, and packing up her movables, and leaving behind, or trampling upon, king, ministry, police, despotism, and aristocracy, and, forgetting that which is behind, is pressing on to attain that heaven-appointed destiny of our race. Italy, Spain, Sicily, all Europe, is joining in the grand march, almost RUSH for freedom and progression; nor will the nations stop till all Asia, and even all benighted Africa, as well as all the islands of all seas, join in fulfilling this destiny of the race. China will be last, because she prohibits emigration; but ultimately even her citizens WILL emigrate, and that same reaction likewise move her forward which is now, avalanche-like, carrying all Europe before it.

Nor is this progressive principle, founded on emigration, content to carry parent nations forward toward the common destiny of the race, namely, inconceivable perfection. It also has its ten thousand lesser wheels within its greater ones. The younger portions of each nation—those settled last—similarly react on and forward the elder parts. Our puritanical forefathers, though so far in advance of the entire old world, nevertheless saddled themselves, and that portion of the new world they inhabited, with many anti-progressive notions, laws, and institutions. New England has been hide-bound ever since, and is now, by far, the most conservative portion of our country, except the South, which is influenced by other conditions. Yet it is fast becoming liberalized, and by this very emigrating process under review. As her sons grew up, her religious and other strait-jacket dogmas and customs rendered the strongest minded and most sterling, and also reformatory of them, restless under restraint. They pant for a larger liberty, and accordingly push off into forests, farther and still farther west; and these again send off their most progressive spirits, till this simple but effectual principle of emigration has not only PEOPLED the immense West, but peopled it WITH A HIGHER ORDER OF MIND, WITH BOLDER AND BETTER THINKERS, than their grandfathers, New England and Virginia.,

or their fathers, New York, Pennsylvania, and Maryland possessed. Westerners never ask whether "pater dixit," or who believes or does thus and so, but boldly scrutinize old as well as new, in church and out of it, and require a thus saith REASON for all you would have them adopt. They never think by proxy. Their ministers are only men, not demi-infallibilities, whose word must be received because theirs. They have no "ex-cathedras"—no leaders—but each one thinks and acts FOR HIMSELF, untrammled by sects, or creeds, or general assemblies, even though a church-member, and looks at every new thing fully and candidly, without stopping to ask Deacon Steadfast, or Parson Seminary, or Judge Precedent, what they think of this or that matter. In other words, the boldness, freshness, and freedom; the depth, power, and strong common sense of the mighty Western mind, far exceeds Eastern mind, and is fast liberalizing and expanding its parents—especially in religious matters. Till lately, Western mind and character have made but little impression upon Eastern; yet their silent but resistless power is beginning to tell on our theology, our style of preaching, our views of things, and modes of life and business; and in ten years will shape them after its own large and noble pattern.

Take HENRY WARD BEECHER as an individual example. If he had settled East, he, too, would have been in the peck-measure, seminary routine of Eastern religionism. But he went West. They soon pulled off his strait-jacket for him, though it was never on very tight, and his large soul and clear mind went forth, free as air, into the vast prairies of universal truth, where they grew to their present beautiful proportions and gigantic dimensions. His sermons, preached from the same texts with those of his father, are as different as a stunted, bark-bound, shrub-oak, is from the mighty but well-proportioned mammoth trees of the western forest; and we opine that old Lyman Beecher would not preach just such sermons now as he did "long ago" in the "Old South." Yet he may be too old to take on a new growth, even though planted in rich western soil.

Young Beecher, thus PROGRESSED by Westernism, came East. The divines here tried to put on their seminary and catechetical strait-jacket, but it was some FIFTY TIMES too small for him. He could not begin to wear it, and told them flatly, that, besides being too small for a Lilliputian, whereas he was a man, it was neither woven nor made right, was badly colored in the start, and these colors all faded; that his western frock-coat suited him well enough, and, with their leave, or without it, he should preach in it any how. Thereupon, Dr. Cox, once so far in advance of the main body of the Presbyterian army as to endanger his excommunication, shut his pulpit doors against him—though Beecher don't probably care much about preaching in so SMALL a place.

Like causes are producing like effects in the scientific world, the business world, and the entire world of republican mind. The East gave birth to the West, and now the West in return is giving a "new birth" to the East.

The waves of its progressive and progressing spirit are perpetually rolling back upon us, and this surging and resurging will go on for ages to roll to and fro till they wash away all that remains of illiberalism, and put mankind upon that pinnacle of greatness and goodness he was originally created to occupy.

But the West is not beyond the subsequent reach of this same emigrato-progressive law. Her happy turn is in store, to be brought forth gradually as time rolls on. Nor will this inimitably beautiful provision cease to press mankind, and ALL mankind, onward and upward till the earth is filled full of blessed occupants on the one hand, and human perfection and happiness upon the other.

ARTICLE VII.

BATHING, WITH DIRECTIONS FOR ADAPTING ITS TEMPERATURE TO THE STATE OF THE PATIENT.

OF the utility of bathing, a very considerable portion of our communities are becoming so thoroughly convinced, that thousands practice it now where one adopted it ten years ago. The change is really astonishing. Mothers, by thousands, bathe or wash their children all over regularly. In the intelligent circles of Boston, for example, probably more bathe themselves and children than omit it. And this health-promoting practice is rapidly extending throughout villages and towns, so much that an inquiry touching the best FORMS of bath, their temperature, times, etc., is becoming quite desirable and important. Hence this article.

Many, hearing cold ablutions so highly recommended, try them, at first, perhaps, with benefit, but afterward with serious injury, which they attribute to the BATH, whereas it belongs to its TEMPERATURE.

For many years after I began to bathe daily, I received unmingled benefit therefrom, and a great amount of it. By and by my system became so reduced by excessive mental application, that reaction did not always take place, and it injured me. I therefore took it less frequently, and only when I was sure I possessed sufficient vitality to secure that reaction. Under this regimen my skin became weaker and weaker, colds and slight fevers began to make their appearance, and I became apprehensive for the future, till Dr. North, of Saratoga, recommended not only the warm bath, but a VERY warm one; commencing at about ninety-eight degrees Fahrenheit, and rising, at successive baths, to one hundred and ten; remaining in from fifteen to thirty minutes, as I could bear it. "Never mind," said he, "if it prostrates you for the time being. You require that your blood should be brought to the SURFACE, and this will do it, and thus fortify you against the winter's cold." He added this general rule, which struck me

both as so reasonable and important, that I write this article mainly to promulgate it, namely—"When the system is over-excited, feverish, and requires to be reduced, take the **COLD** bath; but when it is so debilitated as to require tonics, employ the **WARM** bath." These warm baths did for me the very thing I required—namely, relieved my internal organs and head by directing the blood to the skin. A few hot baths so restored the action of the skin that it was benefited by the **COLD** bath, which is always best when there is sufficient vitality in the system to produce the required reaction. He said he prescribed the **WARM** bath instead of bitters, tonics, and stimulants—or where these were considered requisite in general practice—but the **COLD** bath where **DEPLETION** and salivation were formerly prescribed; that is, where the pulse was hard, the skin feverish, and the system required to be **REDUCED**. And this rule is undoubtedly correct. It will generally be found to agree with the patient's **FEELINGS**—and this is, after all, the great test.

Another important rule is this: whenever the patient instinctively shrinks from **COLD** water, because it really pains him, use the **TEPID** bath; but when cold water produces an agreeable sensation, and leaves a pleasant glow, the cold bath is preferable. Mark, I do not say when the bather **THINKS** cold water will produce a painful shock—for many imagine it will affect them unfavorably, whereas, properly applied, it would produce delightful sensations. When the skin is hot and the system restless, and whenever there is positive pain, local or general, apply cold water; but when you feel weak or exhausted, use the **WARM** bath.

Those whose nerves are over-excited or diseased, should generally use the tepid bath, because their nerves require quiet, whereas the shock caused by cold water only re-irritates them, and thus enhances disease; whereas tepid water soothes the nerves, and carries off diseased matter, besides opening the pores.

Our general rule, then, is this: that temperature of both is best which **FEELS** best to you. But mark these three important directions: 1. Always, after the warm bath, wash off in cold water; for this closes the pores, and helps prevent taking cold after them, besides bracing the system. 2. Always, when you wash or bathe in cold water, employ sufficient **ACTION**, by swimming, or rubbing, or something else, to produce a subsequent **GLOW**; for this is indispensable, and its absence renders the bath injurious. 3. Keep up the circulation by subsequent **EXERCISE**.

Many persons go shrinkingly and slowly into their baths. This is all wrong. Spring from your bed as though a great snake was crawling over you, jerk off your night-clothes instantly, dash into the water as if for your life, rub as though you would blister your skin, wipe quickly, on with your clothes in double quick time, and go at something with might and main, till the blood courses briskly throughout your whole system, and you will feel almost like a new being.

The QUANTITY of water bathed in is by no means unimportant. The body is charged with electricity, and water is a rapid conductor of this element. Hence none but robust persons should stay long in large bodies of water. One minute is too long for me to stay in a river, even in hot weather. Invalids should go only into SMALL bodies of water, and will generally find the sponge, or hand bath, preferable, because small bodies of water become soon saturated with electricity, so that you can apply it the longer without its reducing the vital force below the reacting point.

Are warm or cold rooms best? Whichever FEELS best. When vigorous enough to ensure reaction, I decidedly prefer cold rooms, and ice-cold water; but when not, warmer water and rooms. All these conditions each patient must determine for himself, and determine by that infallible guide, HIS OWN SENSATIONS. Yet let all employ SOME kind of bath, either daily, or, at farthest, semi-weekly.

ARTICLE VIII.

EXCELLENT POST-OFFICE SUGGESTION, AND THE PERFECTION OF OUR POST-OFFICE SYSTEM.

THE Journal is no party hack—no electioneering tool—like too many papers and periodicals, yet claims the right to recommend what it finds good in all parties. That to improve the post-office service is performing a very great public benefaction, all will concede; for what interest of our whole country as materially affects its social, its intellectual, its business, and all its other interests, as this? Or what evil is greater than making the post-office department, in all its ramifications, a presidential electioneering demagogue? With peculiar propriety, therefore, does Cave Johnson close his annual report, by the following most excellent recommendation:

“It may not be inappropriate to remark, that those connected with administrative duties of this department, could not but have observed that there has been, for some years past, a strong feeling pervading the country, that the system had been conducted by an organized corps, extending throughout the Union, into every neighborhood, under the control of politicians, at the seat of government, wielded with the view of promoting party purposes and party organization, rather than the business and social interests it was created to advance; that the offices were bestowed as the reward of partizan services, rather than from the merit and qualification of those selected; and that each presidential contest is to produce a new distribution of the offices, and hence embittered political contests are excited in almost every neighborhood, demoralizing in their tendencies, and injuriously affecting the purity of elections.

“While such apprehensions are entertained by a respectable portion of the community, a want of confidence in the honesty and correctness of the officers,

however pure and upright in their conduct, soon shows itself, seriously injuring the business of the offices, and bringing discredit on the system itself. The post-office system was designed for business purposes, for the cultivation of the social and friendly feelings among the citizens of the different sections of the Union, and should be in no wise connected with the party politics of the day. This will give that degree of confidence in its agents necessary to render it the most useful to the people.

“There does not seem any reason why this business and social agent of the people should be more connected with them than the officers of the courts of justice, or the accounting officers of the government. If it were believed that the latter officers performed their duties assigned them with a view to the advancement of party purposes, public opinion would soon correct the evil. If the post-office were alike exempt from political influence and party contests, public confidence would be maintained, and the best interests of the system promoted.

“It may be well worthy of consideration, if these objects would now be advanced, should the Postmaster General be nominated by the President to the Senate for a specific term of years, be separated from the Cabinet, and only removable by impeachment; and the appointment of the principal subordinate officers for a like term of years be given to him, and to provide that no removal should be made except for good and sufficient cause, to be reported to each session of the Senate.”

To curtail the President's power and patronage, and enlarge the congressional, would greatly improve the general policy of our government; and to make the law here recommended, would materially improve the efficiency and utility of this great developer of our national intellect and sociality. To perfect our post-office system, would be one of the greatest of national blessings. In fact, if the government should make the post-office PERFECTLY FREE, and pay its cost out of the public treasury, it would do the very best thing in its power to do for the country. Suppose this course should cost, say five millions of dollars, and it should dock the army and navy appropriations that sum, and appropriate it to pay the expenses of the post-office department, would not said five millions do the country infinitely more good than now?

It seems to be taken for granted, that the post-office must sustain its own cost. Why not apply this principle to the army and navy? I say, MAKE THESE LAZY DRONES WORK. Other people—those who are taxed to support them—have to; why should not they also? I, of course, mean in times of peace. Year in and year out, what do our army and navy privates do? Nothing but wait on their proud, domineering, aristocratic officers. Let these haughty officers wait on themselves, as other folks do, and let these lazy public paupers, officers and privates, be kept DOING something to support themselves. Why make fish of the post-office, and fowl of the army and navy? If government should support either, out and out, it should, by all means, be the post-office; because so infinitely the most useful.

To one point we invite public attention: to providing a cheap PAPER AND PERIODICAL postage. That letters should be transported cheap is conceded—and so of newspapers, for they are one of the MIND-exercisers and developers of the country. But why should papers be transmitted for one penny, and periodicals, of no greater heft or bulk, be charged 150 to 300 per cent. MORE IN PROPORTION than papers? What motive for cheap newspaper postage that is not still stronger for cheap PERIODICAL AND BOOK postage? The latter are more pre-eminently scientific and substantial, and at least as useful. We say make every thing—letters, papers, periodicals, and books—under two ounces, penny postage; and every thing over that, two pence, or more, if it weighs half a pound; so as to make it an object for people to obtain books, in pamphlet and bound form, DIRECT FROM PUBLISHERS—in short, let the post-office do ALL IT CAN to promote the READING of the nation, and it will achieve the very highest end in the power of government to attain. If it costs, let it cost, for no object for which the public money is now disbursed, can compare with this in public utility, or national advancement, or even the stability and perfection of government. Subsequent articles on republicanism will show, that it can stand ONLY in the EDUCATION OF THE PEOPLE; and what can promote that education as effectually as cheap postage? Every letter, every paper and book, becomes a teacher of some kind, and exercises, and thereby develops, the mind of both producer and reader; so that cheap or free postage would be the very cheapest and most effectual MIND-DEVELOPER possible, besides all its other public and private advantages.

MORTALITY IN NEW YORK.—The City inspector has just published his annual report, from which it appears that during the year, 15,788 persons have died in this city. Of these, 7,373 have been under five years of age! What a horribly perverted state of things is that in which such wholesale infanticide is steadily practiced by society! I say society, for it is notoriously the want of suitable social arrangements which destroys a large proportion of these murdered children. Were there fit provision for maternal and medical foresight in regard to them—for cleanliness, good food, good air, and the necessary care—who supposes that any such mortality would take place? What an absurdity to suppose that by any necessity of things so many thousands of children are born into the world merely to be extinguished like worthless candle-wicks! The fact is, that these little creatures were designed to grow up to intelligence, honesty, and usefulness, and society is bound to see that the means for that end are provided; neglecting this duty, society kills, or has them killed, which is the same thing.—CORRESPONDENT CHRONOTYPE.

MAXIM.—Make no more money, get no more things than you really need for use. More than this only multiplies care in seeing to them, more than comfort in using them.

MISCELLANY.

A FEMALE PHRENOLOGIST IN BOSTON.—**MRS. SWAN**, having thoroughly prepared herself to practice this science successfully, has, after much persuasion, thrown herself into the phrenological work, and receives visitors at 32 Green street. That she is a woman both of superior natural abilities, and of a highly refined mind, as well as of cultivated intellect, the editors assure the public from a personal acquaintance with her. As to her phrenological preparation, she is no quack. If an ardent love and study of this science for ten or twelve years, and a thorough course of tuition from both editors, in the PRACTICAL EXAMINATION of heads, and writing out of characters, can fit her for her calling, then is she thoroughly fitted therefor. She particularly excels in her written descriptions. We cordially extend to her the right hand of friendship, and hope to present occasional articles from her pen in our pages. Of the perfect propriety of females practicing Phrenology, we shall speak more fully when we have more room. Success attend her labors.

ERRORS OF PHYSICIANS AND OTHERS IN THE PRACTICE OF THE WATER-CURE, with Instructions for its proper Application. By **J. H. RAUSSE**—translated by **Dr. C. H. MEEKER**. New York: Fowlers & Wells.

While we hold the Water-Cure in the highest estimation as the great remedial agent, we nevertheless agree with our author that its **WRONG APPLICATION**, besides doing much private injury to the unhappy sufferers, will throw discredit upon this cure-all. Every good thing wrongly used, results in evil proportionate to its good. A thorough knowledge of what forms of application, what temperatures, times, seasons, etc., are adapted to given diseases and patients, and what will injure, is indispensable to its successful application, and will enable practitioners to cure nearly all forms of disease. The importance of such knowledge, and the errors which empirics commit, are judiciously discussed by our author, interspersed with such cautions and directions as all amateurs and many practitioners require. He urges, among others, this cardinal truth, as being at the basis of all cure, that no kind of **MEDICINE**, not even water, can ever in the least eradicate disease, or effect cures, but that both are the exclusive work of **NATURE**, and that all that water can do is to loosen morbid matter, and become a porter for conveying it out of the system. To use his own words :

“The universal remedy, however, without which no single disease can be cured, is the organic strength in man, and water is only one of the many conditions under which the organic strength really cures the disease, that is, is able to eliminate and excrete from the body the matters of disease, which are the cause of the disease. The other conditions are, wholesome air, wholesome nutrition, relief from the cares of business and pernicious moral influences, a proper clothing of the body, and, according to circumstances, now repose, now exercise.”

Readers of “Physiology, Animal and Mental,” will remember this as one of its cardinal doctrines, that **NATURE** is the only physician.

His advice to nervous patients, and his recommending them *TEPID* instead of cold baths, is excellent. Many whose nerves are diseased, finding that the cold bath injures them, attribute this injury to the water, whereas it is due to its *COLDNESS*. The work is full of similar cautions and advice, and fills an important omission in water-cure works. It is clear, brief, and correct, and will abundantly repay cost and perusal by both water-cure amateurs and practitioners. Price 25 cents.

THE CHOLERA.—THE ELECTRIC THEORY.—A report from St. Petersburg, which we recently noticed, affords a striking confirmation of the views expressed by Dr. Hawthorne, of the pathological nature of cholera, in his very valuable pamphlet. It is stated in the report, that scientific men have, from the outbreak and during the continuance of the disease, noted the remarkable fact of the almost total absence of electricity from the atmosphere, and the almost total deprivation of electric power in those bodies which, ordinarily, are possessed of it in a condensed degree. A magnet, for instance, of forty pounds' sustaining capacity, was found, while the disease was at its height, to be incapable of sustaining more than four or five pounds; and it was further observed that, as the disease seemed to abate, the power of the magnet improved. Now, Dr. Hawthorne bases his views of the pathology and treatment of the disease upon the alleged fact that the body has, by the exciting cause of the disease, not only been deprived of its present stock of electricity, but, further, that its electro-producing functions have for the time been suspended, a degree of nervous prostration being thus produced, which is without a parallel in any other known disease. The correctness of these views is fully borne out by these newly observed facts from St. Petersburg. This *POST FACTO* confirmation of the justness of Dr. Hawthorne's doctrine of the nature of the disease accords with the successful results of the reduction of his views to the practical treatment of the disease, results which, to those who were familiar with its otherwise recorded fatalities, were seemingly as incredible as they were undeniable and unprecedented.—*LIVERPOOL MERCURY*.

This electric theory renders it probable that Galvanism, seasonably and rightly applied, will resupply this exhausted material. It is at least worth the trial.

DEFINITION OF THE ORGANS.

[See first page of Cover.]

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| 1. AMATIVENESS, Sexual and connubial love. | 51. IDEALITY, Refinement—perfectibility. |
| 2. PHILOPROGENITIVENESS, Parental love. | 52. SUBLIMITY, Love of grandeur. |
| 3. ADRESIVENESS, Friendship—sociability. | 53. IMITATION, Copying—patterning. |
| 4. UNION FOR LIFE, Love of one only. | 54. MISERIVULNESS, Jocoseness—wit—fun. |
| 5. INHABITIVENESS, Love of home—patriotism. | 55. INDIVIDUALITY, Observation—sensitivity. |
| 6. CONTINUITY, Completion—one thing at a time. | 56. FORM, Recollection of shape. |
| 7. COMBATIVENESS, Resistance—defence. | 57. SIZE, Measure by the eye. |
| 8. DETERMINATIVENESS, Executiveness—force. | 58. WEIGHT, Balancing—muscular control. |
| 9. ALIMENTIVENESS, Appetite—hunger. | 59. COLOR, Judgment of colors. |
| 10. ACQUISITIVENESS, Frugality—accumulation. | 60. ORDER, Method—system—arrangement. |
| 11. SECRETIVENESS, Policy—management. | 61. CALCULATION, Mental arithmetic. |
| 12. CAUTIOUSNESS, Prudence—provision. | 62. LOCALITY, Recollection of places. |
| 13. APPROBATIVENESS, Ambition—display. | 63. EVENTUALITY, Memory of facts. |
| 14. SELF-ESTEEM, Self-respect—dignity. | 64. TIME, Cognizance of duration. |
| 15. FIRMNESS, Decision—perseverance. | 65. TONE, Music—melody by ear. |
| 16. CONSCIENTIOUSNESS, Justice—equity. | 66. LANGUAGE, Expression of ideas. |
| 17. HOPE, Expectation—enterprise. | 67. CAUSALITY, Causes applied to effects. |
| 18. MARVELLOUSNESS, Spirituality—intuition. | 68. COMPARISON, Inductive reasoning. |
| 19. VENERATION, Devotion—worship, respect. | 69. HUMAN NATURE, Perception of motives. |
| 20. BENEVOLENCE, Kindness—goodness. | 70. AGREEABLENESS, Pleasantness—suavity. |
| 21. CONSTRUCTIVENESS, Mechanical inequity. | 71. CIRCUMSCRIPTION, Discreetness—propriety. |

ARTICLE IX.

THE PHRENOLOGICAL AND PHYSIOLOGICAL ORGANIZATION OF DR. ANDREW COMBE. ILLUSTRATED BY A LIKENESS.



No. 5. ANDREW COMBE.

THE decided predominance of brain and nerve, as evinced in this likeness, over the vital apparatus, is very apparent, in the great LENGTH of face, and of course phrenological organs, over their breadth, and in the far greater relative size of his head than body. A consumptive tendency, as indicated by small chest, slim body, high head, spare habit, and thin face, is very conspicuous. That falling in of the cheeks between the lower part of the nose and the ears, and that lank, thin visage, betoken this ten-

dency. In other words, they show a decided predominance of action over vitality—of the organs that exhaust vitality over those which manufacture it.

Than this, no temperament can be more favorable for the manifestation of pure intellect. In our proposed articles on the temperaments, we shall show, that while round form favors pathos, feeling, propensity, and impulsiveness, a long and prominent, but spare make, favors clearness of thought, soundness of judgment, coolness, and rigid scientific acumen. Pre-eminently is this true of the deep yet clear, profound but lucid, author of Combe on "Physiology," "Infancy," "Digestion," etc. Every page, every sentence, manifests **POWER**—a condition which always accompanies this temperament; yet even children can understand him fully.

This temperament is peculiarly favorable for a philosophical writer. When it speaks, it says something possessed of **WEIGHT**, and what it does is generally important. It is less adapted to public speaking, at least in these times; because hearers require emotion—something to excite and exhilarate, instead of consecutive reasoning and close thought, which are better adapted to the book than the popular assembly. Few excellent speakers, as such, ever have this spare, yet prominent form of body and head—yet few eminent writers are without it.

This temperament also favors the development of the intellectual organs. True, the more coarse the texture in connection with this form of body, the more perceptive intellect will predominate over reflective, and the more of the mental temperament there is, the larger will be the reasoning organs; yet this spare and prominent structure always indicates a full development of one or both of these intellectual lobes. In Combe, the nervous or mental temperament predominates over the muscular or prominent, and accordingly the reflectives exceed the perceptive; yet the whole intellectual lobe is immensely high, and projects far out from the ears, as well as gives to his head that high and towering aspect so conspicuous in this likeness.

On this striking feature of his phrenological developments, we found an appeal to opponents of our science. That Andrew Combe was a man of very superior intellectual capacities, the friends and foes of the science equally admit. This fact is evinced partly by the incomparably greater sale of his work on Physiology than of any other writer on this subject, ancient or modern, as well as by the unqualified commendation bestowed upon it by physiological connoisseurs, as well as amateurs. This public regard was still farther heightened by his works on Insanity, Infancy, etc.; and, what is more, a majesty and power of thought pervades them all which carry the irresistible impress of a commanding intellect; and of **DIVERSITY** of talent, great strength of reasoning, combined with extraordinary powers to collect, collate, and present facts.

If, therefore, Phrenology be true, he should have possessed a high, bold, deep, and well-balanced intellectual lobe. What the fact was, let his likeness, which is singularly faithful to the original, attest. The coincidence,

therefore, between his head and character is perfect, and furnishes a phrenological fact of "stubborn" import.

If it be answered that "the character was known beforehand," the reply is, that it matters nothing whether we know the character beforehand and the Phrenology afterward, or correctly predicate the former from the latter, because the COINCIDENCE between the form of his head as seen in his likeness, and his mentality as manifested in his life and works—this COINCIDENCE is the stubborn fact which we call upon disbelievers to answer, or else require them, in the name of inductive reasoning, to admit the only alternative remaining, namely, that Phrenology is true.

FORM and SIZE appear in his likeness in very bold relief; and the minute acquaintance he manifested with Anatomy, shows that he possessed the powers they confer in a corresponding ratio.

ORDER is also conspicuous in his likeness; and method—an admirable laying out of the subjects treated, and a systematic and consecutive arrangement of his paragraphs, sentences, and even words—is perceptible throughout all his writings. Take any one sentence as a test, and every word will be found to come in exactly in its proper order, and just the right word is always employed.

IDEALITY is by no means wanting, yet is not predominant. Accordingly, his style is more forcible than elegant, and all his writings less imaginative than philosophical, yet they are always in good taste.

COMPARISON, from the general shape of his head, appears to be his largest intellectual organ, and CAUSALITY next; and hence his closeness of analysis, power of logical argumentation, clearness of definition, and faculty alike of thinking deeply, yet presenting his profound conclusions clearly.

CONSTRUCTIVENESS also shows rather conspicuously in his likeness. Whether or no he evinced this power in the use of tools, he certainly did in MENTAL construction, as applicable to books, sentences, etc.—evidence that this faculty was as powerful as its organ was large.

The next observable feature of his Phrenology, is the smallness of the animal lobe and the immense size of the moral. This is evinced by the thinness of his head between the ears, and by its extraordinary height and length combined. A long face always accompanies a high head, and also a long one both from Human Nature to Self-Esteem, and from Individuality to Philoprogenitiveness. Even phrenologists cavil at this linking together of the Physiology and Phrenology; yet they are assured that the two are reciprocally related by nature, and if they have not learned this important index of character, they should lose no time in doing so, and then profiting by it. This coincidence is here peculiarly observable. The whole cast of his head indicates a development of the moral faculties greater than is found in one in millions. Of these, Benevolence is especially immense. Most heads are lower at Benevolence than at Firmness, while his is highest at Benevolence, and altogether extraordinary. And we submit

to any reader of his writings, whether a paramount desire to DO GOOD—to benefit his readers and the world—does not pervade every page of his writings. We put this coincidence between head and character also to skeptics for explanation.

It has already been remarked, that length of face indicates length of head from Individuality to Philoprogenitiveness. This indicates strong social faculties. True, Philoprogenitiveness may be large with small Adhesiveness, yet I have never seen this general form of head unaccompanied by strong social faculties, and should not hesitate to pronounce any one thus formed, full of the milk of human kindness. Adhesiveness also generally accompanies Benevolence. Yet this temperament is not indicative of predominant Amativeness, but on the contrary, of strong, though pure and chaste, connubial love.

Add to all these other conditions that extraordinary ACTIVITY, evinced by his physiology, which impelled him onward far beyond his strength, and we have the most marked correspondence between the grand outlines of Andrew Combe's organic conditions on the one hand, and his mentality upon the other. Both are strongly marked and in singular harmony, so that the doctrine he taught finds a practical confirmation in his own person.

The following extracts are from a biography of him, published in the Edinburgh Phrenological Journal for 1848.

BIOGRAPHY OF ANDREW COMBE, M. D.

“ANDREW COMBE, M. D., died at Gorgie Mill, near Edinburgh, on Monday, the 9th of August, 1847, aged 49 years. Since 1820, he had labored at intervals under pulmonary disease, which frequently interrupted his practice, compelled him to spend several winters abroad, and at length, by wholly unfitting him for the active duties of his profession, gave him that leisure which he employed so usefully in the preparation of his well-known works on health and education. In April, 1847, hoping to receive benefit from a voyage, and desirous to visit a brother who had long been settled in the State of New York, he paid a short visit to America. Unfortunately the circumstances of the passage were unfavorable, so that his health was rather deteriorated than improved; but it was not till within eight days of his death that his condition became alarming. The immediate cause of that event was chronic disease of the bowels, which suddenly came to a crisis, and with such intensity as to defy every effort of medical skill. His sufferings were not great, and he displayed to the end that cheerfulness, serenity, and resignation, which were prominent features of his character during life.

“Dr. Combe was born at Livingston's Yards, a suburb under the south-west angle of the rock of Edinburgh Castle, on the 27th of October, 1797. His father—who carried on the business of a brewer, and was remarkable for his worth and unassuming manners—had married, in 1775, a daughter of Abram Newton, Esq., of Curriehill, in the county of Edinburgh, noted among her acquaintances for her skilful domestic management, great general activity, and

practical good sense. From this union sprang a family of seventeen children, among whom Andrew held the place of fifteenth child and seventh son.

“Two brothers and two sisters are all that now survive of this once numerous family. That Dr. Combe's constitution was originally so robust as it was, is doubtless attributable, in a great measure, to the fact of his having been nursed for fourteen months immediately after birth, at the healthy village of Corstorphine, by Mrs. Mary Robertson, a woman of uncommon vigor and activity of body and mind. This worthy person still survives, at the age of eighty-four. His conviction that mismanagement from ignorance was the great cause of the sufferings of the family, was strengthened by the fact that his father and mother both enjoyed sound constitutions; his father having died of apoplexy in his 71st year, and his mother of inflammation of the liver in her 62nd year, without either of them having been, in the recollection of their children, previously indisposed to a serious extent. As a contrast, he had before him the family of an elder sister, eight in number, who were brought up in a healthy locality, and with more enlightened judgment, of whom seven are still alive, the youngest having completed his 32nd year, and the only one who died having perished a few days after birth from exposure to cold.

“Having gone through the usual course of instruction at the High School, and attended the Latin and Greek classes during a session at the University, he was bound apprentice to the late Mr. Henry Johnston, surgeon in Edinburgh.

“With the view of further qualifying himself for medical practice, he next repaired to Paris, where two years were laboriously spent under the tuition of such men as Dupuytren, Esquirol, and Spurzheim.

“In 1825 he graduated in Edinburgh. The conscientiousness, kindness, and sagacity, which characterized him as a physician, the extensive knowledge he had acquired of his profession, and the lively PERSONAL interest which he took in his patients, speedily brought him a flourishing practice, which became every year more extensive, till a return of the pulmonary symptoms obliged him, in 1831, to proceed once more to Italy. On this and all other subsequent occasions of passing the winter abroad, he was accompanied by his niece, Miss Cox, to whom he was warmly attached, and to whose judicious and tender care, both at home and in foreign countries, he owed much of the comfort which he latterly enjoyed. His course of life, at this time also, is briefly recorded by himself, as an illustration of the benefit which may be derived, however slowly, by invalids, from a firm and faithful obedience to the laws of nature; each act of compliance being followed by its own reward, and contributing to make up a sum of improvement which at length becomes abundantly conspicuous.

“On the morning of 26th of February, 1845, he lost all sensibility in the trunk and limbs, and summoned his relations around his bed, in the belief that his end was near. On this occasion, he expressed with great calmness and solemnity his resignation to the will, and perfect confidence in the unchangeable benevolence of God. ‘The same great and good Being,’ said he, ‘who rules here, rules every where. I have often thought,’ he added, ‘that death was not so painful as it is generally imagined to be; the energies sink so much and so gradually, that when it comes, it is but little felt.’ Speaking of his physiological writings, he said that they expressed his views too imperfectly, to war-

rant the expectation that these would soon be generally appreciated and cordially embraced. 'Medical men,' he continued, 'act but little on the principles I have endeavored to expound. These principles have appeared to me more important than to most of them.' He said he looked upon the treatise on Infant Management as his best production, although it might not be so highly appreciated by the profession at large. 'I should have been much gratified,' he proceeded, 'if I had seen them taking up earnestly and practically the principles which I think so important. Much is said about medical reform; but medical men might do much in reforming themselves individually, without any aid from acts of Parliament. This is the great thing necessary. I had lately some idea of addressing a letter to Sir James Graham, showing how much scope there is for this kind of medical reform; but all such projects must now be abandoned.' His books, he said, were intended by him to be not merely read, but *ACTED ON*; and he wished his readers to feel, that a correct exposition of any department of nature carries with it a proclamation of the Divine will in reference to human conduct. 'Science,' he remarked, 'can never be fully practical till it be expounded as the will of God. God is the centre from which emanates all that science makes known; and all science is but an expression of his will.'

"The most remarkable features of Dr. Combe's encephalon were, its beautiful symmetry, the perfect development of its parts, the firmness and healthiness of its structure, the plumpness or fullness of the cerebral convolutions, and the depth of the sulci between them. The parts of the hemispheres were so finely proportioned to each other, that none in particular appeared prominently large; but, on comparing together groups of the cerebral organs, the superiority of the upper region of the brain was strikingly manifest. These characters are in accordance with the fine balance and high efficiency of the mental powers of Dr. Combe. The form of his head exemplifies that of the mixed Teutonic and Celtic race which inhabits the Lowlands of Scotland. It presents the elongated appearance, and the fullness in the region occupied by the organs of Philoprogenitiveness, Concentrativeness, Adhesiveness, Self-Esteem, and love of Approbation, which are characteristic of the Celt; while there are large massive anterior lobes, well developed both in the observing and reflecting compartments (the organs of Comparison and Causality however predominating)—together with the high and rounded coronal region which distinguishes the Teutonic race. The base of the brain, as in the Celt, is relatively narrow, and is small in the situation of Alimentiveness. The coronal aspect presents nearly the form of a perfect oval. No portion of the surface of the head is seen to project, nor are there any depressions except in the situations of two or three of the perceptive organs.

"Dr. Combe was of a tall stature, his height being upward of six feet. His person was very slender, and, of late years, he stooped considerably in consequence of his feeble health. His temperament was nervous-bilious, with a slight infusion of the sanguine. The expression of his voice, countenance, and dark beaming eye, was that of intelligence, goodness, earnestness, and affection.

"The works in connection with which the name of Dr. Combe is most familiar to the public are—The Principles of Physiology applied to the Preservation of Health, and to the Improvement of Physical and Mental Education, of which thirteen editions have been called for since its first appearance in 1834;

The *Physiology of Digestion considered with Relation to the Principles of Dietetics*, originally published in 1836, and now in the seventh edition; and a *Treatise on the Physiological and Moral Management of Infancy*; being a *Practical Exposition of the Principles of Infant Training, for the Use of Parents*—of which the first edition appeared in 1840, and the fifth in the present year. The first of these works is dedicated to Leopold I., King of the Belgians; the second, to the author's brother George; and the third to his valued friend Sir James Clark. In preparing them, his constant aim was to exhibit the relation subsisting between the rules of conduct recommended, and the particular laws of the organization according to which their influence is exerted, so that the recommendation might rest, as far as possible, on the foundation of nature and reason, and not on his mere personal authority. He wished to make his readers understand WHY certain courses are beneficial and others hurtful, so that every individual might be enabled to adapt his conduct rationally to his own peculiar circumstances.

“ ‘In teaching dietetic rules and hygienic observances, therefore,’ says he, ‘the precepts delivered should be connected with and supported by constant reference to the physiological laws from which they are deduced. THUS VIEWED, THEY COME BEFORE THE MIND OF THE READER AS THE MANDATES OF THE CREATOR; and experience will soon prove that by his appointment, health and enjoyment flow from obedience, and sickness and suffering from neglect and infringement of them.’ The words we have printed in capitals express an idea on which he frequently dwells with earnestness in his works, and which he delighted in private conversation to enforce. ‘Wherever, indeed,’ says he, ‘I may have unintentionally mistaken or misrepresented the natural law, the inferences deduced from it must, of course, be equally erroneous and unworthy of regard. But in every instance in which I have drawn correct practical rules from accurately observed phenomena, I am entitled to insist upon their habitual fulfillment as a duty as clearly commanded by the Creator, as if written with his own finger on tablets of brass.’

“The extent to which the works of Dr. Combe have been circulated, and not merely read but studied, shows that he did not mistake the manner in which such instruction can be successfully communicated. Of the *Physiology applied to Health, etc.*, 28,000 copies have been sold; of the treatise on *Digestion and Diet*, 15,500; and that on *Infancy*, 8000. This statement is exclusive of copies printed in the United States, where these works are believed to be circulated in still greater numbers than at home.

“ ‘In the middle of the lecture of 1st December, 1818, a brain was handed in, with a request that Dr. Spurzheim would say what dispositions it indicated, and he would then be informed how far he was correct. Dr. Spurzheim took the brain without any hesitation, and, after premising that the experiment was not a fair one, in as far as he was not made acquainted with the state of health, constitution, or education, of the individual, all of which it was essential for him to be aware of before drawing positive inferences; he added, that, nevertheless, he would give an opinion on the supposition that the brain had been a sound one, and endowed with ordinary activity: after which, he proceeded to point out the peculiarities of development which it presented.’ After giving the details of the case, which our limits prevent us from quoting, Dr. Combe goes on to say, that, altogether, the close coincidence between the facts, with which

he himself happened to be familiar, and the remarks of Dr. Spurzheim, who had never seen the skull, and judged from the brain alone, as it lay mishapen on a flat dish, made a deep impression on his mind; as it went far to prove, not only that organic size had a powerful influence on energy of function, but that there actually were differences in different brains, appreciable to the senses, and indicative of diversity of energy in particular functions.

“Dr. Combe belonged to that rare class of physicians who present professional knowledge in connection with the powers of a philosophical intellect, and yet, in practical matters, appear constantly under the guidance of a rich natural sagacity. All of his works are marked by a peculiar earnestness, lucidity, and simplicity, characteristic of the author; they present hygienic principles with a clearness for which we know no parallel in medical literature. To this must be ascribed much of the extraordinary success they have met with, and on this quality, undoubtedly, rests no small portion of their universally acknowledged utility. Those, however, who look below the surface will not fail to trace a deep philosophical spirit as pervading these works, something arising from a perfect apprehension of, and a perfect allegiance to, the natural rule of God in our being. It has been a guidance—we would almost say an inspiration, of the author, without ever carrying him for a moment where ordinary readers could not follow him. Here, we think, is the true though latent strength of Dr. Combe's popular writings, and that which will probably give them a long-enduring pre-eminence in their particular department. We always feel, in reading them, that we are listening to one of those whom Nature has appointed to expound and declare her mysteries for the edification of her multitudinous family. In his own section of her priesthood, few have stood in his grade, fewer still become his superiors.

“Though endowed with all the gentle qualities and domestic affections which render the married state agreeable, Dr. Combe scrupulously refrained from matrimony, and would not have reckoned an opposite course the less culpable because sanctioned by a clerical benediction. His motive will be obvious on perusal of what he has written about hereditary transmission of disease. Except for the reason alluded to, he must long ago have ceased to lead a single life. Indeed, one of the striking features of his character was his attachment to, and sympathy with, women of intelligence and refinement. He counted many such among his intimate friends; and while he rejoiced in their society, he was ever ready to sympathize with them in their joys or sorrows, and to aid them with his counsel. The sacrifice of enjoyment which he made, at the call of what he considered to be duty, in leading a single life, will be best appreciated by those who knew him most intimately.

“Dr. Combe was fond of harmless mirth, and possessed no inconsiderable talent for humor. In the domestic circle this quality displayed itself in streams of good-natured jocularity, and in his familiar correspondence the coruscations of his wit were frequent and effective. He was fond of children: and some who read these pages will remember the heartiness with which, in their early youth, they used to shout with merriment at the ‘funny faces’ he made for their amusement; and the storms of glee that arose when, feigning unconsciousness, he allowed a regiment of his little friends to carry him in procession through the room, on the floor of which they would deposit their somnolent and rigid burden, celebrating their achievement by dancing and shouting around it.”

ARTICLE X.

THE MENTAL PHILOSOPHY OF PHRENOLOGY, AS EXPLAINED BY THE COMBINATIONS OF THE FACULTIES. NUMBER II.

THE careful observer of human nature, if he is unacquainted with Phrenology, cannot fail to be astonished and puzzled at the apparent inconsistencies so often found even in excellent persons; whereas, they are perfectly explainable on phrenological principles. Take Conscientiousness as an example. How often do we find men even punctiliously conscientious in some things, yet comparatively destitute of moral principle in other respects. Thus, Deacon A. considers it his bounden duty to attend every religious meeting of his church, to keep the Sabbath with puritanical strictness, to preserve a grave and sanctimonious demeanor, teach his children the catechism, pray every night and morning, and rigidly observe all the rites of his denomination. If he should knowingly violate them, or even fail to observe them, his Conscientiousness would torment him beyond measure. Yet this same pious deacon every day, and almost every hour perhaps, breaks forth in a torrent of rage and abuse toward his children, servants, and neighbors, without feeling the least compunction of conscience for so doing. He may even beat his children unmercifully, and many times when they are not in the least to blame, but simply because his own temper is both malignant and ungoverned. Or, it may be, he is so very acquisitive as to extort money unjustly even from the widow and fatherless. Yet his conscience does not smite him, so that he does it in accordance with common usage. Possibly he may be proud, austere, and domineering, or he may commit many breaches of the natural laws in eating, smoking, chewing tobacco, exposing himself to colds, etc. Speaking of him in general terms, what shall we call him—a conscientious man, or wanting in conscience? How are we to explain these paradoxes? Nothing but Phrenology can analyze them, and its solution is this. His Conscientiousness is large, and, acting in conjunction with Veneration, produces all that punctilious regard for religious rites and observances which he manifests; but he has also large propensities, perhaps Combativeness, and hence the violence of his anger; perhaps Acquisitiveness, and hence his money-grasping disposition; and thus of his other faculties. Now his large Conscientiousness has been trained to act in conjunction with his religious faculties, but has not been trained to act in opposition to his propensities. His intellect has never been enlightened so as to see that his anger, or extortion, or haughtiness is wrong, and hence his Conscientiousness sleeps over them, while it watches with argus eyes for every violation of his denominational requirements, and condemns him most unmercifully when he commits them.

The editor once knew one of the most devoted lovers of temperance, and one of its most able and eloquent lecturers, who used to smoke immoderately. Nothing could have tempted him to take a glass of wine, yet he probably did himself more damage by smoking, than the majority of drunkards injure themselves by liquor. Both his conscience and his intellect were very amply developed; yet the latter had not INFORMED itself touching the injurious effects of smoking, and hence his conscience did not condemn him therefor. One man feels it to be his bounden duty to provide amply for the comfort of his family, yet does not feel it to be his duty to attend church; while another, equally developed in Conscientiousness, feels himself solemnly bound to attend church, yet does not realize his family obligations. Another man is rigidly honest in all pecuniary transactions, and would not wrong another out of a cent on any account; but he will wrong him in the matter of character; and yet he will perhaps actually do him a greater wrong by slanderously injuring his character, than if he had cheated him out of thousands of dollars, and still feel no serious compunction of conscience therefor. How passing strange that the same man should be so rigidly honest in some things, yet so notoriously dishonest in others! Still, so it is, and this doctrine of the combination of the faculties shows WHY it is thus.

The various phases assumed by Acquisitiveness in its different combinations, still further illustrates our subject. The same man will hoard one thing, yet squander another still more valuable. Neighbor C. has a great amount of the acquisitive spirit, yet cares nothing for books, but only for MONEY and property; while neighbor D. cares little for these things, but takes the deepest interest in acquiring books, and whatever can facilitate his intellectual progress. Some have a master passion for hoarding old coins, but care little for any other species of treasure; while others equally acquisitive, care nought for old coins, books, etc., but direct their Acquisitiveness primarily to chemical, geological, or like acquisitions, according to those COMBINATIONS into which this faculty enters.

This same law applies equally to the DEFENDING element. One man will show the utmost indignation against what implicates his honor, but shows no spirit when his friends are maligned, while another is exactly the opposite. That is, large Combativeness, with small Approbativeness and large Friendship, defends friends, but not character; while large Combativeness, with small Friendship and large Approbativeness, experiences great indignation when character is injured, but little when friends are imposed upon; and large Combativeness, Friendship, and Approbativeness defend personal character, and also the reputation of friends, with great spirit. Large Combativeness, with weaker Destructiveness, simply defends, but never strikes a prostrate foe; but if Destructiveness is likewise large, it pushes the war on toward extermination, and seeks revenge. Large Combativeness with large Benevolence defends the suffering; with strong reason-

ing powers, loves to argue and debate, and is severe upon opponents ; and if large Mirthfulness be added, is sarcastic, and argues by ridicule. Large Combativeness with large Language employs many harsh, grating, severe epithets, or adjectives, and can be abusive. Thus it is that the KIND of resistance and indignation varies according to its combinations.

ARTICLE XI.

PROGRESSION A LAW OF THINGS : ITS APPLICATION TO HUMAN IMPROVEMENT,
COLLECTIVE AND INDIVIDUAL. NO. XV.

THIS progressive law, applied in our last article on this subject to emigration, and pervading every department of nature in general, and human nature in particular, must of course be equally applicable to MORALS AND RELIGION. The religion of the day certainly needs reform more than any thing else, because it is more conservative, and farther behind the times. Most religionists believe their particular SECT is perfect as it is, and hence stoutly resist all progress. Yet is this so? Granted, that the moral and religious laws of the universe are as immutable as their Lawgiver, yet have all these laws been DISCOVERED AND APPLIED? Is each professor of all the religious sects perfect as a religionist in moral doctrines? If so, religion itself is most woefully defective, and of course capable of improvement. That all the different religious sects are imperfect in both doctrines and practices, is evident from two kinds of proof, the one phrenological—this science showing that the peculiar type of heads which prevails in the various denominations is imperfect—and the other internal, every sect proving fully that all the others have faults, and in turn being proved at fault by the others. They all prove each other's imperfections at our hands, and condemn each other, and thereby establish for us our present point, namely, that the existing religion is faulty, and must therefore come under the action of this progressive law. Both the fact that religion, like astronomy, and all the other sciences, is progressive, as well as the MODE of progress, is forcibly urged in the following extract from Henry Ward Beecher's thanksgiving sermon :

“ It is not in the discovery of new and before unsuspected religious truths, that we expect Progress ; but in very unexpected practical *applications* of the long known and simplest truths of the Bible. The world is able to bear the *doctrine* of Christ ; but nothing would convulse it so soon or so profoundly as this day to insist upon the utmost *practical* fulfillment of that doctrine. It is sufficiently difficult to inspire men with the idea of high spiritual truth ; but this is much easier than to procure their practical assent to the Golden Rule. The most radical book on earth is the Bible. Let the absolute requirements of the New Testament be peremptorily laid upon business, pleasure, social

usage, political economy, and the whole of public procedure, and it would be like the letting loose of tornadoes in the forest. Let an angel of God come down to measure the ways of men, and to change all that disagreed with the Golden Rule, in the family, in the shop, in the ways of commerce, in social and political life, and the clamor of resistance would fill the heavens! What has been the occasion of all the heat and fury which has gone forth upon the slavery question, but the simple endeavor to procure for a despised class the simplest element of justice? Yet our ears are annually vexed with redundant arguments or eulogies of fourth-of-July justice. The whole mighty fermentation of England, the irrepressible throes of Italy, are but the result of the simplest truths of the New Testament. Let rulers who love absolute authority cast the Bible out of their dominions. It is as full of revolutions as the heaven is of stars. Little by little it leavens the lump. Each encroachment upon embodied and organic selfishness brings on a battle. Behold, indeed, the axe is now laid at the root; and every tree which bringeth not forth good fruit, shall be hewn down and cast into the fire!

“Without doubt, important changes are to be made slowly. There is too much human happiness involved in every form of social usage to justify rash experiments or sudden changes, which *may* be from bad to worse. Nevertheless, no age will be allowed to shrink from the application of ascertained truths to known imperfections or misusages. Forever to pray ‘thy kingdom come,’ and forever to fight each step of advance as a rash innovation, is the wisdom of conservatism. Some would be glad if God’s kingdom would descend as the rainbow comes, in the air; a thing for the eye; a picture on the clouds, which shines over a world without changing it. Yes! it will come like a rainbow!—the sweep and the scowl of the storm first, which rends and purifies, and then the peaceful bow on the retiring cloud. The coming will be seen in the growing humanity of the public mind; in the application of religious justice to the processes of society; in the eradication of all errors; and the subversion of all hoary evils of established fruitfulness, by which the progress of men in knowledge and godness has been restrained.

“Nor are the excesses of reformers an argument against reformation. The irreligious tendencies of many schemes of progress should not make the word odious, or prejudice us against any collateral good which they produce.

“We are so calmly certain that the religion of Christ contains the germ of all right reformation, that we await with sure prescience, the disaster of all reforms which spurn or neglect. Honest men will come back from their vain efforts at reformation to the real spirit of Christianity, with faith even firmer than if they had not been a ‘night and a day in the deep’ without it. We are more than willing to see the experiments proposed for the regeneration of society tried upon a scale, which, while it does not endanger the peace of society, shall put to proof at their own proper peril, the reasonings of reformers. If associations under any name or form, can essentially benefit men, we bid them God speed. Our faith in any great and constant progress rests chiefly upon one association, the Church, when she shall become the exponent of the benevolence of the gospel, and the representative of the spirit of Christ. The truth which she has so long preached to the dull ear is beginning to be heard. Nor should the Church be the one to suspect or oppose that progress which has sprung from her own preaching. The great truths of religion and hu-

manity are abroad in the world. Let him who wishes shame and disaster oppose them.

“ We mention with gladness the growing solicitude of society for the condition of the working classes. In our own land, the necessity is not so great as in Europe. There, one cannot look upon the state of the masses without horror and dismay. Before the gospel can be fully established in men's practice and in the procedure of the state, the very framework of society must be dissolved. If gradual and voluntary changes are not speedily permitted, there will come explosions and revolutions; and the blame will not be in the violence of outraged suffering, but in those who hold down such heavy weights upon the sufferers. Often the least valued, and the least valuable thing, is man! What government is thoroughly Christian, under which a rabbit, a dog, a horse, is better off than man; under which the honest poor envy the convict; where a prison is sweeter than a home; where men are not educated nor permitted to own property, or even to labor. Birth is their misfortune; to grow up in bitter privation; to know nothing, to suffer all things; a prey of ignorance, of oppression, of disease, and of desolating famine; to weep when they think of life, and to rejoice only when they think of death; this is the condition not of a village, a neighborhood, but the whole classes underlying whole states. If this is right; if this is religion; if this is the promised peace on earth, and the good will toward men, then I am an infidel. But it is not. Against every limb and feature, part and particle of the state of things, the heart of the gospel protests. To be sure it is, of a long time, the light shining into the darkness, and the darkness comprehending it not. It is the sun shining obliquely and remotely upon the pole. But there is a movement. Long and wearisome will be the struggle; there will be martyrs as always before; some one's blood must be shed to stop the flow of others' tears; some one must endure, yea, and be sacrificed, that others may profit by it. God is preparing the way.”

This reform and progression ought to be wholly effected by the churches themselves, since they claim so much for themselves. Yet it so is that religion, like governments, takes no forward step till goaded on to it by the arguments and ridicule of its OPPONENTS. Infidels have probably pushed religionists into more improvements, than their own members themselves. At present the churches are nobly led, persuaded, and inspired onward and upward by their “NEW school,” or the advance corps of their own members, and lashed and pricked forward by the thongs and bayonets of “the world” without, otherwise their progress would be slow indeed. Yet is this scourging and punching just the very best way to get them forward? Cannot both individuals in the church like those out of it, and church communities as well as worldly communities, be more easily COAXED than driven? That law of the human mind, that “the more you drive men the more they won't go,” applies quite as generally and obstinately to church members as to those unchurched—probably more so; because the former think themselves more exclusively right than the generality of worldlings. Talk about very obstinate men being as contrary as mules or swine! The fact is, that even flexible men are more contrary than a score

of mules put together. Man is incomparably the most cross-grained, contrary, set, and stubborn animal upon the face of the earth, and religionists are the most undrivable class of men. It is a hopeless attempt to apply force by way of effecting religious progression, for it only renders them the more bigotedly conservative. COAX them by showing them "a more excellent way." Call them by presenting the inviting grain of religious TRUTH, instead of lashing them with the cat-o-nine-tails of ridicule. Scourge them, and they at once retire within their hide-bound enclosure of rites and creeds, stop up their ears, and utterly refuse you audience, besides hating you cordially, just because you tell them the truth. Reader, make your own observations. Know you the religionist whom denunciation has liberalized and advanced? They can be found nowhere. Few can desire progression in religious matters more than I do, because it is the most in the rear, and because religion, being, according to Phrenology, the CROWNING excellence of man, improvement in it is correspondingly more desirable than that of any other department of nature. To effect this end, I have labored with all my might, for many, many years; yet of late I have been in doubt as to whether I could not have accomplished more with the same efforts, if I had belabored their shortcomings less, and persuaded them more. I used to think that existing religious sects must be DEMOLISHED, and hence assailed them with "sledge-hammer" and broad-axe severity. I think I myself have progressed somewhat in a knowledge of how to take them. I now think best not to FIGHT them, but, saying little of their errors, simply to present to the most liberal and progressive spirits among them, in as clear and winning a manner as possible, those glorious religious doctrines taught, and practices required, by phrenological science, and let them bring up the rank and file.

ARTICLE XII.

TRUE MODE OF EFFECTING REFORM, INCLUDING THE EVILS OF CENSORIOUSNESS AND DENUNCIATION.

WHEN the philanthropic mind sees his fellow-men writhing in misery on account of any public error or evil, his first impulse is to pour out sharp invectives upon both the evil itself, and those who are instrumental in perpetuating or inflicting them. Tortured Benevolence is very apt to call up Combativeness and Destructiveness, to heap abuse, or inflict chastisement upon the executors of evil, and likewise to battle down the evils themselves. Conscientiousness, too, when it sees a wrong, is very likely to rouse just indignation, and inflict punishment upon the doers of wrong; and Causality at first says, "He breaks LAW, let him suffer."

Yet is this not the SUPERFICIAL, instead of normal exercise of these faculties? Grant all that is claimed—that the evil is most glaring, and is

perpetually inflicting an incalculable amount of human suffering—granted that it violates every principle and precept of right, and saying nothing about those extenuating circumstances, such as ancient usage, universal custom, inconsiderateness, etc., which mitigate the criminality of the actors, yet is not every combative mode of obviating evil itself an evil, and is not all denunciation, even of palpable wrongs, itself deserving of rebuke? Is it the best, or the true way of overcoming evil? Is not this **OPPOSITIVE** mode of removing evils both less efficacious, and more difficult than the **PERSUASIVE** method?

An allegory: A large collection of ignorant, debased persons was seated around a table, filled with all sorts of filthy, nauseating, and disease-engendering food, strongly tinctured with gall, and scented with most disgusting odors. Near them was spread another table, loaded with the most delicious and healthy foods and fruits possible, the aroma of which perfumed the air around with most inviting fragrance. Two apostles were commissioned to induce those eating of the loathsome food to exchange it for this savory repast. The first, possessed of large Benevolence, Conscientiousness, Combativeness, and Destructiveness, approached them in an imperative manner, tipped over their seats, and then laughed at their prostrate condition and disgusting dishes; but this only made the mangry at the intruder, and still more determined to eat on. Seeing this would not do, he fell to pelting them with clenched fists and knotty clubs, at which they rose up in a rage, beat him, and expelled him from the room, that they might eat in peace.

The other apostle then advanced with a winning blandness of manner, an inviting voice, and a benignant smile, having in his hands some choice bread and fruits, of which he himself was eating, and invited them to taste it, and see which they liked best, adding, "You may like yours well, but will like this (he did not say mine) better. Look at it, is it not beautiful? Smell of it, is it not fragrant? Taste it, is it not delicious?" They saw, smelt, and tasted, partly out of curiosity, and partly in hope of finding something better, and were delighted. "Have you any more?" inquired one. "Abundance; follow me, and you are welcome to all you can eat," he answered. One followed, then another, and a third, and after seeing and tasting, beckoned the others to come likewise. One after another, they all left the bad food, and regaled themselves on the good, meanwhile wondering how they could have thought the other good, and thanking their apostle for conducting them to so bounteous a supply of such delightful fruits.

Exactly so with **ALL** attempts at reforming mankind. Pitch at them with harsh epithets, and call them fools and devils, and they will hate you, and cling to their vices the harder; but just present to their consideration the superior excellence of truth and right, without even so much as attempting to nauseate them with what they are eating; render your words, your manner, your subject inviting, and they will flock around you, try

your doctrines, and be reformed. Is not this the true way? Does it not accord with human nature? It is soft words that turn away wrath.

And do not most reformers make an almost fatal mistake on this point? Do they clearly appreciate the inherent power of truth? Do they, after doing their utmost to present it in the most attractive light, REST the case on this simple point—the EFFICACY OF TRUTH? Truth is mighty. Its innate force no human mind that comprehends it, can, by any possibility, resist. Denunciation is weak, is pernicious to any cause, and doubly so to this. The true, PHILOSOPHICAL, as well as practical way to overcome evil, is WITH GOOD. Men are to be induced to renounce error, not by attempting to TEAR it from them, but by showing them what is so much better that they will gladly make the exchange. Denunciation prevents their hearing the truth; and yet it is this very truth which ALONE can make them free. Denunciation both prejudices them against receiving truth, and makes them cling the stronger to their errors. It is not for you to tear their errors from them, but for TRUTH to do it. This dispossessing and eradicating error is the exclusive work of truth. And truth is abundantly able to do this its great work. It is not for man to reform man, but simply to ADMINISTER truth, and let this do up the work of eradicating error, and effecting progression. I, for one, am therefore determined to change my modus operandi. I shall hereafter content myself with simply PERSUADING my fellow-men to imbibe all the truth I possibly can, by serving it up to them in the most agreeable form possible. SWEETEN truth, and men will drink it down in copious and oft-repeated draughts, and THAT will go on silently but EFFECTUALLY to purge them from all uncleanness and error; but to embitter it with combative and destructive feelings, will make them hate it and its administrator, and utterly refuse to drink it, and thus annul its healing power. Nor need this sweetening detract one jot or tittle from its potency. IT WILL RATHER INCREASE IT. As sugar-coating the bitter pill does not neutralize its efficacy, but induces many more to take it, so sugaring over truth, religious truth, reformatory truth, and truth universal, will cause it to be taken in large doses by all, even by the most depraved and bigoted, at the same time that it actually AIMS instead of retarding its operation, and soon after a gentle and yet complete purgation will supercede their hide-bound costiveness, which will evacuate the corrupt matter of their systems, eradicate all moral maladies, and regenerate the entire man. Then will commence the work progressive. Then will happiness and practical goodness supercede depravity and suffering.

And here I shall be met, at the very outset, by nearly all reformers, with the palpable assertion, that men HATE truth—that it is INHERENTLY repulsive to them. No such thing. Truth is naturally DELICIOUS to every human being. ALL love it as they love life itself. Even the most depraved love it; AND LOVE TO RENOUNCE ERROR. Any other supposition charges God foolishly, and belies human nature. There is a constitutional

adaptation between truth and the human mind. The latter loves the former as men love food, and for the same reason—because it is the great sustainer of intellectual and spiritual life. The anathemas and persecutions directed against truth-tellers, are aimed, not against truth itself, but against THEIR IMPERFECT AND COMBATIVE MANNER OF PRESENTING it. The same truths could, and should be so administered, as to render all within reach really eager to obtain more. Men have as innate an appetite for truth as for food, and are nauseated NEVER by truth itself, but by those loathsome drugs and that bitter gall stirred into it by its imperfect administrators. Remember this, ye hated reformers. It is you that are hated, and hated because hateful. Reform and perfect YOURSELVES—learn rightly to ADMINISTER truth, and people will love you and the truth you develop, in exact proportion to the degree of perfection with which it is presented. There is a sublime beauty, a renovating power, a delectable sweetness, a bewitching loveliness in truth, which delights all who perceive its existence. No maiden, arrayed in all the attractiveness of female perfection, is as inherently lovely or beloved by all—savage and civilized, bad and good—as truth is inherently ravishing to the depraved and debased, as well as good and holy. It is like healing ointment to the festering wound; like cooling water to the parched traveler; like bread to the starving mendicant. None hate it, but all love it; and the worse they are, the more bland and delightful its influence upon their souls. Is it not a law of things that the observances of every natural law produces happiness, and that men love what makes them happy? And does not truth make all happy, none miserable? If the worst man on earth instinctively hated truth, then would there be something inherently rotten in truth itself, as well as in its recipient.

“But,” I shall be answered, “truth tears men away from darling sins and errors, and therefore they hate it.” You mistake. Men love that best which makes them most happy; and, in this respect, truth and purity are infinitely superior to error and vice. Truth, indeed, causes men to renounce darling errors, but does so just as the genial sun makes men lay off their outer garments—because it renders them not merely useless, but UNCOMFORTABLE. The inviting agreeableness of the sun; when it supervenes and supercedes intense cold, is only a faint type of the inherent delightfulness of truth, even when it supplants and exterminates error and depravity, even in their worst forms. And the more frigid the depravity, the more the recipients of truth delight to bask in its charming warmth.

But some religionists will say, “The human heart is in diametrical hostility to God and his truth, because of its innate depravity.”

If this be really so, then is there something palpably defective either in the power of truth, or else in the constitution of the human mind. Yet both are perfect, and perfectly adapted to each other. Nor is the objection valid, that it is the intervening DEPRAVITY which makes them hate truth, for it is the very office of truth to overcome this very obstacle, if ob-

stacle it be, which I very much doubt. It is, manifestly, easier to administer truth to the depraved than to those who know nothing of depravity, because the inherent sweetness of truth contrasts so perfectly and invitingly with the bitterness of error, that the deeper one has drank of the latter, the more easily does he perceive this contrast.

But enough. It only remains to apply this law directly to reformers, of all classes—parents, ministers, temperance lecturers, all, of all kinds, who would make children or mankind better. To specify :

You have a faulty child, and wish to make it better. To this end you blame it. But does that effect the end desired? As the fierce wind, by attempting to pull the traveler's cloak away from him, only made him cling to it the tighter, so your blaming and chiding that child only makes it hug its faults all the more closely; but as the morning sun, by genial, gentle measures, not only induced, but made him GLAD to lay it by, so, instead of reflecting on your child's past badness, show it, practically, how much better is goodness, and stimulate in them the desire and the hope of obtaining it. Say nothing whatever about their faults. Let them be as though they were not; but go on assiduously and winningly to cultivate VIRTUE, and THAT will eradicate their faults. Badness can never be overcome EXCEPT by goodness. Mark this. I mean it ALL. I mean that there is NO other method of eradicating vicious tendencies. Instead of preaching to a sinner about his depravity, say nothing to him about it, for this will only prejudice your cause, but instill good motives, and THESE will displace the evil.

Apply it to ministers of religion. Granted, that sinners are as depraved and exposed to all the danger you claim; redeem them by pointing out the sweets of virtue, instead of the odiousness of sin.

Temperance reformers, your true course is, not to denounce inebriates or traffickers, but simply to show how much more happiness flows from a temperate than intemperate life, and thus show them that it is their INTEREST to be temperate. Denouncing sellers, and applying law to them, will not close their shops; or if it does for a day, it is only to reopen them the day after, or to resort to the "striped pig," in some of its hydra forms. Not but that law to prevent selling liquor is just as right and proper as the law against fighting or robbery, for drinking causes both, and it is quite as proper to remove the CAUSE of vice as vice itself, but it is by no means the most efficacious. As long as PERSUASIVE measures alone were resorted to, so long the temperance cause prospered most gloriously, and prospered BECAUSE of these measures. But no sooner was resort made to law and force, than the cause suffered a defeat as disgraceful as its triumph had been glorious under the banner of love. Behold how this fact on a great scale coincides with the law here presented.

But why pursue this subject farther? It embodies the ONLY instrumentality of doing good in existence. And this is good enough, and needs no help from other sources.

A closing appeal to reformers. Brethren, do we all pursue our regenerating work in accordance with this law of mind? Do not some of us not only denounce those we would reform, but even turn our combative thunder against our co-workers? Too many reformers become so, because their own situation in life and society is so grating and painful, as to render them misanthropic; and they turn to railing every body and every thing, because they themselves are under the harrow. Such reformers do more harm than good. Readers, take pen and paper, and note the names of reformers of the thunderbolt and sledge-hammer school, and set opposite to their names happily, or unhappily circumstanced in life, particularly in matrimonial life, and sum up, and you will be surprised that NOT ONE of them are "happy to live," nor one of the persuasive school miserably circumstanced. Reformers, let us begin at home. Above all, let us begin by LOVING ONE ANOTHER and loving ALL MANKIND, both of which all reformers should do, and denunciation will give place to persuasion. The thunder, the lightning, and the whirlwind will pass away, and the genial sun of reform, progression, and human happiness will shine in full orb'd splendor forever.

ARTICLE XIII.

THE VARIOUS STATES OF MIND AS INVITING OR REPELLING DISEASE.

THE truly despotic power wielded by the mind over the body, has been a subject of frequent remark in the Journal. This great idea has many phases, to one of which—the influence of various mental states over disease—this article is devoted. We propose to show, that, strange as it may seem, by mere force of will alone, irrespective of all medical, and all other instrumentality, disease can be materially kept at bay before it fastens, and also repelled afterward. If this is indeed so, it constitutes a great PRACTICAL truth, as valuable as life itself, because promotive of life, and easy of application.

The following, from an exchange paper, both illustrates and helps to establish the law in question:

"Many years ago, a celebrated physician, author of an excellent work on the effects of imagination, wished to combine theory with practice, in order to confirm the truth of his propositions. To this end, he begged the Minister of Justice to allow him to try an experiment on a criminal condemned to death. The minister consented, and delivered to him an assassin of distinguished rank. Our SAVANT sought the culprit, and thus addressed him: 'Sir, several persons who are interested in your family, have prevailed on the judge not to require you to mount the scaffold, and expose yourself to the gaze of the populace; he has therefore commuted your sentence, and sanctions your being bled to death

within the precincts of your prison. Your dissolution will be gradual and free from pain.' The criminal submitted to his fate—thought his family would be less disgraced, and considered it a favor not to be compelled to walk to the place of public execution. He was conducted to the appointed room, where every preparation was made beforehand—his eyes were bandaged—he was strapped to a table—and at a preconcerted signal, four of his veins were gently pricked with the point of a pin. At each corner of the table was a small fountain of water, so contrived, as to flow gently into basins placed to receive it. The patient, believing that it was his blood he heard flowing, gradually became weak, and the conversation of the doctor, in an under tone, confirmed him in his opinion. 'What fine blood!' said one. 'What a pity this man should be condemned to die; he would have lived a long time.' 'Hush!' said the other; and then approaching the first, he asked, in a low voice, but so as to be heard by the criminal, 'How many pounds of blood are there in the human body?' 'Twenty-four. You see already ten pounds extracted. The man is now in a hopeless state.' The physicians then receded by degrees, and continued to lower their voices. The stillness which reigned in the apartment, broken only by the dripping fountains, the sound of which was gradually lessened, so affected the brain of the patient, that, though a man of very strong constitution, he fainted and died, WITHOUT HAVING LOST A DROP OF BLOOD!"

Many similar anecdotes are told as illustrating this point, one of which is the following: Some medical students agreed that, one after another, they should meet a robust neighboring farmer, and tell him that he looked bad and sick, to see what effect this would have on him. The first one accosted him with, "Why, Mr. A——, I am sorry to see you looking not as well as usual; rather pale, black and blue under the eyelids," etc.—to whom he replied, that he was as well as ever, for aught he knew. The second, also, feigned surprise at his indications of being sick; to whom he replied, that he had been told so once before that day, and did not know but he did feel a little bad. To the third, he said he felt quite sick, and asked what he should do; and, before the last accosted him, he had quit his work, and was indeed violently sick; but was soon restored by the opposite course.

Medical practitioners know how much is gained by encouraging their patients, and also how disastrous to tell them that their case is hopeless.

I once examined the head of a man who had large *Vitativeness*, who overheard a council of physicians pronounce him past recovery. This roused him so, that he mustered strength, and told them that he would live in spite of their verdict, and from that time recovered rapidly. Many like cases could be reported, but the great thought here urged—that a bracing of the mind against the disease, is the most effectual of all means of recovery, while giving up by the patient to it, as though he must die any how, is almost sure death, even though the disease is not dangerous—is so generally admitted by all who have any observation or experience among the sick, that farther proof or illustration is deemed unnecessary.

Now since this holds true in general, it must, of course, be true in all

its ramifications and detailed applications. If various states of mind so powerfully affect the body as to determine even its life and death, of course it holds still greater power over lighter forms of disease and derangement. Take a few examples.

Eat food with long teeth and a mealy mouth, as though every mouthful were poisonous, or would trouble your digestion, and it will do you far more damage than if you eat it without thinking any thing about its injuring you, and much more than if it is eaten with a resolute determination that you will not allow it to disturb your stomach. This should not be construed into a license to eat any and every thing, for some things are intrinsically difficult of digestion. It is the solemn duty of all—of dyspeptics in particular—to choose those kinds of food best for them, but, having settled upon the best kind and quantity, they should eat it without the least fear that it will disturb their stomachs, but feel that there is little danger, and if it does, they should set their minds resolutely against it, and feel—“But I will digest you any how.” Eating in a cheerful, happy frame of mind, and adding lively and laughter-moving conversation, and then determining to throw energy into your stomach, and succoring it by force of mind, as if the latter said to the former, “I will sustain and help you through all difficulty,” will do incalculably more than all the medicine in the world. Indeed, without this state of mind to help the stomach, dyspepsia can never be cured; but with it, inveterate stomachic difficulties can be relieved, if not entirely cured.

In fact, the utility of medicines depends far more on the states of mind in which they are taken, than in the medicines themselves. Bread pills, taken with the idea that they are endowed with some superhuman virtue, and sure to cure, will effect more than the best of medicines with a discouraged state of mind. This is one of the secrets of the success of quacks and their medicines.

The cholera furnishes another illustration. The plague was met going to Smyrna, and, asked for what he was going, replied, “To kill 3000 people.” Met again on his return, and asked why he killed 30,000 when he went to kill only 3000, replied, “I killed only 3000; fear killed the rest.” One great cause of its fatality in 1832, doubtless, was that dreadful ALARM and distressing fright with which it was received. Let the people meet it with stout minds, and resist it MENTALLY, and it will not be a twentieth part as fatal as if received with terror. In case of its reappearance, let individuals and communities bear themselves up boldly against it, and say, in feeling and action, “Let it come and go for aught we care, since we are proof against it,” and its ravages will be limited to a few drunkards and those already rotting with disease.

Not that this state of mind should supercede those sanitary measures known to prevent it. Such measures naturally tend to brace and fortify the mind by aid of reason. Use every precaution—but, this done, calmly

yet resolutely fortify the mind against its first appearance; and, in case it should still give warning of its advent by excessive evacuations, nausea, etc., instead of becoming agitated or terrified, and running here and there crying, "What shall I do?" calmly rise in your minds above fear, struggle against it manfully and determinedly—meanwhile doing promptly what you think will arrest it—and quietly abide the result. Than mental perturbation, few things are more detrimental; and few things will as effectually resist the attacks of this and all other diseases, or aid nature in overcoming them, as calm but determined MENTAL resistance.

The reader is now put in possession of by far the most effectual of all anticeptics on the one hand, and panaceas on the other. In all chronic affections and weak organs, it is not only invaluable, but the salient principle of all medicinal and curative measures. The Journal has often urged the great physiological law, that it is utterly impossible for medicines to expel disease or promote health, but that this is the sole and EXCLUSIVE work of innate power in the system. Add to this physiological law the influence exerted by mind over body, for both good and evil, and we are in possession of the only real constitutional means of preventing disease, restoring health, and prolonging life.

Let every reader, then, reduce this patent salient instrumentality to immediate, powerful, and perpetual action. When well, let us keep so both by a strict observance of the physical laws, and then by firmly RESOLVING to continue so. And in case any organ has become weak, succor it with the mind—sending special assistance to it by a strong voluntary effort of mind. Never break down to disease, and never fear death—cling to life with a firm resolve to perpetuate it. Realize that the power swayed by mind over bodily functions is absolute and despotic—that the entire capability of every bodily organ to carry on its function is derived wholly from the brain and mind,—that therefore the mentality is capable of retarding, accelerating, and perpetuating every bodily function, almost at pleasure; and that, by the powerfulness of disease and the value of life, every one is solemnly required and powerfully persuaded to cultivate mental resistance to disease and tenacity of life.

It remains only to apply this law to the prolongation of life itself, in health as well as sickness. Life is indeed, and in truth of all things, the most intrinsically desirable and valuable. Granted, that after death a given person will enter a far higher state of capability and happiness than is possible on earth—which at first seems to argue that death is DESIRABLE instead of dreadful,—yet, a future state admitted, it follows that it bears a close relation to this life. The writer's works point out and prove the law, that, as age advances, the propensities, when nature is allowed her perfect work, wane, and the superior faculties strengthen. Man, like all else that grows, may appropriately be said to RIPEN with age—to ripen in all those elements which fit him for a higher sphere of being. If death supervenes

in childhood or middle age, the subject is like fruit plucked before it is ripe. It may still go on to ripen, yet will never be as good as if allowed to remain upon the tree till fully grown and ripened. Reader, it is desirable—the greatest desideratum of earth—that you live to a good old age, not on account of family and friends merely—and this is a powerful motive—nor on account mainly of those ends and pleasures you will enjoy and effect, but MOSTLY that you may FULLY MATURE in this life, preparatory to starting on a higher plane in the next, than is possible if you die prematurely. A vast array of motives attach us to this life. In the name of all of them, we are all imperiously required to CULTIVATE the life-loving and life-clinging sentiments. Said a man to me lately, “I don’t care to live more than twenty years longer, for by that time I can get as rich as I want to be.” “You fool,” I replied, “you can live fifty years just as well as twenty, and have thirty years to ENJOY your hard-earned property; and your desiring to live only twenty will tend to limit your life to that period, whereas determining to live fifty will greatly promote longevity.” Let all, therefore, DETERMINE TO REPEL DISEASE, and TO LIVE AS LONG AS POSSIBLE.

ARTICLE XIV.

BEECHER ON AMUSEMENTS.

THAT amusements are as necessary as food, or exercise, or air, is established by the phrenological fact of the existence of a primary human faculty requiring them, namely, Mirthfulness. Nor can this faculty be extinguished any more than appetite, because both are the product of an innate element in mind. Ministers, in accordance with the puritanical dogma, that amusements were inherently sinful, have preached and prayed against them these three hundred years, but without the least avail, as the popular rage for them abundantly testifies. As well preach against a northwester. And will God regard their prayers when they pray him to suppress a faculty which he has created? Thank God, all avails to restrain body-reviving and mind-bracing RECREATION will be in vain. The people, acting in obedience to their primitive instincts, WILL HAVE IT. Let them, for few things are more beneficial. These long faces may just as well join in and help DIRECT public amusements, because restrain them they cannot. Since men WILL “laugh and grow fat,” all that religion can do is to furnish INNOCENT amusements, and render them as *useful* as possible. As religion is not strong enough to crush this primitive instinct—and shame on her bigotry and ignorance that she attempts it—let her combine it with good taste, good morals, and right reason. And is it not a cause of public congratulation

that so talented and so high-standing a divine as Henry Ward Beecher, comes out so boldly in its advocacy?

All that now remains is to SUPPLY the existing demand for MORAL AND INTELLECTUAL amusements. Lectures on Phrenology are eminently amusing, yet there are not enough of them. We want sensible burlesques upon popular errors—something which shall make us laugh till we are sore at the ridiculousness of public follies, absurd opinions, etc. This will do double service, first to those who laugh, and to those laughed at. People can often be laughed out of absurdities when argument is powerless.

In behalf of this demand for popular amusements of a sensible and moral cast, capitalists, religionists, philosophers, and the entire human body politic, are called upon to join in devising and furnishing rational, laughter-moving recreation for the million. Who will move first? A princely fortune is sure to reward this enterprise, if rightly conducted.

But let HOME frolics, dances, antics, burlesques, take-offs, etc., be especially encouraged. In these all may participate. Away with formalities. Down with the bars, and frolic merrily in the field of laughter and sport. But hear Beecher. That the reporter has utterly failed to do him justice is apparent to all who ever heard him. Nor is this possible. As well attempt to report lightning as Henry Ward Beecher.

The lecture before the Mercantile Library Association, on Wednesday evening, was delivered by the Rev. Henry Ward Beecher, of Brooklyn, N. Y. We had anticipated from a perusal of Mr. Beecher's works and reports of his sermons, a lecture of no ordinary quality; nor were we disappointed, for it was one calculated to leave a good and lasting impression upon the intelligent audience who filled the Tremont Temple to its utmost capacity, and were kept in constant attention for nearly two hours by this address, sparkling with originality and delivered with an earnestness and eloquence characteristic of the lecturer. Mr. Beecher has not acquired information for himself alone; he has not gone forth upon the prairie to drink his fill of its beauties and be satisfied; he has not walked through life to gather experience which shall serve to guide his steps alone, but he has gleaned from a thousand fields, rich, ripe seed, which he is scattering abroad, that the earth may be fruitful and the harvest multiply tenfold. He does not rest content with being good, and is only satisfied when doing good.

His lecture may be called a "Plea for Amusements," and under this caption we will endeavor to transfer to our columns a few of the remarks made, though aware of our inability to do any thing like justice to the gentleman:

The necessity of relaxation from work is every where evident; plants and animals have their seasons of rest; but between relaxation and rest there is a wide difference. Relaxation is a low degree of rest, and rest is the cessation of voluntary activity. Absolute rest is at times injurious; the man who toils through the week and sleeps away Sunday, is not mentally or bodily benefited, and the purgatorial Mondays of clergymen are owing to their making it a day of absolute rest, instead of a day of relaxation. By amusement is meant any pursuit in which our desire is to obtain pleasure, in which we labor for the fruit

that the fruit may refresh us. By carrying amusement to excess, it becomes pleasure, and *ennui* is the word which expresses that super stimulus, which is owing to too great indulgence in amusement. The lecturer expressed a wish that thinking men would give the subject of amusements their attention, for a reform is needed, as *the body, the mind, and morals* require recreation. In this community there are two classes; those who live only for pleasure, who pamper their appetites and "daily wax gayly gross" in their indulgencies; and they who, looking upon amusement and pleasure as one and the same, reject both as sinful and wicked. The former cannot be screened from just indignation, for they degrade themselves to the level of brutes; but those who dissent on conscientious principles, or merely tolerate amusements, looking upon them as old portraits hung around the wall, look out on life before them with awful propriety, and to whom hilarity is like a sunbeam let in through a crack ashamed of itself—to these he would address a word upon the importance of amusements.

There are many who assert that a man's business should be his amusement; this depends upon his avocation. The sailmaker may *imagine* that he is making shrouds, but it is not amusement. The pen-maker finds little relaxation in his daily work, nor the needle-woman, and as every thing depends upon the nature of our duties, one rank in society must not imagine that its standard will go down, down, through all grades, answering their wants or meeting their necessities. It is true that enjoyment should be combined with duty, for the faculties of the mind lend a grace to labor, and we should not exclude fancy from our work. God has evidently in the natural world profusely scattered flowers to promote the pleasure of man, and when I stood (said the lecturer) upon the vast prairies, and gazed on the flowers of variegated tints, and inhaled the rich perfumes; when I listened to the caroling of the birds and beheld the richness of the earth, I found it impossible to keep silence; and yet words were lacking to give utterance to the deep sense, the feeling of goodness which I experienced, and I was ready to exclaim, "If the Footstool be thus embroidered, what must be his Throne?" Within the mind there are faculties which answer to the flowers and the beauties of the natural world, such as mirthfulness, ideality, benevolence; and in the development of these powers depends in a great degree the happiness of man. If we repress these faculties, we do wrong; they are to us what the covering of flesh is to the bony frame-work of the face. The necessity of amusements for health, has been proved by experience.

Napoleon was a deep observer of men. He said that the French must be amused, and his remark applies equally to every nation. The peasant and the slave require to be amused, and their dances are beneficial to them. The lecturer spoke very warmly in favor of dancing as a pleasant relaxation, which, while it affords exercise for the body, gives the mind occupation. A machine may not break, but it will wear out; friction causes it; and so it is with the mind; it wears out from too constant and assiduous application. Light-heartedness is too often considered indicative of sloth—the mechanic who whistles at his work is often regarded as less to be relied upon than the man who maintains unbroken silence and plods on, making his work *hard* work. People must be light-hearted—they should go to work light-hearted. Anxiety is considered a better cut-water, but it cuts the man more than the water.

Periods of exclusive pleasure are requisite to health and happiness—the bath, the walk, the ride. There are few avocations which furnish all that is needful to man's welfare. The farmer, more than any other man, has amusement, labor, and pleasure combined. Intelligence is an attribute of husbandry, and when it shall become the custom for a man to pass through college before he stands between the handles of the plow, then will the farmer take that stand which he is fitted for. But what amusement has the mechanic? I, a clergyman, may read, write, rest, bathe, run; but he whose occupation is only varied by mortar and brick, and brick and mortar, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, ———, thank God, there is a brave Cap here—what amusement is there to him in his occupation?

Amusements are indispensable to the young. If they have not harmless ones provided for them, they will have pernicious ones. The period of life when a youth is most exposed is from the age of fifteen to twenty-five; from the time he loses a family, leaving his family circle to go out into the world, full of ambition and hope, till he becomes the founder of a family; the transition from being governed to governing.

This is a most perilous period for the young, and their chief danger arises from two sources—reaction and over-excitement. A judicious management is required at home, for a child kept under too severe discipline is apt, when an opportunity offers, to make up for past time. He has been kept under the eye of his parent, trained to go right by precept, and when let out, riots in self-indulgence. The lecturer remarked that it did not become him to acquiesce in that old remark, “that mothers' sons are the devil's grandsons.” It is better not to restrain a child too much; afford him amusements to occupy his mind in some way, for those who are kept early and late at work, are apt to indulge in over-excitement, and having once tasted it he ever hankers for it. It is then that we behold the sad spectacle of a youth hitherto correct, plunging at once into every species of dissipation, and drinking from the intoxicating bowl its very dregs. Physical stimulants, and the game—and it is his chief desire to concentrate as much pleasure as possible into one hour.

Mr. Beecher's remarks upon honor were very eloquent. He advised every young man to keep his honor bright—to preserve it untarnished let what would come. If trouble threatened, still preserve your honor unsullied—for though a man's circumstances may change, there is no such thing as upside-downs in an honorable man's life—“the hurdle of a *man* is better than the chariot of a villain.”

Mr. Beecher here paid a passing compliment to the Mercantile Library Association, an institution which afforded recreation for the head and through the head to the heart, but where is your institution which gives relief and strength to the arm? It answers for the hard-working mechanic to find relaxation in literary pursuits, but for the man of sedentary occupation, he requires relaxation for nerve and muscle. Recreation is necessary to the development of mind. Mind has done much, but it has not yet devoted its energies to itself.

A symmetrical mind has never been seen; we have yet to see the good qualities of the mind in a high state of perfection united in one man.

Mr. Beecher's remarks upon New England character were very eloquent. Our fathers began their work at the beginning; it was with them, God first, state second, and family third. They worked to elevate the whole, they per-

formed their mission ; it is for us to go on. They labored hard to give continuity to their works ; they had no time for announcement. They needed the tree, the solid tree ; we want its leaves. They were austere and rigid, but the virtues of one generation are often the vices of the next, and it is for the present generation to go on, embellishing what they commenced.

There are many sources of amusement for the physical powers ; athletic games, self-defence, riding, etc., which are desirable. Some sober citizens use the "solemn dumb bells," take a melancholy walk upon an empty stomach before breakfast, or indulge on the single bar in conscientious jerking of the leg—but less angelical bodies demand something more.

The lecturer drew a comparison between the vices of New Orleans and Boston ; in the former city what is done is done openly, but here in this city we use hypocrisy and skulk.

Social joys should be encouraged ; both sexes should mingle, for man alone is not a man, he becomes morose. Bachelors, the lecturer compared with the Lombardy poplars, one sex of which has only been imported into this country, which soon dies at the top, and grows ragged all the way down. We are indebted for our past vigor to our fathers and our mothers, who commence at home that training which is the cause of so much good. We must close this very brief sketch of this lecture, by condensing the closing remarks of Mr. Beecher. Amusements should agree with health ; their result should be beneficial, and act in the line of our superior faculties. A sedentary, virtuous man, one who is too strictly so, can be told by the ghastliness of his look—and it should be the endeavor of all to retrieve the several amusements which have fallen into disrepute by the evil tendencies which are not connected with them. The lecture was a noble plea for amusements, and we trust it may sooner or later appear in type, that thousands and thousands may derive benefit from the liberal views of the reverend gentleman.—*Boston Evening Gazette.*

IMPORTANCE OF TIME.—*Hunt's Merchants' Magazine* pays the following just tribute to the phrenological faculty :

"Method is the very hinge of business. There can be no method without punctuality. It is also important because it subserves the peace and good temper of a family ; the want of it not only infringes on necessary duty, but sometimes excludes this duty. The calmness of mind which it produces is another advantage of punctuality. A disorderly man is always in a hurry ; he has no time to speak to you, because he was going elsewhere. And when he gets there, he was too late for his business, or he must hurry away before he finishes it.

"Punctuality gives weight to character. 'Such a man has made an appointment ; then I know he will keep it.' And this generates punctuality in you ; for, like other virtues, it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you ; and I have no right to throw away your time if I do my own."

DIETETIC RULE.—Make the hands, feet, and head, keep up with the teeth. That is, eat no more than you work off in manual or mental labor.

MISCELLANY.

VALUE OF AIR.—The press teems with the value of iron, coal, lead, gold, and other mines. Encomiums on steamboats and railroads, and panegyrics on various other discoveries and improvements, are issued from the press, and echoed from mouth to mouth every where. Nor is their absolute utility probably overrated. Yet our greatest blessings we too often prize least. Think of the value of that well by your door. How many pailfulls of good water do you draw thence daily and yearly? And how much would you be willing to pay per week if you could obtain water from no other source? Money is utterly inadequate to measure its worth. Yet how little is water prized compared with its utility, both in masses and in smaller parcels.

Yet air is still more imperiously necessary. Who can live five minutes without it? Every breath an inspiration of life! How delicious, too, to bask in the gentle breeze, and even breast its more violent blasts! How bracing to those in health, how refreshing and strengthening to the invalid! Oh, who can duly estimate the value of AIR! Who so grateful, but should breathe forth eternal thanks to that bountiful Supplier of this ocean of air! And yet how many stint themselves in its use, and only half live in consequence. Let us all practically second this bountiful provision, by even a prodigal use of this first of heaven's LUXURIES, as well as necessities. How many shut it out, as far as possible, from their parlors and chambers! How many fear it as if it were a venomous viper, and wickedly accuse it of giving them colds, whereas it is the WANT of it that harms them! Living on the shortest possible allowance of it, for weeks, and months, and even years, and heating up the stinted morsel allowed, till its life is nearly burnt out of it, and then going carelessly into its free breeze for a few minutes, may give colds; yet the breeze does not do this evil, but the previous SEVERITY. Mothers, too, more careful than wise, wrap up and house up their little ones, as though it was a mortal poison! Away such folly. Open windows, doors, mouths, and nostrils, to its copious ingress. Use every means to INVITE instead of expelling it. And let our use of it be as boundless as its supply is infinite!

These reflections were suggested by the following, from the Quarterly Review:

"The atmosphere rises above us with its cathedral dome, arching toward the heavens, of which it is the most familiar synonym and symbol. It floats around us, like that grand object which the Apostle John saw in his vision—'A sea of glass like unto crystal.' So massive is it that when it stirs it tosses about great ships like playthings, and sweeps cities and forests, like snow flakes, to destruction before it, and yet it is so mobile that we have lived years in it before we can be persuaded that it existed at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the thinnest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the face of the invalid; its cool west winds refresh the

fevered brow, and makes the blood mantle our cheek; even its north blast braces into new vigor the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the sun. But for it, the rainbow would want its 'triumphal arch,' and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail, storm, nor fog, diversify the face of the sky. Our naked globe would turn its tanned forehead toward the sun, and one dreary, monotonous blaze of light and heat, dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and every creature space to find a place of rest, and to nestle to repose. In the morning the gairish sun would, at one bound, burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends first one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the earth, till her eyelids open, and like a man she goeth forth again to her labors till the evening."

PHRENOLOGICAL JOURNAL.—This capital little Monthly for the current month, from the press of Messrs. Fowlers & Wells, New York, has reached us, deeply laden for so small a craft, with a heavy and substantial freight of sound philosophy and instruction. The memoir, with a portrait of the late Silas Wright, is an interesting article (1). The editor should be careful, however, how he ventures on such political discussions as those contained in the chapter on the subject of frauds and abuses of governmental agents, in which there are reflections concerning the Mexican war, etc., altogether inappropriate (2) to a scientific journal, and inevitably tending to the injury of his work. MUSCOGEE DEMOCRAT.

(1) We thank the editor of the Muscogee Democrat for the high opinion here expressed of the Journal, but in regard to his criticism, we respectfully suggest, that if he knows any thing of public affairs, he must know that our statements of the "frauds and abuses of governmental agents" are TRUE; and if telling the TRUTH will "tend to our injury," let it.

(2) How "inappropriate," when we announced, at the beginning of our volume, the continuance of our articles on this very subject, the "ABUSES" and the improvement of our government?

Who pretends to deny the existence of abuses quite as flagrant as any we pointed out? Or if any do, they know so little about this matter, that their opinion is valueless. And their existence admitted, must not a journal, which claims pre-eminent devotion to the good of mankind as a whole, rebuke palpable public wrongs?

As to the "Mexican war," has not every past volume of the Journal condemned war? Then what can be expected of us but to condemn this war? Besides, does not Phrenology show that the moral sentiments should rule the propensities—that Benevolence should restrain such wanton destruction of human life, that pearl of greatest price?

Besides, what would the Journal be worth if it must be muzzled? As well not be, as be prohibited from a free avowal of its sentiments.

This threatening us with a loss of subscribers is a species of proscription which will rather embolden than intimidate us. It may lose us now and then a subscriber, but gain us scores of new ones for every one thus lost. Men love a free, bold, honest avowal of opinions, even though at variance with their own; so that we have no fears of losing subscribers. Yet rather lose every subscriber than truckle to what we consider wrong, or refrain from a free declaration of what we consider TRUTH.

E. H. SANFORD AND WIFE.—Mr. Sanford has long been an out-and-out reformer, and a thorough going phrenologist—two things closely related to each other. For some years he conducted that excellent phrenological periodical, "The Gem of Science." We are right glad to see him again in the field. His whole soul yearns for man. He will do good. Help on this good brother.

Of Mrs. Sanford we have not heard till now. We welcome her into our fraternity. She gives public lectures to promiscuous audiences. And why should she not? Why should we tie woman hand and foot, and muzzle her at that, with the chilling epithet, "indelicate?" The fact is, the harvest has fully come. There is more work to do than men can, or at least, do do. Then why refuse female helpers? Besides, who are they that croak so raven-like against woman's taking any public part in the onward movements of the age? **THOSE THAT DO NOTHING THEMSELVES.** Let these dogs in the manger bark away, but let us workers work the harder, heedless of their howls. Go on, Mrs. Sanford. You are a true **HELP-MATE** for your husband, just as all good wives ought to be. As long as you have **HIS** support, turn a deaf ear to all cavilers. In your lecturing itself, there is not the least inherent impropriety, but a great propriety, so that your manner or style of lecturing is as it should be, which it undoubtedly is, if the accompanying reports are correct. It is with real, hearty enthusiasm that we hail this new accession of female helpers.

Mrs. Swan in Boston, and Mrs. Sanford in the mighty West! Other female helpers will follow suit. Woman will soon manifest in action those powerful throes of philanthropy which public sentiment has so long repressed by its intimidating frown. Verily, "the good time coming" is even now at the door.

PHRENOLOGICAL LECTURES.—Mr. and Mrs. Sanford have given two lectures in our place, on the science of Phrenology. The lectures of Mr. S. are argumentative and logical, and coupled with the exhibition of specimens and practical illustrations, well calculated to carry conviction to the mind of the most skeptical; while those of his lady are of a high moral order—pathetic and sublime. We think that no person who may attend can fail to be both amused and instructed.—**MEDINA WHITE.**

INTERESTING LECTURES AT EMPIRE HALL.—Let those who doubt the equality of the mental capacities of the sexes, come and view its dazzling splendor in the sober light of reason, prepared with the sure glass of criticism. Ocular demonstration is a duty, and may be a pleasure, to those doubting upon this much mooted question.

In sober earnestness, Mr. and Mrs. Sanford are entitled to the hearty good will of all. God speed them in a worthy, laudable, and Christian enterprise.—**DEM. OHIO WHITE.**

MR. SANFORD'S LECTURES.—At the close of the lectures in Ohio City, the following resolutions were passed unanimously:

In view of the fact, that there are so many prejudices and erroneous opinions existing among the people in regard to the sciences of Phrenology and Animal Magnetism,

we deem it but proper and just that we make the following expression, for the able and efficient manner in which those principles have been explained.

Resolved, therefore, That we recognize in the examinations and lectures by Mr. Sanford, in this city, a high moral influence in the wide latitude he maintains for the principles, and a firm substantiation of the mental philosophy which they teach; and that the tone of the lectures, and their bearings on the various departments of society, are eminently calculated to interest, improve, and elevate a community, is placed beyond a reasonable unbelief.

Resolved, That in the talent displayed by Mrs. Sanford, in her remarks on Phrenology, we recognize the eloquence and ability of woman in urging forward the car of reform.

Resolved, That we tender Mr. Sanford our hearty thanks for the prompt and courteous manner in which he has entertained us during his course of lectures.

Resolved, That these proceedings be forwarded to the American Phrenological Journal for publication, and that they also be published in the Cleveland papers.

W. W. GOULD, Secretary.

A. P. TURNER, Chairman.

PATENT RIGHT FOR EATING SLOWLY.—Of the importance of eating slowly, the Journal has treated in former volumes. Eating slowly will nearly or quite obviate that over-eating which constitutes one of the greatest sins and causes of suffering of the age, and more than any other dietetic rule, promotes health, intellectuality, and morality. How, then, can slow eating be secured? Ah, that is the Herculean labor. Probably every reader knows that he eats both too fast and too much, and is intensely desirous of knowing how to obviate both together—all previous effort having been signally abortive—that thereby he may promote health, prolong life, and redouble all his mental capabilities. The great invention for enabling possessors of rights to eat slowly, has at length been made. Like all other great discoveries, it is simple and easily applied, and, at the same time, PERFECTLY EFFICACIOUS. It is this:

TAKE SMALL MOUTHFULS. Cut bread, sauce, pudding, every thing you eat, into SMALL PARCELS, and eat ONE AT A TIME; and eat spoon victuals with a SMALL SPOON, and the mastery over a gormandizing appetite is complete, and bolting your food in hot haste is effectually precluded. Try it, and you will be astonished at the simplicity and potency of its operation.

PHRENOLOGY IN SPRINGFIELD, MASS.—At the close of a course of lectures given at Springfield, by Mr. L. N. Fowler, of New York, a committee of five were appointed to draft and present resolutions expressive of the views of his audience upon the merits of Phrenology, and upon its bearing and utility as a science.

The following preamble and resolutions were presented, and unanimously adopted:

Whereas, many of the citizens of Springfield have enjoyed the privilege of listening to a course of lectures upon the subject of Phrenology, by L. N. Fowler, of New York; also to a course of practical instruction, designed to familiarize and reduce the system to practice; and whereas, some expression of sentiment seems desirable on our part—in justice to our worthy instructor, for the benefit of the science, and also for the benefit of the absent and doubting—therefore,

Resolved, That we recognize in Mr. Fowler a master of the science, abun-

dantly competent to instruct the candid and inquiring, and well calculated to restore Phrenology to confidence where it has suffered from the ignorance of pretenders.

Resolved, That Mr. Fowler has ably vindicated Phrenology from the imputation of tendency to fatalism, materialism, or infidelity, in any form, and has given to the subject a high moral character and utility, which should commend it to candid investigation and confidence.

Resolved, That Phrenology is essential to a more complete and successful study of man, as a moral, intellectual, and social being; that consequently the science is eminently calculated to promote our health, happiness, and usefulness as individuals, and the welfare of society generally.

Resolved, That to regard Phrenology as unworthy of serious consideration or a respectful hearing, in this day of progress in philosophy, physiology, and a knowledge of the physical economy generally, is inconsistent with the age, and tends to retard the advancement of knowledge in the world.

Resolved, That the foregoing preamble and resolutions be forwarded for publication in the Phrenological Journal.

R. H. CONKLIN,	A. PARISH,
WM. H. CLEVELAND,	F. SEARLE,
J. BROWN, Jr.	

SPRINGFIELD, Jan. 8th, 1849.

PROF. MOTT ON PHRENOLOGY.—This distinguished surgeon, in his introductory lecture to the present course in a medical department of the University in the city of New York, said, in substance, as follows: "PHRENOLOGY is TRUE; anatomy proves it to be so; and it is destined to do great good." His remarks were received with applause. Such a statement from such an authority—for no surgeon in the world stands higher than Dr. Mott—argues well for our noble cause.

THE CHOLERA, ITS CAUSES, PREVENTION, AND CURE: Showing the Inefficiency of Drug-Treatment, and the Superiority of the Water-Cure in this Disease. By JOEL SHEW, M. D., Editor of the Water-Cure Journal, and Author of various other works on Hydropathy. New York: FOWLERS AND WELLS, publishers. Mailable. Price twenty-five cents.

The author's motto is, "An ounce of prevention is better than a pound of cure," with which we fully concur. Besides the "causes, prevention, and cure" of cholera, the work contains many valuable hints on physiology, and particularly on all affections of the bowels—such as diarrhea, dysentery, colic, cholera morbus—and their hydropathic treatment; also dietetic advice, and general regimen for the preservation of health. The work should be in the possession of every family, and we doubt not will be the means of preventing disease, and saving the lives of many who read and practice its timely warnings.

REDFIELD'S PHYSIOGNOMY, and Principles of Zoology, by Agassiz and Gould, have been laid upon our table, yet we have neither time nor room to notice them in this number, farther than to assure our readers that both works are worthy of extensive perusal. Redfield is no enthusiast, but a reliable scientific man; and Agassiz in this work has given the world a rich SCIENTIFIC treasure.

ARTICLE XV.

THE PHRENOLOGICAL AND PHYSIOLOGICAL ORGANIZATION OF TRUMAN H SAFFORD, JR., WITH A LIKENESS.



No. 6. TRUMAN H. SAFFORD.

Of the mental capabilities of this extraordinary youth, Chambers' Edinburgh Journal gives the following description :

VOL. XI.—NO. III.—6

“He is not one of those ‘prodigies’ in whom a single faculty is developed to a preternatural extent; for his general talent is nearly as conspicuous as his aptitude for mathematics. He has both the will and the power to LEARN in a very extraordinary degree, and his success cannot by any means be ascribed, as in other cases, to the collective energies of his mind being turned into a single channel.

“He was born at Royalton, Windsor county, Vermont, on the 6th of January, 1836. From his father he appears to have inherited his passion for mathematical studies, and from his mother a nervous temperament, so exquisite,

“‘That one might almost say his body thought.’

“In his first year he was so delicate, so fragile, that perhaps no other mother could have reared him; but from the wan, unearthly lips of the infant, there came questions that made the listeners start and thrill by their preternatural intelligence. It seemed as if he had come into the world with a craving for knowledge, which he waited only for the gift of speech to ‘wreak upon expression.’ But it was not till his third year that the grand bias of his mind was suspected; nor did this fully develop itself till three years after. His parents had already amused themselves with his power of calculating numbers; but one day now, as we are told, he remarked to his mother, that if he knew how many rods it was round his father’s large meadow, he could tell the measure in barley-corns. When his father came in, she mentioned it to him; and he, knowing the dimensions of the field, made a calculation, and told the boy it was 1040 rods; the lad, after a few minutes, gave 617,760, as the distance in barley-corns, ‘in his head,’ as the phrase is.

“This was sufficiently remarkable in a child of six years of age; but before his eighth year, he had gone to the extent of the famous Zerah Colburn’s powers, and had answered in fifteen minutes, all the questions which more recently made the reputation of a negro boy, detecting three mistakes either of the press or the boy. But these feats were not achieved—and this is the most promising fact in his history—by the kind of intuition usually observable in such cases, but by means of study; and it was observed that he improved rapidly by practice, and lost proportionately when he neglected the cultivation of his powers. At this time he acquired from books some knowledge of algebra and geometry, and appeared to possess, in addition to the power of performing lengthy calculations in his head, the higher power of comprehending and solving abstruse and difficult questions in the various branches of mathematics.

“He was now attacked by typhus fever; and an incident of his illness is related, which exhibits at once his passion for such studies, and the extreme delicacy of his nervous temperament. ‘When the alarming crisis of his disease had passed, and he was slowly recovering, he plead most affectingly with his mother for Day’s Algebra and his slate. His mother, aware of his extreme nervousness and irritability at the time, thought it would be better to gratify than to refuse him, and gave him the algebra and slate. He immediately commenced making a long statement, which extended nearly across the slate; but before he could finish it his little hand failed, his pencil dropped, and giving up in despair, he burst into tears, and wept long and bitterly. After his recovery, Hutton’s Mathematics and the Cambridge Mathematics were added to his few books, and in the winter of 1844–45 he studied hard.

“He was now taken to Hanover, where he saw for the first time an extensive collection of books and mathematical instruments. The sight made the poor nervous student wild with excitement; and when taken away, he was drowned in tears. On returning home from a little tour, in the course of which he had been introduced to various scientific men, and had his library enriched by several useful acquisitions, he set about constructing an almanac, which was actually put to press in the autumn of 1845, having been cast when its author was just nine years and a half old. In the following year he calculated four different almanac calendars, one for Cincinnati, which was published with a portrait; one for Philadelphia; one for Boston; and one for his native Vermont. While getting up the Cincinnati one he became much abstracted in his manner, wandered about with his head down, talking to himself, etc., as in his manner while originating new rules. His father approached him, and inquired what he was doing, and found that he had originated a new rule for getting moon risings and settings, accompanied with a table which saves full one fourth of the work in casting moon risings. This rule, with a number of others for calculating eclipses, is preserved with his manuscript almanacs in the library of Harvard University. This almanac was placed upon a par by scientific men with the works of mathematicians of maturer years; and the wonderful boy, who saw two editions of his book sold almost immediately, one of 7000, and one of 17,000 copies, became at once a public character.

“‘Not satisfied,’ says the Rev. H. W. Adams of him at this time, ‘with the old, circuitous processes of demonstration, and impatient of delay, young Safford is constantly evolving new rules for abridging his work. He has found a new rule by which to calculate eclipses, hitherto unknown, so far as I know, to any mathematician. He told me it would shorten the work nearly one third. When finding this rule, for two or three days he seemed to be in a sort of trance. One morning very early, he came rushing down stairs, not stopping to dress himself, poured on to his slate a stream of figures, and soon cried out, in the wildness of his joy, “Oh, father, I have got it—I have got it! It comes—it comes!”’

“Here follows an account of a most severe trial of his powers for three hours, in reference to which it is said:

“‘Well, indeed, may the poor child have looked pale after a three hours’ examination like this! Such experiments resemble certain animal murders, in which the victim is tortured to death for the gratification of scientific curiosity. It is no wonder that young Safford has been pronounced to be “fore-doomed.”’ But more merciful inquirers have given a very different account of the relative working of his mind and body. They deny any distortion of features, any clouding of the brow, any diminution of the cheerful brightness of his boyish eye. They tell us that he walks with a free step round the room, threading his way behind chairs, gliding into corners, and looking up at the questioner as he passes with a smile, apparently no more fatigued than a boy with his usual play. It would seem clear from this, that if he is fore-doomed it is not by nature, but by man. But the frail constitution, the delicate health, the small limbs, the brilliant eyes, the pallid countenance, are not necessarily indications of early death; and there are circumstances in the case before us, which give every hope, that if the boy only receives fair play, he may live long enough to obtain a permanent place in the constellation of science, instead of passing away,

as some anticipate, like the meteor of a moment. One of these circumstances is what appears to us to be the curious and interesting fact, that in him the intellectual does not require to draw upon the physical man for aid in extraordinary emergencies. In ordinary cases, when the feats, as in the present, are not performed by intuition, but are the result of previous study, the calculator or reasoner suspends, as far as he can, the exercise of those faculties that are applied to the uses of the body; he abstracts his senses from external objects, and appears either to exact from them some mysterious aid within, or at least to require a strict neutrality. With the Vermont boy, on the contrary, the external perceptions seem to quicken in the mental excitement. The exercise of his body goes on at the same moment with the exercise of his mind; and if he is engaged in any ordinary employment at the time, instead of suspending it he redoubles his energy. This affords a hope that in his case the mind may not be worked in any fatal disproportion.

* * * * *

“What to do with this remarkable boy was the question. A neighboring bank offered him a thousand dollars a year to enact the part of a machine for calculating interest. Another admirer of genius, equally disposed to turn the penny by it, advised his father to carry him about the country as a show; in the hope, no doubt, that his intellectual greatness might stand as well in the market as the physical littleness of General Tom Thumb. If this plan had been carried into effect, we should have had him in England, no doubt; when, of course, her Majesty and her principal nobility would have treated him with at least the distinction they lavished, so honorably to themselves, and to the character of the British court, upon the dwarf! Some thought he should be lavishly supplied with books, and his genius left undisturbed to itself; while others contended that he ought to have the benefit of a public education, superintended by men eminent for their acquirements. This last opinion, we are happy to say, was adopted by his father; who, on the invitation of the Harvard University, removed to Cambridge with his family, where about this time last year, Truman Henry Safford was placed under the charge of President Everett and Professor Pierce.”

When we find such almost superhuman capacities, the phrenological inquirer of right asks—Does his Phrenology agree with his mentality? If size is a measure of power, his head must be considerably larger than Webster's, and all his organs proportionally enormous. What is the fact?

It is twenty-one and a quarter inches around Individuality and Philo-progenitiveness; which, though large for a lad of his age, is not proportionate to his talents. Yet its height is most extraordinary, as the phrenologist would expect from the cast of his mind. This, in connection with the fact that the BASE of his brain is small, shows that the size of his brain is much larger than the circumference of his head indicates. Yet even this abatement allowed, the absolute size of his head and organs is by no means proportionate to his mental capacities, when compared with heads in general and accompanying powers of mind. How, then, can this apparent discrepancy be reconciled with the truth of Phrenology?

The PRINCIPLE involved in the answer to this question, is one to which we invite special attention, because it enforces one of those doctrines of the temperaments about which we have said so much, and have so much more to say.

QUALITY of brain is far more important than quantity. Fineness of texture, flexibility, and activity, do more for mind than bulk. Nor are these by any means all. There is another condition which seems to have escaped all previous notice—or at least record. It is always accompanied by fineness of texture, yet this fineness is not always accompanied by it. This characteristic or quality we will call INTUITION. It can easily be detected by physiological signs, yet not easily DESCRIBED. Still, in our subsequent articles on the temperaments, we shall do our best to describe it; and in our article in other numbers on clairvoyance, we hope to convey some idea of the mental quality under discussion.

This quality Safford possesses in a most extraordinary degree; and it is THIS, rather than size of brain, to which he is indebted. Let it here be distinctly observed, that his brain is very large for one of his age, and his intellect prodigiously so, especially his reflectives, on which his power chiefly depends. His forehead is truly immense, and each intellectual organ is developed to a degree altogether extraordinary. No one of them is weak. And this concurrent development of them ALL is another important condition of power, as shown in our article on Freeman Hunt. All these phrenological conditions agree perfectly with his mental powers. His reflective organs project out like incipient horns; so much so as to cause his forehead to hang over forward, which makes him appear top-heavy, and therefore peculiarly awkward. I have never before seen as conspicuous, as EXTREME a manifestation of the "natural language" of intellect as he evinces. Every point of his Phrenology, as far as it goes, is true to his mentality; and when to this is added his temperament, we have every phrenological and physiological coincidence with his mentality.

Many suppose he is simply a MATHEMATICAL prodigy; yet he is scarcely inferior in other branches of science. He is well-nigh as poetical as mathematical, and historical as either. He is a prodigy in nearly or quite EVERY mental talent.

The accompanying likeness of his forehead is better than of his face, yet, as will be seen, the upper part of his forehead is obscured by the hair being combed straight down over the reflectives. If it had been taken with the hair turned back, so as to have exhibited the whole of his intellectual lobe, the reader will see that, large as it now appears, it would have appeared much larger, as in fact it is.

To one fact in his parental history we invite special attention. Both his parents were superior teachers AT THEIR MARRIAGE, and of course in the DAILY AND VIGOROUS exercise of their minds ON THE SCIENCES, and had been for years. Moreover, they CONTINUED their literary pursuits TOGETHER

AFTER marriage. All of their evenings, and parts of their days, were spent either in studying the natural sciences in concert, or in reading to each other and commenting on their author's views. They thus continued this exercise of their intellects in concert on the natural sciences—mathematics in particular—for months after their marriage. Now does not this parental fact furnish the solution of this phenomenon of young Safford's precocity—and precocity not in religion but in the NATURAL SCIENCES—the very subjects prosecuted by both his parents in concert before his birth? Here is a natural cause for his pre-eminence—a natural cause for both his remarkable Phrenology, and his extraordinary physiology. For a full development of the LAWS here involved, the reader who would understand this matter fully, is referred to "Love and Parentage," and to "Maternity," which show parents how to produce similar results, as far as they are capable of applying the requisite conditions.

And now, reader, it is submitted, whether the physiological lesson taught by this analysis of Safford's organic conditions on the one hand, and the parental lesson inculcated on the other, are not of the highest philosophical interest and practical utility. The following, from the "Saturday Rambler," gives additional particulars touching his infancy, and the early development of his genius, worth transcribing:

"This truly wonderful boy was born in Royalton, Vt., on the 6th of January, 1836, and is now, consequently, in his twelfth year. From early infancy he appeared to possess uncommon powers. Almost his first efforts at speech, at nine or ten months of age, were made to ascertain the reason of things beyond his comprehension; and never would he rest satisfied unless he could, or thought he could, trace some analogy between cause and effect.

"Being a very feeble and delicate infant, with nerves of the most sensitive nature, it was with the greatest difficulty that he was reared at all; and the remark was frequently made, that not one mother in a thousand could have saved him. For many months during his first year, he would, from mere nervousness, or without any apparent disease, scream as if in agony, until past midnight, and at times until two or three o'clock in the morning. At about the age of one year, his health improved, and the avidity with which he seized the names of natural objects was a matter of astonishment to all who were acquainted with him.

"The first peculiar fondness for figures which his parents noticed in him was in his third year, when he learned the names of the nine digits, and the Roman method of computation. The first uses he made of his new acquisition, were to count time on the clock, and to arrange his father's periodicals according to their numbers. At four years of age he commenced attending school, but owing to the difficulty of crossing the stream, he went but little—not on an average more than six weeks in the course of the year. He did not like the common routine of the schools, and he would plead with his mother to permit him to stay at home, where he could have an opportunity to range over his father's library at pleasure. In his sixth year his mother procured for him Emerson's arithmetic, which gave a new impulse to his taste for numbers. In

his sixth and seventh years he improved very rapidly in his different arithmetics, and commenced on numerical calculations. He remarked to his mother, one day, that if he knew how many rods it was round his father's large meadow, he could tell the measure in barley-corns. When his father came in, she mentioned it to him, and he, knowing the dimensions of the field, made a calculation, and told the boy it was 1040 rods; the lad, after a few minutes, gave 617,760 as the distance in barley-corns, 'in his head,' as the phrase is.

"In 1844 Truman had a dangerous attack of typhus fever; and on his recovery he commenced the study of Hutton's and the Cambridge mathematics—which, with what arithmetics and algebras he had, together with Gregory's Dictionary, furnished him with an extensive course in the winter of 1844-5. In the spring of the latter year he began to be much engaged with the idea of calculating an almanac, in which he was successful. The work was put to press in the autumn of 1845, and was cast when Henry was nine years and six months old. In the summer of 1846 he calculated four different almanac calendars. While getting up the Cincinnati one, he became much abstracted in his manner, wandered about with his head down, talking to himself, etc., as in his manner while originating new rules. His father approached him, and inquired what he was doing, and found that he had originated a new rule for getting moon risings and settings, accompanied with a table which saves full one fourth in casting moon risings. This rule, with a number of others, for calculating eclipses, is preserved with his manuscript almanacs, in the library of Harvard University.

"This young prodigy has attracted much notice from scientific men, throughout the land; and his parents were continually receiving liberal offers and kind suggestions in regard to his education, till after the proposition from Harvard University had been accepted. His parents removed to Cambridge last September, since which time Henry has been under the charge of President Everett and Professor Pierce; and it is pleasing to know that under their watchful and judicious direction, he is not only rapidly improving his mental powers, but is also apparently forming a more healthy and rugged physical constitution. May he be spared to realize all the brilliant hopes inspired by the early triumphs of his genius!

"It may be remarked here, that the above likeness gives a very correct idea of young Safford's appearance. We are indebted for this, as well as for the biography from which we have condensed the above facts, to our excellent contemporary and neighbor, the 'Alliance and Visitor.'"

THE great precept of nature is conceded to be—"that man shall pursue his own substantial happiness." And Blackstone in his Commentaries remarks, "that this law of nature, being coeval with mankind, and dictated by God himself, is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, and at all times; no human laws are of any validity if contrary to this; and such of them as are valid, derive all their force and all their authority, mediately or immediately, from this original."—HURLEUT ON HUMAN RIGHTS.

ARTICLE XVI. 29

THE ORGANIZATION OR TEMPERAMENTS AS INDICATING CHARACTER.—NO. VII.

THOMAS JEFFERSON, more remarkable in his day for the force, clearness, and excellence of his style, and the ability of his state papers, than any one of his compeers, has the temperament we endeavored, in our last article on this subject, to point out as belonging to great thought-writers, namely, the prominent, long, and sharp. Though surrounded by the ablest writers of those stirring times, many of whom had been educated in England, and possessed mature age and composing experience, yet young as he was, he was not only chosen one of the number to draft the Declaration of our National Independence, but, by unanimous consent, drafted **THE BEST**, and they adopted it with scarcely an alteration even of words. Nor is it any discredit to his writing fame that that document bore a close resemblance to one drawn up some years before, in one of the back counties of North Carolina. Blair might have written with more classical elegance than Jefferson, but few writers of any age have combined those paramount requisitions of a good writer—power of **THOUGHT** and force of **EXPRESSION**—more than Thomas Jefferson. Mark, then, the coincidence between his temperament and our theory, namely, that prominence gives force, and angularity gives activity. His features were both remarkably prominent and exceedingly angular.

A farther illustration of this law is found in Milton, that prince of writers. All his features are prominent, yet harmoniously proportioned, and hence both the power and smoothness of his style. They also evince considerable angularity.

DE WITT CLINTON was another good writer, and likewise possessed this prominence and angularity of form; yet he was quite fleshy. The round form was combined with the sharp, and accordingly he possessed more eloquence, relatively, than **THOUGHT-POWER**, yet a great amount also of the latter.

FRANKLIN'S features were sharp, and also prominent. True, he was broad-built, but he was likewise of good height, and had a face full of lines, wrinkles, and angular points. In accordance with our theory, therefore, he, too, was a great writer. Yet as in his organization the prominent predominated over the sharp, so in his style, **POWER** predominates over elegance or sprightliness.

BENJAMIN RUSH was a vigorous writer. He embodied many sound philosophical principles into his works, and left a strong impression upon the mind of his age. Accordingly, he was of the spare, long-favored, and sharp-featured formation, and therefore illustrates our theory.

PESTALOZZI, the author of that system of teaching which bears his name, besides being a most benevolent man, wrote much, and with great perspicuity, and was remarkably angular, and likewise prominent in conformation.

SIR WALTER SCOTT illustrates our theory. Strictly speaking, he cannot be called a thought-writer, yet is not wanting in originality or philosophy. Yet eloquence and elegance were his forte, and accordingly he was quite fleshy. Still his face was very long, and features quite prominent.

CAPT. COOK had this long, and prominent, and sharp organization in a pre-eminent degree, and accordingly excelled in penning SCIENTIFIC observations and statistics.

DR. THOMPSON, the originator of the Thompsonian practice, had this sharp and prominent organization well developed; and accordingly, though uncouth and often inelegant, yet he was always racy, vigorous, and impressive.

JONATHAN EDWARDS was a powerful writer. His style was strong, and reasonings cogent, and his works made a decided impression on the theology of his age, and that which succeeded. In England, his works were held in the very highest estimation, and his treatise on the WILL, though it failed fully to analyze its subject, was nevertheless a masterly refutation of then existing errors. As a thought-writer, few of his or preceding ages had equaled him. Accordingly, he had a long face, was spare in person, and angular in features. The coincidence of our theory with his form and talents is most perfect.

LORD BROUGHAM'S configuration is long, prominent, and angular; and accordingly his style is terse and very impressive.

CHALMERS was tall, long-faced, and prominent-featured, yet also fleshy; and accordingly his style was rather more classical, involved, and flowing, than condensed, terse, or elliptical, yet he had a considerable share of that effective vigor conferred by the prominent organization.

CHANNING was still more prominent in form, and more angular, and his style was direct, his thoughts were abundant and to the point, and his writing capabilities great.

LEGGET'S style and physiognomy accord with our theory. He was a bold, forcible, and very stringent writer, and had both a prominent nose and a sharp one.

KIRKHAM, author of a highly popular grammar, and one that embodied improvements on all that preceded it, was remarkably spare, prominent, and angular in shape, and wrote forcibly and well.

WM. LLOYD GARRISON is remarkable for severity and criticising sarcasm, and in strict accordance with our theory, has a long face, sharp nose, and spare person. In his form the sharp predominates, and in his style the piercing and cutting prevail. If our doctrine be correct, the man that could make the decided IMPRESSION upon both the North and South

he has made, should be long and sharp-favored, and this Garrison is in a pre-eminent degree.

ELIAS HICKS furnishes a striking confirmation of our law. His face was very long, and features remarkably prominent and angular, and person tall and spare—the very perfection of the writing and powerful organization. Let those who have read his works say whether they do or do not coincide with this law of the temperaments.

But our theory scarcely requires additional confirmation from men. Let us note its application to women. Whoever knew a BEAUTIFUL female writer? Beauty requires rotundity of features, while predominance, length, sharpness, and prominence, conflict with that regularity and fullness of face which are indispensable to beauty.

HANNAH MORE may justly be styled a sound, sensible thought-writer, and confirmatory of our theory, her features are prominent, and face full of points caused by ANGULARITY of form.

MISS GOULD has also a strongly marked face, yet with the style of her writings I am less familiar.

L. MARIA CHILD strongly confirms this law. A writer of great strength, full of rich ideas and glowing sentiments, we should expect a configuration in accordance with our doctrine. And thus it is.

One of the excellent female writers of the day was recently applied to for a portrait for publication, but declined uncompromisingly, giving as her reason, that she was so homely that her likeness would do discredit to her writings—a striking confirmation of our theory.

But we have perhaps dwelt long enough on this point to put inquiring readers upon the track of observation, and this is sufficient for our purpose. To have started them is enough, the balance each must do for himself.

For the American Phrenological Journal.

ARTICLE XVII.

PHRENOLOGY A SCIENCE. BY J. R. HOWARD.

THE claims of Phrenology as a SCIENCE do not seem as yet to have hardly entered the heads of some, perhaps many, of its admirers, or reputed admirers. They are accustomed to look at it more in the light of a splendid illustration of the phenomena of mind—as a mere discovery, that enables them to account for the processes and workings of mind, which otherwise would have remained inscrutable to them. We have no reference to the opponents of Phrenology. They, of course, looking upon it as having no claims to any foundation in truth or reality, have never dreamed of its claims to be a branch of science.

But is Phrenology a science? and if it is, upon what do its claims rest? These are the questions that will engage our attention; and in the prosecution of our design we will begin without submitting it to the Baconian method—the inductive plan, and the true touchstone of science. This we will reserve for our conclusion.

That mind is a UNIT, and that it is essentially the same in every person, we both admit and believe; and we do so without seeing any thing in it at war either with the truth of Phrenology, or with it as a science. The body of man is a UNIT, but it has its members, the addition to or destruction of any of which would not detract any from its unity. And it would be just as absurd to contend, that because the body is a unit, it has no members, as to contend that, because mind is a unit, it has no organs through which to manifest itself. Now the body has certain operations to perform which are essential to its growth, health, and well-being; and for this purpose it is furnished with certain members, each of which has its own peculiar office to fulfill, and which no other member can discharge for it. The eye cannot hear, and the ear cannot see. The feet, and not the hands, were made to walk with and bear the body about; and the hands of themselves could not fulfill their office. Neither can the feet grasp and handle objects as do the hands. And hence the beautiful language of the apostle Paul, in his epistle to the Corinthians: “If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you.” Now if the body be thus furnished with all the members or ORGANS necessary for all its operations, are we to suppose that the MIND, the most important and essential part of man, is not likewise furnished with organs for its operations? Without these, how can it perform them, any more than the body can those that belong to it without its organs or members? It would be just as impossible in the one case as in the other. And as the members of the body occupy those positions in relation to the whole body, and to each other, which are the very best adapted to the various offices which they have to perform, so with the organs of the mind. Now to find where those organs of the mind are located, we must first find where or in what part of the body the MIND itself is located. This is universally admitted, we believe, to be the HEAD, or in the BRAIN, which is located in the head. And hence the truth of the phrenological assertion or proposition, that “the brain is the organ of the mind.” And hence, also, the expression or assertion that has been in existence probably for ages before the days of Gall and Spurzheim, that a good head is necessary to the existence of a good mind. The great fundamental truth of Phrenology, therefore, coincides with this observation, so trite and extensive.

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See page
359

Mind being essentially the same in every person, and the brain being the organ of the mind, it follows that the DIFFERENCE which we observe between minds is the result of difference in cerebral and nervous organization (the mind acting on the body through the nervous system), in temperament, the circumstances by which a person has been surrounded, and the influences under which he has been placed, difference in education, in mental, moral, and physical constitution, etc. In fact, mind without organs through which to manifest itself, would be the same monotonous, unvarying thing in every one. It could not, in reality, act at all. It would be but a mere BLANK in creation! It must, therefore, have organs, and these organs must exist in the brain; and as the brain is contained in the skull, their external manifestation and development must be upon that. They, therefore, thus have

“ A local habitation and a name.”

These organs of the mind must be as various and as numerous as all the offices that the mind has to discharge, or the operations which it has to perform; and these are in accordance with what it is surrounded in the visible universe. It must have perceptive, reflective, and moral faculties and organs, or it cannot perceive, reason, etc. We live in a world of forms, and hence there is the organ of FORM; in a world of colors, and there is an organ of COLOR; bodies have weight, and there is an organ for this. The mind must compare objects and things, and hence there is an organ of COMPARISON. And thus on with other offices, faculties, and organs, as events, and EVENTUALITY; locations, and LOCALITY; residence, and INHABITIVENESS; words, and LANGUAGE; TIME, TUNE, CAUSALITY, BENEVOLENCE, VENERATION, etc. Without these organs, the acting of the mind would be like that of the body were it ALL hand, or ALL foot, etc.

Thus can the truth of Phrenology be deduced from its very necessity, and its conformity to the phenomena of the visible universe, as well as the operations themselves of mind. But it rests upon a firmer basis than this. It can be proven to be true from the Baconian or inductive method of reasoning. Submitted to this test—to this touchstone of science and philosophy—it comes forth triumphant, panoplied in the armor of truth. It can summon to its aid an array of FACTS in illustration and proof that perhaps no other branch of science of the same age can. And for its truth it rests upon an amount and accumulation of testimony unsurpassed by any other.

Its claims, then, to be a branch of science are placed upon a firm and enduring basis, as much so as natural philosophy, chemistry, or any other, and much more so than the so-called mental philosophy of the age, though having engaged in its service the minds of Reid, Stuart, and Brown. These great minds wandered, in their investigations through the science of mind, like the mariner over the sea, without compass or chart by which to steer his course. It was like exploring a country with no visible boundaries or marks by which to make out a map of its contents. Supposition and

theory had involved all in uncertainty and confusion, until Phrenology, as a handmaid, kindly stepped in to the aid of mental science, and reduced its chaos to order, beauty, and harmony. Every step that was made in it was subjected to the most rigid scrutiny, and the severest investigation; and had it been a system of falsehood its opponents would have long ago proven it to have been such. But it has come out of the fiery ordeal through which it has had to pass, gathering new strength by every effort to put it down, and now stands forth impregnable to the assaults of its adversaries. Phrenology, unlike many other systems, did not begin in THEORY. It commenced in FACTS—stubborn facts; and it was upon these that its theory was built. That the mind had certain faculties and powers, intellectual and moral, had been understood for ages; but it remained for Phrenology to classify and arrange these properly; to point out the appropriate organ for each; to show that the power of each is proportioned to its development; and to point out the kind of character that certain combinations are capable of producing. Thus having its foundation in facts, Phrenology can claim to be a branch of science as much as any other. And if, in the language of Pope,

“The proper study of mankind is man,”

and the ancient maxim, “Know thyself,” be a good one, where is there a more important study than the science of Phrenology? In the whole circle of human science, where is there one that has a more important bearing on the well-being of man, and therefore more worthy of his attention?

We could here say much on the importance of studying Phrenology, not only as a study of interest and use to every person, but as also having a great bearing on judiciousness in making choice of an employment or profession; and also on its consistency with the Christian revelation, and freedom of will in man; but we reserve these for a future essay, or essays.

NEAR MINOR'S NURSERY, TENN.

ARTICLE XVIII.

QUICKENING OF THE MENTAL OPERATIONS IN DEATH.

OUR last volume contained an article entitled “Death not Painful,” and the volume previous contained one on Vitativeness, which showed that death itself was not painful, only those violations of the physical laws which induced it. The following confirms this philosophical conclusion, and, independently of its intrinsic merit, is well calculated to lull those horrible ideas of death instilled into most of us from childhood, by those who should persuade men to goodness by exhibiting its loveliness, instead of

frightening them by scarecrow exhibitions of death-terrors which do not exist.

COPY OF A LETTER TO DR. W. HYDE WALLASTON.

"DEAR DR. WALLASTON:—The following circumstances, which attended my being drowned, have been drawn up at your desire; they had not struck me as being so curious as you consider them, because, from two or three persons who, like myself, had been recovered from a similar state, I have heard a detail of their feelings, which resembled mine as nearly as was consistent with our different constitutions and dispositions.

"Many years ago, when I was a youngster on board of one of his majesty's ships in Portsmouth harbor, after sculling about in a very small boat, I was endeavoring to fasten her alongside the ship to one of the scuttle-rings; in foolish eagerness I stepped upon the gunwale, the boat of course upset, and I fell into the water, and not knowing how to swim, all my efforts to lay hold either of the boat or of the floating skulls were fruitless. The transaction had not been observed by the sentinel on the gangway, and therefore it was not till the tide had drifted me some distance astern of the ship, that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly and gallantly jumped overboard, the carpenter followed his example, and the gunner hastened into a boat and pulled after them.

"With the violent but vain efforts to make myself heard, I had swallowed much water; I was soon exhausted by my struggles, and before any relief reached me, I had sunk below the surface; all hope had fled—all exertions ceased—and I felt that I was drowning.

"So far these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene; for during an interval of such agitation a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternative hope and despair, to mark the succession of events very accurately. Not so, however, with the facts which immediately ensued; my mind had then undergone the sudden revolution which appeared to you so remarkable, and all the circumstances of which are now as vividly fresh in my memory as if they had occurred but yesterday.

"From the moment that all exertion had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superceded the previous tumultuous sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind. Its activity seemed to be invigorated in a ratio which defies all description, for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable by any one who has not been himself in a similar situation. The course of those thoughts I can even now in a great measure retrace; the event which had just taken place; the awkwardness that had produced it; the bustle it must have occasioned (for I had observed two persons jump from the chains); the effect it would have on a most affectionate father; the manner in which he would disclose it to the rest of the family; and a thou-

*exactly similar with my own thoughts
The only chance to death, & before becoming insensible*

sand other circumstances minutely associated with home, were the first series of reflections that occurred. They then took a wider range: our last cruise; a former voyage and shipwreck; my school; the progress I had made there, and the time I had misspent; and even all my boyish pursuits and adventures. Thus traveling backward, every past incident of my life seemed to glance at my recollection in retrograde succession; not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed, many trifling events which had been long forgotten, then crowded into my imagination, and with the character of recent familiarity.

“May not all this be some indication of the almost infinite power of memory, with which we may be awakened in another world, and thus be compelled to contemplate our past lives? Or might it not in some degree warrant the inference that death is only a change or modification of our existence, in which there is no real pause or interruption? But, however that may be, one circumstance was highly remarkable; that the innumerable ideas which flashed into my mind were all retrospective; yet I had been religiously brought up—my hopes and fears of the next world had lost nothing of their early strength, and at any other period intense interest and awful anxiety would have been excited by the mere probability that I was floating on the threshold of eternity; yet at that inexplicable moment, when I had a full conviction that I had already crossed that threshold, not a single thought wandered into the future; I was wrapped entirely in the past.

“The length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision, yet certainly two minutes could not have elapsed from the moment of suffocation to that of my being hauled up.

“The strength of the flood tide made it expedient to pull the boat at once to another ship, where I underwent the usual vulgar process of emptying the water by letting my head hang downward, then bleeding, chafing, and even administering gin; but my submersion had been really so brief, that, according to the account of the lookers-on, I was very quickly restored to animation.

“My feelings, while life was returning, were the reverse in every point of those which have been described above. One single but confused idea—a miserable belief that I was drowning—dwelt upon my mind, instead of the multitude of clear and definite ideas which had recently rushed through it; a helpless anxiety—a kind of continuous nightmare—seemed to press heavily on every sense, and to prevent the formation of any one distinct thought, and it was with difficulty that I became convinced that I was really alive. Again, instead of being absolutely free from all bodily pain, as in my drowning state, I was now tortured by pain all over me, and though I have since been wounded in several places, and have often submitted to severe surgical discipline, yet my sufferings were at that time far greater, at least in general distress. On one occasion I was shot in the lungs, and after lying on the deck at night for some hours, bleeding from other wounds, I at length fainted. Now, as I felt sure that the wound in the lungs was mortal, it will appear obvious that the overwhelming sensation which accompanies fainting must have produced a perfect conviction that I was

then in the act of dying; yet, nothing in the least resembling the operations of my mind when drowning took place; and when I began to recover, I returned to a clear conception of my real state.

“If these involuntary experiments on the operation of death, afford any satisfaction or interest to you, they will not have been suffered quite in vain, by
 “Your, very truly. F. BEAUFORT.”

ARTICLE XIX.

LECTURES TO YOUNG MEN ON IDLENESS. BY HENRY WARD BEECHER.

(Continued from page 347, Volume X.)

It is admirable to know that those things which in skill, in art, and in learning, the world has been unwilling to let die, have not only been the conceptions of genius, but the products of toil. The master-pieces of antiquity, as well in literature as in art, are known to have received their extreme finish from an almost incredible continuance of labor upon them. I do not remember a book in all the departments of learning, nor a scrap in literature, nor a work in all the schools of art, from which its author has derived a permanent renown, that is not known to have been long and patiently elaborated. Genius needs industry, as much as industry needs genius. If only Milton's imagination could have conceived his visions, his consummate industry only could have carved the immortal lines which enshrine them. If only Newton's mind could reach out to the secrets of Nature, even his could only do it by the homeliest toil. The works of Bacon are not midsummer-night dreams, but, like coral islands, they have risen from the depths of truth, and formed their broad surfaces above the ocean by the minutest accretions of persevering labor. The conceptions of Michael Angelo would have perished like a night's phantasy, had not his industry given them permanence.

From enjoying the pleasant walks of industry we turn reluctantly to explore the paths of indolence.

All degrees of indolence incline a man to rely upon others, and not upon himself; to eat their bread and not his own. His carelessness is somebody's loss; his neglect is somebody's downfall; his promises are a perpetual stumbling-block to all who trust them. If he borrows, the article remains borrowed; if he begs and gets, it is as the letting out of waters—no one knows when it will stop. He spoils your work; disappoints your expectations; exhausts your patience; eats up your substance; abuses your confidence; and hangs a dead weight upon all your plans; and the very best thing an honest man can do with a lazy man, is to get rid of him. Solomon says: “Bray a fool with a pestle, in a mortar with wheat, yet will not his folly depart from him.” He does not mention what kind of a fool he meant; but as he speaks of a fool by pre-eminence, I take it for granted he meant a lazy man; and I am the more inclined to the opinion, from another expression of his experience: “As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that send him.”

Indolence is a great spendthrift. An indolently inclined young man, can nei-

ther make nor keep property. I have high authority for this: "He that is slothful in his work, is brother to him that is a great waster."

When Satan would put ordinary men to a crop of mischief, like a wise husbandman, he clears the ground and prepares it for seed; but he finds the idle man already prepared, and he has scarcely the trouble of sowing; for vices, like weeds, ask little strewing, except what the wind gives their ripe and winged seeds, shaking and scattering them all abroad. Indeed, lazy men may fitly be likened to a tropical prairie, over which the wind of temptation perpetually blows, drifting every vagrant seed from hedge and hill, and which—with-out a moment's rest through all the year—waves its rank harvest of luxuriant weeds.

First, the imagination will be haunted with unlawful visitants. Upon the outskirts of towns are shattered houses, abandoned by reputable persons. They are not empty, because all the day silent; thieves, vagabonds, and villains, haunt them, in joint possession with rats, bats, and vermin. Such are idle men's imaginations—full of unlawful company.

The imagination is closely related to the passions, and fires them with its heat. The day-dreams of indolent youth glow each hour with warmer colors, and bolder adventures. The imagination fashions scenes of enchantment, in which the passions revel; and it leads them out, in shadow at first, to deeds which soon they will seek in earnest. The brilliant colors of far-away clouds are but the colors of the storm; the salacious day-dreams of indolent men, rosy at first and distant, deepen every day, darker and darker, to the color of actual evil. Then follows the blight of every habit. Indolence promises without re-deeming the pledge; a mist of forgetfulness rises up and obscures the memory of vows and oaths. The negligence of laziness breeds more falsehoods than the cunning of the sharper. As poverty waits upon the steps of indolence, so, upon such poverty, brood equivocations, subterfuges, lying denials. Falsehood becomes the instrument of every plan. Negligence of truth, next occasional falsehood, then wanton mendacity—these three strides traverse the whole road of lies.

Indolence as surely runs to dishonesty, as to lying. Indeed, they are but different parts of the same road, and not far apart. In directing the conduct of the Ephesian converts, Paul says, "Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good." The men who were thieves, were those who had ceased to work. Industry was the road back to honesty. When stores are broken open, the idle are first suspected. The desperate forgeries and swindlings of past years have taught men, upon their occurrence, to ferret their authors among the unemployed, or among those vainly occupied in vicious pleasures.

The terrible passion for stealing rarely grows upon the young, except through the necessities of their idle pleasures. Business is first neglected for amusement, and amusement soon becomes the only business. The appetite for vicious pleasure outruns the means of procuring it. The theatre, the circus, the card-table, the midnight carouse, demand money. When scanty earnings are gone, the young man pilfers from the till. First, because he hopes to repay, and next, because he despairs of paying—for the disgrace of stealing ten dollars or a thousand will be the same, but not their respective pleasures. Next, he will gamble, since it is only another form of stealing. Gradually excluded from re-

putable society, the vagrant takes all the badges of vice, and is familiar with her paths; and, through them, enters the broad road of crime. Society precipitates its lazy members, as water does its filth; and they form at the bottom, a pestilent sediment, stirred up by every breeze of evil, into riots, robberies, and murders. Into it drains all the filth, and out of it, as from a morass, flow all the streams of pollution. Brutal wretches, desperately haunted by the law, crawling in human filth, brood here their villain schemes, and plot mischief to man. Hither resorts the truculent demagogue, to stir up the fœtid filth against his adversaries, or to bring up mobs out of this sea, which cannot rest, but casts up mire and dirt.

The results of indolence upon communities, are as marked as upon individuals. In a town of industrious people, the streets would be clean; houses neat and comfortable; fences in repair; school-houses swarming with rosy-faced children, decently clad, and well-behaved. The laws would be respected, because justly administered. The church would be thronged with devout worshippers. The tavern would be silent, and for the most part empty, or a welcome retreat for weary travelers. Grog-sellers would fail, and mechanics grow rich; labor would be honorable, and loafing a disgrace. For music, the people would have the blacksmith's anvil, and the carpenter's hammer; and at home, the spinning-wheel, and girls cheerfully singing at their work. Debts would be seldom paid, because seldom made; but if contracted, no grim officer would be invited to the settlement. Town officers would be respectable men, taking office reluctantly, and only for the public good. Public days would be full of sports without fighting; and elections would be as orderly as weddings or funerals.

In a town of lazy men, I should expect to find crazy-houses; shingles and weather-boards knocked off; doors hingeless, and all a-creak; windows stuffed with rags, hats, or pillows. Instead of flowers in summer, and warmth in winter, every side of the house would swarm with vermin in hot weather—and with starveling pigs in cold; fences would be curiosities of lazy contrivance, and gates hung with ropes, or lying flat in the mud. Lank cattle would follow every loaded wagon, supplicating a morsel, with famine in their looks. Children would be ragged, dirty, saucy; the school-house empty; the jail full; the church silent; the grog-shops noisy; and the carpenter, the saddler, and the blacksmith, would do their principal work at taverns. Lawyers would reign; constables flourish, and hunt sneaking criminals; burly justices (as their interests might dictate) would connive a compromise, or make a commitment. The peace-officers would wink at tumults, arrest rioters in fun, and drink with them in good earnest. Good men would be obliged to keep dark, and bad men would swear, fight, and rule the town. Public days would be scenes of confusion, and end in rows; elections would be drunken, illegal, boisterous and brutal.

The young abhor the last results of idleness; but they do not perceive that the first steps lead to the last. They are in the opening of this career; but with them it is genteel leisure, not laziness; it is relaxation, not sloth; amusement, not indolence. But leisure, relaxation, and amusement, when men ought to be usefully engaged, are indolence. A specious industry is the worst idleness. A young man perceives that the first steps lead to the last, with every body but himself. He sees others become drunkards by social tipping—he sips socially, as if he could not be a drunkard. He sees others become dishonest.

by petty habits of fraud ; but will indulge slight aberrations, as if HE could not become knavish. Though others, by lying, lose all character, he does not imagine that his little dalliances with falsehood will make HIM a liar. He knows that salacious imaginations, villanous pictures, harlot snuff-boxes, and illicit familiarities, have led thousands to her door, whose house is the way to hell ; yet he never sighs or trembles lest these things should take HIM to this inevitable way of damnation !

In reading these strictures upon indolence, you will abhor it in others, without suspecting it in yourself. While you read, I fear you are excusing yourself ; you are supposing that your leisure has not been laziness ; or that, with your disposition, and in your circumstances, indolence is harmless. Be not deceived : if you are idle, you are on the road to ruin ; and there are few stopping places upon it. It is rather a precipice than a road. While I point out the temptation to indolence, scrutinize your course, and pronounce honestly upon your risk.

1. Some are tempted to indolence by their wretched training, or rather, wretched want of it. How many families are the most remiss, whose low condition and sufferings are the strongest inducements to industry. The children have no inheritance, yet never work ; no education, yet are never sent to school. It is hard to keep their rags around them, yet none of them will earn better raiment. If ever there was a case when a government should interfere between parent and child, that seems to be the one, where children are started in life with an education of vice. If, in every community, three things should be put together, which always work together, the front would be a grog-shop—the middle a jail—the rear a gallows ; an infernal trinity ; and the recruits for this three-headed monster, are largely drafted from the lazy children of worthless parents.

2. The children of rich parents are apt to be reared in indolence. The ordinary motives to industry are wanting, and the temptations to sloth are multiplied. Other men labor to provide a support ; to amass wealth ; to secure homage ; to obtain power ; to multiply the elegant products of art. The child of affluence inherits these things. Why should he labor who may command universal service, whose money subsidizes the inventions of art, exhausts the luxuries of society, and makes rarities common by their abundance ? Only the blind would not see that riches and ruin run in one channel to prodigal children. The most rigorous regimen, the most confirmed industry, and steadfast morality, can alone disarm inherited wealth, and reduce it to a blessing. The profligate wretch, who fondly watches his father's advancing decrepitude, and secretly curses the lingering steps of death (seldom too slow except to hungry heirs), at last is overblessed in the tidings that the loitering work is done—and the estate his. When the golden shower has fallen, he rules as a prince in a court of expectant parasites. All the sluices by which pleasurable vice drains an estate are opened wide. A few years complete the ruin. The hopeful heir, avoided by all whom he has helped, ignorant of useful labor, and scorning a knowledge of it, fired with an incurable appetite for vicious excitement, sinks steadily down—a profligate, a wretch, a villain-scoundrel, a convicted felon. Let parents who hate their offspring rear them to hate labor, and to inherit riches, and before long they will be stung by every vice, racked by its poison, and damned by its penalty.

3. Another cause of idleness is found in the secret effects of youthful indulgence. The purest pleasures lie within the circle of useful occupation. Mere pleasure—sought outside of usefulness—existing by itself—is fraught with poison. When its exhilaration has thoroughly kindled the mind, the passions thenceforth refuse a simple food; they crave and require an excitement, higher than any ordinary occupation can give. After reveling all night in wine-dreams, or amid the fascinations of the dance, or the deceptions of the drama, what has the dull store, or the dirty shop, which can continue the pulse at this fever-heat of delight? The face of pleasure to the youthful imagination, is the face of an angel, a paradise of smiles, a home of love; while the rugged face of industry, embrowned by toil, is dull and repulsive: but at the end it is not so. These are harlot charms which pleasure wears. At last, when industry shall put on her beautiful garments, and rest in the palace which her own hands have built—pleasure, blotched and diseased with indulgence, shall lie down and die upon the dung-hill.

4. Example leads to idleness. The children of industrious parents at the sight of vagrant rovers seeking their sports wherever they will, disrelish labor, and envy this unrestrained leisure. At the first relaxation of parental vigilance, they shrink from their odious tasks. Idleness is begun when labor is a burden, and industry a bondage, and only idle relaxation a pleasure.

The example of political men, office-seekers, and public officers, is not usually conducive to industry. The idea insensibly fastens upon the mind, that greatness and hard labor are not companions. The inexperience of youth imagines that great men are men of great leisure. They see them much in public, often applauded, and greatly followed. How disgusting in contrast is the mechanic's life; a tinkering shop—dark and smutty—is the only theatre of his exploits; and labor, which covers him with sweat and fills him with weariness, brings neither notice nor praise. The ambitious apprentice, sighing over his soiled hands, hates his ignoble work; neglecting it, he aspires to better things—plots in a caucus; declaims in a bar-room; fights in a grog-shop; and dies in a ditch.

5. But the indolence begotten by venal ambition must not be so easily dropped. At those periods of occasional disaster when embarrassments cloud the face of commerce, and trade drags heavily, sturdy laborers forsake industrial occupations, and petition for office. Had I a son able to gain a livelihood by toil, I had rather bury him, than witness his beggarly supplications for office; sneaking along the path of men's passions to gain his advantage; holding in the breath of his honest opinions; and breathing feigned words of flattery to hungry ears, popular or official; and crawling, viler than a snake, through all the unmanly courses by which ignoble wretches purloin the votes of the dishonest, the drunken, and the vile.

The late reverses of commerce have unsettled the habits of thousands. Manhood seems debilitated, and many sturdy yeomen are ashamed of nothing but labor. For a farthing-pittance of official salary—for the miserable fees of a constable's office—for the parings and perquisites of any deputyship—a hundred men in every village rush forward—scrambling, jostling, crowding—each more obsequious than the other to lick the hand that holds the omnipotent vote, or the starveling office. The most supple cunning gains the prize. Of the disappointed crowd, a few, rebuked by their sober reflections, go back to their honest trade—ashamed and cured of office-seeking. But the majority grumble for a

day, then prick forth their ears, arrange their feline arts, and mouse again for another office. The general appetite for office and disrelish for industrial callings, is a prolific source of idleness; and it would be well for the honor of young men if they were bred to regard office as fit only for those who have clearly shown themselves able and willing to support their families without it. No office can make a worthless man respectable; and a man of integrity, thrift, and religion, has name enough without badge or office.

6. Men become indolent through the reverses of fortune. Surely, despondency is a grievous thing, and a heavy load to bear. To see disaster and wreck in the present, and no light in the future; but only storms, lurid by the contrast of past prosperity, and growing darker as they advance; to wear a constant expectation of woe like a girdle; to see want at the door, imperiously knocking, while there is no strength to repel, or courage to bear its tyranny; indeed, this is dreadful enough. But there is a thing more dreadful—if the man is wrecked with his fortune. Can any thing be more poignant in anticipation, than one's ownself, unnerved, cowed down and slackened to utter pliancy, and helplessly drifting and driven down the troubled sea of life? Of all things on earth, next to his God, a broken man should cling to a courageous industry. If it brings nothing back, and saves nothing, it will save him. To be pressed down by adversity has nothing in it of disgrace; but it is disgraceful to lie down under it like a supple dog. Indeed, to stand composedly in the storm, amidst its rage and wildest devastations; to let it beat over you, and roar around you, and pass by you, and leave you undismayed—this is to be a MAN. Adversity is the mint in which God stamps upon us his image and superscription. In this matter men may learn of insects. The ant will repair his dwelling as often as the mischievous foot crushes it; the spider will exhaust life itself, before he will live without a web; the bee can be decoyed from his labor neither by plenty nor scarcity. If summer be abundant it toils none the less; if it be parsimonious of flowers, the tiny laborer sweeps a wider circle, and by industry, repairs the frugality of the season. Man should be ashamed to be rebuked in vain by the spider, the ant, and the bee.

“Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men.”

ARTICLE XX.

REFORMATION OF THE UNITED STATES POST-OFFICE.

1st, BY SIMPLIFYING POST-OFFICE DUTIES; AND, 2dly, BY CONTRACTING POST-OFFICE LABOR.

These two classes of reform are not necessarily connected. Either may be adopted without the other. Still both are practicable, and should be, in substance, enacted into a law.

First, the plan to simplify post-office duties is thus:

1. By causing rent of the distributing-boxes in each post-office to equal and pay the rent and contingent expenses of that post-office.

2. By making penal on any person (not a postmaster or his affirmed assistant) to enter any post-office department where are "mail parcels." Also, penal for postmaster or his assistants to ask, or permit such person to so enter,—provided that an authorized appointee of the Postmaster-General may, at any time, so enter, investigate, and take sole possession and control of such post-office at the expense of any defaulting or ill-performing contractor.

3. By keeping in the outer or public room in each post-office, proper instruments to weigh, and plainly printed rates of postage, to determine postage—and adjoining thereto, a vender of stamps to be affixed to "mail parcels" before being deposited.

4. By making the "deposit" in a post-office of any "mail parcel" without its proper stamp penal on its depositor; provided that "parcels" from one postmaster to another, or from or to a postmaster to or from the Post-Office Department, superscribed "official business," and subscribed by its sender, may pass unstamped.

5. By forfeiting all stamps on any "mail parcel" under-stamped, for its weight; and in case its depositor be unknown, or cannot be advised thereof, and the penalty exacted—that it be advertised as such (under-stamped parcel), at the time of publishing uncalled-for letters.

6. By requiring each "frontier" post-office to affix on each foreign-arriving unstamped "mail parcel" the proper "foreign mail" parcel-stamp, and to charge the same to the post-office of direction; and such last office to account, at the end of the second quarter after its reception, to such "frontier" post-office, by either returning such "foreign mail" parcel, or the value of its stamp in money, or other stamps.

7. By providing "letter parcel" envelopes, or pouches, with elastic bands of some thin, durable, cheap material (as steamed caoutchouc), to be re-used, with convenient mode of affixing thereto proper directions.

8. By making rates of postage on any one kind of mail parcels, to depend solely upon weight—the only practicable criterion of difference.

9. By adopting of parcels mailed in the United States three kinds, to wit: 1st, "Letter parcels," comprising writings, epistles, and printed circulars. 2nd, "Newspaper parcels," comprising newspapers, pamphlets, books, and other like matter, not exceeding a fixed weight. 3d, "Dropped parcels," deposited in the post-office of their destination.

10. By adopting one rate of postage on "letter parcels," and that increased by the half-ounce—say two cents for each half-ounce.

11. By adopting one rate of postage on "newspaper parcels," and that increased by the ounce—say one cent for each ounce; provided that if the "newspaper parcel" be directed to a post-office in the state in which it is mailed, then its postage to be a *half-cent* for each ounce.

12. By adopting one postage of a half-cent on each "dropped parcel."

13. By adopting of unstamped foreign arriving mail parcels, the like three kinds of parcels—to wit: 1st, "Foreign letter parcels." 2nd, "Foreign newspaper parcels." 3d, "Foreign dropped parcels." And a rate of postage on each parcel, quadruple a like "parcel" mailed in the United States.

14. By distributing proper stamps in sheets, and in abundant quantities, to each post-office, to be sold, and to be accounted for by each office at the termination of each quarter, and those not then on hand to be then paid for; pro-

viding that "frontier" post-offices have nine months extension on "foreign mail" stamps.

15. By government allowing to members of Congress and other proper officers, on their quarterly or yearly statement of each day's number of letters, and daily aggregate postage, duly "certified," the amount of stamps by them used, occasioned by their being *then* such members or officers.

16. By still requiring all "dead-letter parcels" to be sent to the Post-Office Department.

17. By letting, "on proposed contracts," in each state, or proper districts in a state or territory, the advertising of uncalled-for "letters," and charging on such advertised letters extra five cents each.

18. By requiring any person, family, or association calling for "mail parcels" so often as weekly, to rent singly, or with and by consent of others, a distributing-box—if resident, at least quarterly, in advance, and if not a resident, at least monthly, in advance.

19. By requiring any co-hirer of a distributing-box, calling for its contents and not accepting the same, to thereafter pay, at least, one quarter's rent of such a box separately.

This being the proposed mode to simplify post-office duties, the next inquiry is as to the labor requisite in those duties, which brings in the second class of the proposed reform—to wit :

Second, To contract the labor of post-office duties.

1. By advertising for proposals to perform all labor in a given post-office during four years (as is now for mail transportation), specifying the amount of bond required—and in small or new places, to include rent of suitable apartment for the inner room of the post-office.

2. By receiving "proposals," accompanied with sureties, to enter into contract—if proposal accepted—and a certificate of two judges or justices of the peace, of the proposer being of good moral character, and of the sufficiency of his sureties.

3. By terming the contractor for the labor, the postmaster.

4. By making him responsible for proper and speedy performance of all duties; and in case of deficiency therein, the Department may substitute its temporary appointee, or another proposer, at his expense.

5. By rendering the contractor liable (like any merchant) for moneys or other property lost, or purloined from letters in his office. Also (besides the criminal offence), by treble the amount so lost or purloined, as a proper fine, to make safer the Department.

6. By causing the contractor, at the termination of each quarter, to account for all the sheets of stamps from the Department, and to pay for all not then on hand—except as to "foreign mail" stamps, as provided above. Also, to render a separate account, under affirmation, at the end of each quarter, of rent received for distributing-boxes, and the items thereof, and payments made on rent of apartments, or building for post-office, and contingent expenses, and items thereof, and vouchers.

NOTE.—The words "penal," or "penalty," used in above "plan," intends a small fine, the details of which are more appropriate in the laws.

N. B.—The foregoing "plan" does not purport to extend to "reform" of sea postage, or to mail-transportation on land or water.

REMARKS ON THE ABOVE PLAN.

It was an ancient axiom, and no less a conceded truth, "that *reading* makes the *full* man, *conversation* the *ready* man, and *writing* the *correct* man." Our country, our *whole* country, *wants* "correct" men—men whose *frequent* writing shall have habituated consecutive thought—shall have induced self-reliance; men who *think*, who *conclude* for themselves. With such "wants," it is the nation's duty to encourage "*writing*" among the masses; and in no way can that encouragement be so effectually, and so economically extended as by reducing "letter" postage to its minimum rate. It will soon tell on the morals of the absent husband, father, brother, son—the distant wife, mother, sister, daughter—and their separation, at times, will only open to each other the "correct" truthful emotions of the home circle, reciprocated by the absent member of the coterie. It will thrill all the arteries of science and the arts, and make the nation's pulse beat in unison—more like a united whole. The postage reduction in 1845 did much to radiate—yea, more—to *generate* intelligence. A reduction of letter postage to two cents per half ounce, will accomplish vastly more. The country ought not longer to be deferred in their reasonable hope, that the present Congress will enact a reform of postage, even at the risk of an annual contribution from the nation's treasury, for not exceeding the first five years. The only hesitation must be on *the* "plan." The above "plan" embraces some merits, among which may be mentioned the following:

1. It diminishes greatly post-office labors. 1st, By obviating many accounts, and abbreviating the residue. 2nd, By relieving "delivery" clerks from money-changing, and the loss of time and money incident thereto. 3d, By relieving the Department of its greatest (?) duty—to determine the politics of postmasters; and yet more, by annulling the "huge" (?) duty of some fifteen thousand postmasters and their clerks, to maintain the supremacy of the current national administration.

2. It secures direct, definite, sure accountability of each postmaster with the Department, except solely as to "foreign mail" stamps, and as to those, simplified.

3. It easily ascertains postage.

4. It discourages daily transportation of reiterated, quarterly, half-yearly, and yearly advertisements—the great cause of newspapers weighing over an ounce.

5. It secures public men and others against designed, or ignorant, imposition of postage.

6. It secures the Department from unpaid-for labors.

7. It diminishes the unjust difference between "letter" and "newspaper" parcels, and thereby disabuses "letter" writers from a wicked taxation for transportation of false, vile, and vicious partizan newspapers, and reiterated advertisements.

8. It secures to citizens of each state, a cheaper attainment of its peculiar "independent" national news.

9. It puts "letter" postage so low, that even a "mean" man will not *dare* an excuse of expense for not informing an absentee of proper monitions or information.

10. It makes each "depositor" *honest* to weigh and stamp his own "mail parcels," and, being *honest* in *one*, will induce *honesty* in his *other* duties.

11. It secures postmasters and their clerks from friendly or inquisitive in-

trusions into their mail apartments, and the liability thereby of "mail parcels" being opened or abstracted.

12. It enables one vender of stamps in any post-office to alone do the public conversation, and to keep the cash account of the office.

13. It enables any postmaster to keep an exact daily cash account.

14. It secures against that parsimony, which, to save rent of a distributing-box, will cause daily fruitless search for "mail parcels," or which will unite with others in rent of such box, but will take away such parcels only as are to himself.

15. It enables the Department to impel rents of distributing-boxes to equal the rent of the post-office apartment, or building.

16. It impels government, not the Post-Office Department, to pay postage of its members of Congress, and other proper officers.

To the Senate and House of Representatives of the United States :

We, the undersigned, citizens of the United States, residing in the County of _____, in the State of _____, do respectfully represent, that the business, intellectual, and moral welfare of our country, requires letter postage to be reduced: And we do, therefore, humbly and urgently petition that a law reducing postage be enacted by the present Congress, and that such law be based (with any proper improvements) upon the "*Plan to Reform the United States Post-Offices*," published in the American Phrenological Journal for March, 1849.

Any friend of his or her country receiving this petition, will please circulate it for subscribers, and speedily mail it, directed to some member of Congress, "Washington, D. C." with a request to *present* the same.

ARTICLE XXI.

HEALTH PROMOTED BY RAILROADS.

"With rapidly increasing population, it is worthy of observation, that Boston has not been scourged by an epidemic for many years; nor is there as much sickness in it, in proportion to its population, as when the number was far below the present census. And it is believed to be true, also, that the annual mortality of the capital of Massachusetts is lower than it has ever been before. Among other gratifying circumstances conducing to this happy result, railroads, we are inclined to think, have contributed more than physicians or others seem to have suspected. The people of Boston, and we presume also of other cities, avail themselves of a pleasant and rapid conveyance in cars, on their way to transact an immense amount of business. Thousands of active, enterprising men, who are identified with the mercantile and mechanical thrift characteristic of Boston, reside from two to twenty-five, and sometimes forty miles off, in the beautiful surrounding towns and villages, which are always accessible by numerous railroads at various hours of the day and evening. After the fatigues of the day, and the exit of customers, they hie themselves to the magnificent scenery which farms and gardens, hills and dales, render incalculably inviting

through the warm season, to pass the night in untainted atmosphere and in clean, well-ventilated houses. The following morning they are again brought, by an early train, to the city, both physically and mentally prepared for the pursuits of the day. This class thus secures a remarkable degree of health; and longevity, in degrees varying according to the healthful or unhealthful nature of habits, will follow as a necessary consequence. Then, again, the different members of families are constantly making excursions here and there, from the city, in consequence of the facility, rapidity, and economy in moving about. All the various influences operating on the play of the muscles of the body, on the nerves, on the mind, and on the circulation of the blood, by rushing through the atmosphere with the momentum of a bird on the wing, are each of them bettering the condition of the body, and brace it up firmly to resist the ordinary sources of indisposition, and secure the individual that measure of health on which much of his happiness and usefulness in society depend. Railroads, therefore, aside from their pecuniary enriching influences, and the resources they furnish for trade and extended intercourse, are improving the condition of humanity more particularly, in the way of promoting and sustaining the health of cities.

"We have felt an unusual degree of gratification in the success of Mr. Spear, a gentleman of unbounded philanthropy, who secures to the poor children of Boston, annually, a pleasant trip to some sweet grove beyond the everlasting din of our crowded streets, where their lungs can be expanded by uninvited air, and their senses regaled by the magnificence of the Creator's works in the green fields, the wild flowers, the waving forests, and the balmy breezes of the country.

"The sickly and feeble are also benefited by railroads. Dyspeptics, those with irritable lungs, and debilitated children, are improved in health by frequent transits in the cars; and it would be the very spirit of benevolence to furnish poor and sickly females—a numerous body of silent, patient sufferers in all large cities—the means for riding from ten to twenty miles on a railroad, at least twice a week during the summer months. While some have treated of the moral influences of railroads, and all are familiar with their commercial importance in developing the resources of a country, it is our agreeable province to herald another property singularly overlooked in a community exceedingly blessed by their construction—viz., the stability they are calculated to give to the public health."—BOSTON MEDICAL AND SURGICAL JOURNAL.

The foregoing is all true. Railroads do all the good here ascribed to them, and in the ways here specified. But probably by far the greatest cause of their utility is omitted—namely, their supply of ELECTRICITY. Most persons are benefited by more of this great instrumentality of life and health than they possess. The friction of car-wheels on rails and axles, generates this electricity in great abundance, which is distributed throughout the cars, and, of course, to passengers. Railroad rides always BRACE as well as rest me. They affect me quite similarly to the electric battery, besides all the benefits derived from that accelerated action imparted to the circulation, and to all the internal organs. To invalids of almost every description, who are able to sit up, we recommend railroad riding.

MISCELLANY.

DUTY OF MOTHERS TO TAKE CARE OF THEIR OWN CHILDREN.—No duty of mothers is greater than that of taking, **PERSONALLY**, the care of their own children. By an ordinance of their nature, by a function of Philoprogenitiveness—usually much larger in the female than male head—they are imperiously required to take into their own hands the nursing and care of their own children. Hirelings never will or can take the care of infants that mothers will, because the latter bear the strongest and tenderest **LOVE** for them, which the former never can bear. The phrenological philosophy involved is this: The specific office of Philoprogenitiveness is to love **ITS OWN** children. True, it extends its love to other children, yet this is not its **PRIMARY** function, but only its accidental phase. It requires a great amount of **LOVE** to infants to prompt all the attention and patience they require. Hence, since mothers alone can duly **LOVE** their children, they alone are capable of bestowing the attention and care required by infancy. Hirelings care for their **WAGES**, not for the little helpless sufferer, and hence, if they can enhance the former at the expense of the latter, nothing but a high moral sense will prevent their so doing. This they do not all possess, so that they are strongly tempted to resort to the enormities mentioned below—**CHEATING** insurance offices by committing **CHILD-MURDER**. If the helpless victim were their **OWN** child, this philoprogenitive law of maternal love would interdict it, but as it is another's child, they care little for it.

Or if the lazy or selfish hireling nurse does not actually kill, how often does she neglect, or become angry with the child and abuse it, or give it Godfrey's cordial or other opiates, to make it sleep to the eternal stupefaction of its senses! Let mothers bear in mind the solemn injunction, written on their inner natures, to take wholly into their own hands, the rearing of every child they bring forth, and keep a perpetual and **PERSONAL** watch over their feeding, clothing, ablution, and every thing appertaining to them. How strongly do the facts developed below, enforce this maternal duty.

“The London press is calling attention to the poisonings which have become a practice among certain classes of the English population, for the sake of gain, by frauds on insurance offices and burial clubs; and shows reasons for supposing that the known cases are but a few instances of a crime which is to a wide extent undetected, especially in the factory districts. At Preston, where 23,000 members are enrolled in three burial societies, statistics suggest a very dark suspicion. Only healthy children are accepted for enrollment, and sixteen weekly payments are exacted before the benefit can accrue to the person who enrolls a child; accordingly, between the ages of two months and six months, the mortality among children enrolled, is less than that among the unentered children of the general population; but after six months it is greater; that is, the healthier children, who are insured, die off faster than the uninsured and sickly.

“The average amount granted at death,’ says the London Daily News, ‘is between eight and nine pounds; and it is not unfrequent to find that an infant is enrolled in three or four different burial clubs, so that the premium for its death becomes as much

as twenty pounds. In the manufacturing districts, where the mother of a family is working in a factory, the infants are intrusted to hired nurses, who often take charge of the children of several families at the same time. Now, it is by no means rare to find these hired nurses speculating on the decease of their charges, by enrolling them in burial clubs, in the expectation that a speedy death may insure a large return for investment. It is unnecessary to allude to the easy methods by which this gambling speculation may be realized, for negligent treatment, with the aid of Godfrey's cordial, will soon terminate the life of a child, under circumstances in which criminal intention could not be construed. These pecuniary inducements to negligent treatment act upon parents themselves. The chaplain of Preston jail mentions the case of the sickness of a child of a nurse, who, being offered by her sympathizing mistress the services of her own medical man, declined them, on the ground of the enrollment of the child in two burial clubs, and the consequent gain by its death.'

"This systematic child-murder appears too horrid for belief, but unquestionable facts prove that it is, alas, too true."—ALBANY KNICKERBOCKER.

CONTRACTIVE POWER OF THE MUSCLES.—Nature is one vast array of wonders. The ocean wave tossing the ponderous ship as if a mere feather—the mountain torrent, the quick lightning and terrible thunder, the falling snow, the flower-decked spring, the glorious summer, the heavy-laden autumn—every animal, every thing in nature—is a world of wonders. "First among equals" of these wonders, is the amazing power and efficiency of muscular contraction. See it transport a human body of two hundred pounds weight, fifty, sixty, and even seventy miles per day! See it move that elephantine monster! Nor move merely, but with almost resistless force! See that circus performer spring from the board into the air, turn himself completely over, and strike again upon his feet, not once, but EIGHTY TIMES in almost as many seconds! See that Turkish porter take eight hundred to one thousand pounds upon his body, arms, head, etc., and transport this ponderous load for miles! Yet the mightiest muscular feats ever performed by man, are trifles compared with what, if this power were duly developed by parentage and culture combined, it is capable of performing, and will put forth in future ages. "REJOICE, O young man, in thy STRENGTH," for it is THE blessing of blessings. Nor rejoice in indolence, but INCREASE BY USE. Away with this do-nothing indolence and consequent muscular weakness of fashionable life. To be strong, is most commendable, but to be weak, is so disgraceful as to be even contemptible; for it is caused by violated physical law, and generally by bodily idleness. Few, if any, have even a faint idea of the extent to which the habitual and vigorous EXERCISE of the muscles can enhance their power. ALL of us might have been, and most of us can yet become, many times stronger, and more enduring than we now are. Bury not in muscular inertia, O reader, male or female, so glorious a heritage, so useful and pleasurable a talent, but by EXERCISE, EXERCISE, EXERCISE, wax stronger and stronger, day by day, till a green old age lives in repose upon the strength thus stored up in the meridian of life. And, O mother, be intreated not to restrain your children, not even your girls, from taking that playful exercise so essential to mental as well as physical capacity and happiness.

The following shows what astounding exertions the muscles of the lion can put forth:

"Of this noble animal two varieties, the yellow, and the brown or black, exist in South Africa, both, however, retreating before the progress of European colonization. The dark colored are the strongest and fiercest; their strength is prodigious. Well authenticated accounts prove that a lion will carry off an ox or a horse, with nearly as great ease as a fox would a goose. A young lion has been known to carry a good sized horse a mile from the spot where he killed it; and an instance occurred in Senburgh, where a lion carried off a two-year old heifer, and when his track or spoor was followed by the hunter for five hours on horseback, throughout the whole distance the carcass only once or twice was discovered to have touched the ground. Sparman says, he saw a lion at the cape take a heifer in his mouth, and though the legs trailed on the ground, he carried it off as a cat would a rat, and leaped a broad dike without the least difficulty. Like all the feline tribe, the lion lies in wait for its prey, crouching among the grass and reeds, near pools and fountains, or narrow ravines; he will spring from nine to twelve yards at a bound, and can repeat these springs for a short time. Denied, however, the fleetness of the hound or wolf, the lion, by a few quick bounds, can seize even the tall giraffe, or camelopard, by springing on the haunches of the latter. Instances have been known of the giraffe thus carrying the lion twenty miles before sinking under the attacks of the destroyer."

VALUE OF THE POTATO.—Prof. C. U. Shepard, in his address before the agricultural societies of Hampden and Hampshire counties, made the following remarks in regard to the potato:

"The potato is a vegetable which the rich man knows not how to forego, and one which places the poor man above want. With a shelter from the weather, and one or two acres of ground to plant with this tuber, man may subsist at almost any distance from the miller, the baker, the butcher, and, I may almost add, the doctor. It suits all tastes, flourishes in nearly all climates, and is eminently nutritious and healthful. Its cultivation demands but little labor, and when the earth has ripened the tubers, they are harvested without trouble, and cooked without expense. A few faggots in summer will boil them, and in winter the necessary heat is supplied without expense. There is no waste of time in the process of milling, sifting, kneading, baking, seasoning, jointing, or carving. There is nothing deficient nor superfluous in a well-boiled potato. As soon as it is cooked, it opens by chinks, lets fall its thin pellicle on the platter, and with a little salt, butter, or milk, is ready for the unfastidious appetite of the hungry man. Start not back at the idea of subsisting upon the potato alone, ye who think it necessary to load your tables with all the dainty viands of the market, with fish, flesh, and fowl, seasoned with oils and spices, and eaten perhaps with wines; start not back, I say, with feigned disgust, until you are able to display in your own pampered persons a firmer muscle, a more beau ideal outline, and a healthier red, than the potato-fed peasantry of Ireland and Scotland once showed you, as you passed their cabin doors! No; the chemical physiologist will tell you that the well-ripened potato, when properly cooked, contains every element that man requires for nutrition; and in the best proportions in which they are found in any plant whatever. There is the abounding supply of starch for enabling him to maintain the process of breathing, and for generating the necessary warmth of body; there is the nitrogen for contributing to the growth and renovation of organs; the lime and the phosphorus for the bones, and all the salts which a healthy circulation demands. In fine, the potato may well be

called the universal plant; and the disease under which it now labors is a universal calamity. If any agricultural institution should ever be so fortunate as to make us acquainted with the means of controlling it, its name would quickly rank by the side of the proudest universities, and if the great discovery should proceed from a single individual, his name would live when those of the greatest generals and conquerors have become as uncouth and strange to human utterance, as their deeds were unfriendly and opposed to human happiness."

PRESENTATION OF ANIMAL SKULLS, BY SAMUEL P. HUEY.—Right heartily do we thank friend Huey for his valuable and most acceptable present of the skulls of rare animals for our cabinet, such as the rabbit, mink, marten, fox, eagle, peacock, hawk, etc. The proof of Phrenology, furnished by such specimens, is **ABSOLUTE**. No human mind can perceive and yet resist it.

We thank him, not on our own account only, but on account of the **SCIENCE**. They will do us good, but Phrenology more. We have spent more than **TEN THOUSAND DOLLARS** in collecting our cabinet, and hardly feel called upon to expend more just now. We have made a noble beginning. Who will help it forward? Animal skulls can often be obtained, at trifling cost or trouble, and sent in to this central depot, where many thousands see them annually.

The fact is, we require a general **EXCHANGE** system of phrenological specimens, animal and human, to which parcels can be sent, and from which a **RETURN** of sorts obtained. Thus, one man sends us a dozen or a hundred skulls of one kind, and another man of another kind, and so on from all parts of the country; and we become mediums of **EXCHANGING** these different kinds. Here is a rich field for effort. Who will help occupy it?

We have received several valuable human skulls, for which also the donors have our thanks in behalf of this **SCIENCE OF TANGIBLE FACTS**.

PHRENOLOGY AT YELLOW SPRINGS, OHIO.—At the close of a course of lectures delivered at the Yellow Springs, by Mr. H. Wisner, on the subject of Phrenology and Physiology, it was unanimously resolved, that Dr. I. Thorn, J. E. Wilson, and J. G. Poage, act as a committee to draft resolutions commendatory of said course, who reported as follows:

Resolved, That his striking delineations of character, and illustrations of the manifestations of mind, its relation to and dependence on the body, are well worthy the attention of all seekers after truth.

Resolved, That such enlightened views of the above sciences tend not only to the full development of all the physical, mortal, and moral powers of man, if thoroughly diffused, but can have a healthful influence on succeeding generations.

Resolved, That his lectures on Physiology, demonstrated upon his manikin, are highly interesting and well worthy the attention of the community at large.

Resolved, That, from his character and deportment, we consider him a gentleman, and one well calculated to give advice and instruction; therefore we, as a class, take pleasure in recommending him to the public.

Resolved, That a copy of the resolutions be sent to the Torch-Light for publication.

I. THORN, Chairman.

CORRECT SPEAKING AND WRITING—WEBSTER'S QUARTO DICTIONARY.—Probably no dictionary in the English language at all compares with this in the accuracy and copiousness of its definition of words. And this correctness of definition is a most important matter. Men can never understand each other, in talking or writing, unless they all attach the same meanings to the same words, and all use those words in the **SPECIFIC** sense assigned to them. This great end can be attained only by the general study of the dictionary—a study altogether too much neglected. All young persons, especially, should have a **STANDARD** dictionary at their elbow; so that whenever, in reading or conversation, they see or hear a word the meaning of which they do not fully comprehend, they can recur to it, and by **IMPRESSING** that word upon the mind once, may be able, always afterward, to both understand and use those words correctly.

Former volumes of the Journal and "Fowler on Memory" urge in forcible terms the importance of speaking and writing **BEAUTIFULLY AND FORCIBLY**. What qualification for holding verbal or written converse with mankind is equally desirable? In parties, what are good clothes in comparison with good **CONVERSATIONAL** powers? As dross compared with gold. And if young people would spend even only a little less money on their backs, and more on learning to talk **ELEGANTLY** as well as understandingly, how much better they would appear, and how much more attractive! Suppose, even, that a young man or woman wishes to awaken emotions of love—shall they beautify their outer garments, or their inner selves? If the former, they expect their desired sweethearts to fall in love with their **CLOTHES**, not themselves, and such love can last only while the clothes that excited it are worn.

The precise thing we would say is this: it is **MIND—mind ALONE**—which makes the man and the woman; and, as conversational excellence and writing capability are the chief instrumentalities of **MANIFESTING** that mind to other minds, of course to **IMPROVE** these talents is the highest order of self-improvement, but one possible for man to attain. We do not put the expression of thought or feeling above their manufacture—Language above Causality, for example—but we do rate it **NEXT** to it. Reflect, reader, upon this point. How far short do you often come of transferring your thoughts and feelings into other minds with all that freshness and power with which they exist in your own mind! What would you not give for conversational excellence? And how is this excellence to be secured? By the **STUDY OF THE DICTIONARY**, in conjunction, of course, with practice; and by studying the **BEST** dictionary extant. And that dictionary is Noah Webster's. Not his Abridgment, but his **GREAT** work; for while you are about it, get the best; and if you are too poor, save the amount from off your back, or out of your belly, to put it into your **HEAD**.

As to pronouncing, we cannot say whether Webster is better than Walker; yet, though this is important, definitions are more so; and for these Webster stands above all competitors, as to completeness, correctness, etymology, derivations, quotations, every thing calculated to perfect one's philological knowledge.

So spelling is somewhat important, yet comparatively subordinate. In this respect, his dropping off the *u*, *k*, etc., is a decided improvement.

One other remark. The Dictionary should be read **BY COURSE** instead of merely consulted for isolated words. And for this reason: such reading ena-

bles readers to CLASSIFY AND ASSOCIATE words of kindred spelling and meanings, and to compare or contrast their various significations, so that when you come to use them, you can select just THE word that expresses the precise SHADE of meaning you intend. We say, then, especially to all young men, to all teachers of both sexes, and to all who would OPERATE ON MIND by word or pen, as well as to those who would learn to UNDERSTAND speakers or writers, place in some convenient locality, where you can catch it up at spare intervals of time, WEBSTER'S QUARTO DICTIONARY, and when waiting for meals, etc., read one class of words at one time and another at another, till you have completely mastered your mother language, and you will always thank the Phrenological Journal for this suggestion. It can be ordered through the Journal office.

WRIGHT'S CASKET AND PAPER.—The Journal has often spoken against that vile trash on which both city and country newspapers mainly rely for patronage, namely, their LOVE tales. Their plea is, that the people WILL HAVE these stories, and therefore they supply them.

It is true that these tales, in the absence of OTHER matter of stirring interest, may promote patronage, yet it is not difficult to fill their places with other matter so much MORE soul-stirring as to throw these novelettes completely into the shade, and proportionally to increase circulation.

WRIGHT'S CASKET AND PAPER were projected on this idea. They contain no love stories, but are filled with choice reading matter of stirring interest and rare diversification. Every number has one or more interesting scientific FACTS, and we have yet to learn that fiction is more interesting than fact. Fact stories embody a permanent interest. In this department these issues excel.

But it is the judicious and earnest interest they manifest in improving WOMAN that meets our most cordial approbation. This department, to be appreciated, must be read. Wright is doing a great and a good work. He is no two-penny man, but has a large soul, and takes comprehensive views of all subjects, especially educational, and doubly so of female education and the domestic relations. We guarantee our readers that, by subscribing to Wright's paper or Casket, or both, they will get the worth of their money times over. They cost only twenty-five cents per annum each—both monthly—the Casket a large family newspaper, and the paper a large octavo, adapted for binding, yet newspaper postage. Subscriptions ordered through the Journal office will be attended to. Wright is a thorough reformer, and of course our co-worker, though we are unknown to each other except in our public capacities.

PHRENOLOGY IN THE DARKE.—We are informed that Dr. John G. Buckley has recently been enlightening the dark places of Darke county, Ohio, and awakening considerable inquiry on Phrenology and its collateral branches. We doubt not but much good will result from his labors, if he perseveres and faints not, and hope he will see sufficient to reward him for all he attempts.

PROF. HITCHCOCK OF AMHERST COLLEGE.—We regret to learn that the health of this great and good man is waning, and that he has recently resigned the professorship which he has held so long, and filled with such profound ability.

ARTICLE XXII.

CHARACTER, ORGANIZATION, AND BIOGRAPHY OF EMANUEL SWEDENBORG.



No. 7. EMANUEL SWEDENBORG.

WE have no method of judging of the character of this distinguished man, but a likeness from life, from which this was taken, and from his writings. His head is high and broad, with an upright, prominent forehead. His intellectual and moral faculties appear to have been most amply developed, and if there be any harmony between the build of the head and face, then the former must be well developed in most parts. His TEMPERAMENTS are most favorable to the vigorous development of the mind, being a predominance of the MENTAL and MOTIVE.

His forehead indicates very prominent perceptive faculties, giving a superior practical, mathematical, scientific mind; LANGUAGE large, giving great fluency and copiousness of speech; the reasoning organs, particularly COMPARISON and HUMAN NATURE, large. CONSTRUCTIVENESS, IDEALITY, and

IMITATION, are very prominent in his picture, giving uncommon scope of mind, intuitive perception of truth, ingenuity, sense of perfection, power of combination, association, and description. His BENEVOLENCE is large, and his writings give ample proof of all the moral organs being not only large, but unusually active.

His history, as attested by many witnesses, gives him great powers of mind and versatility of talent, superior capacity to acquire knowledge, with uncommon clearness and originality of thought. He was one of the most learned men of his age, and had the confidence of all who knew him—of King Charles XII., of Sweden, and the most learned in the various universities in his own and in foreign lands. He accumulated a vast amount of facts and statistics, and made many important discoveries in several branches of science, as may be seen by the following, which we copy from the Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge, published in London :

EMANUEL SWEDENBERG, the second child and eldest son of Jesper Swedberg, bishop of Skara, in Westrogothia, and of Sarah Behm, daughter of Albert Behm, assessor of the Board of Mines, was born at Stockholm on the 29th of January, 1688. [SWEDBERG.] Of his childhood and youth there is no record, excepting that his mind was early occupied by religious subjects. "From my fourth to my tenth year," says he, in a letter to Dr. Beyer, "my thoughts were constantly engrossed by reflecting on God, salvation, and the spiritual affections of man. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, and I often observed to them that charity or love is the life of faith, and that this vivifying charity is no other than the love of one's neighbor."

Bishop Swedberg bestowed great care on the education of his son, which he received principally at the University of Upsala. He was uncommonly assiduous in the study of the learned languages, mathematics, and natural philosophy. At the age of twenty-two he took his degree of doctor of philosophy, and published his first essay—the academical dissertation which he had written for the degree.

In 1710 Swedberg came to London, just at the time the plague was raging in Sweden, when all Swedish vessels were commanded by proclamation to keep strict quarantine. He was persuaded to land (probably in ignorance of the regulation); and he has recorded, in his Itinerarium of these travels, that he narrowly escaped being hanged for this offence. He spent some time at Oxford, and lived afterward for three years abroad, chiefly in Utrecht, Paris, and Griefswalde, returning to Sweden in 1714, through Stralsund, just as Charles XII. was commencing the siege of that city. His next production was a small volume of fables and allegories in Latin prose. In 1716, Swedberg commenced his "Dædalus Hyperboreus," a periodical record of inventions and experiments by Polhem and others, and of mathematical and physical discoveries of his own. This work was published at Upsal, in Swedish, in six parts (the fifth part with a Latin version); it is said to contain the lucubrations of a scientific society which was instituted by Berzelius among the professors of the university. In

the course of 1716, Swedberg was invited by Polhem, the great Swedish engineer, to repair with him to Lund to meet Charles XII., on which occasion he was admitted to much intercourse with the king, who, without solicitation on Swedberg's part, and while he was yet at the university, appointed him assessor in the Royal Metallic College of Sweden. The diploma conferring the appointment, dated at Lund, the 18th of October, also stated, "that the king had a particular regard to the knowledge possessed by Swedberg in the science of mechanics, and that the royal pleasure was that he should accompany and assist Polhem in constructing his mechanical works." These works were to consist of the formation of the basin of Carlsrona, and of locks between Lake Wener and Gottenburg, among the rapids and cataracts at Trolhätta. The king also had the design of uniting his engineers by closer ties, for he recommended Polhem to give his daughter in marriage to Swedberg: the match, however, was prevented by the lady, who had a more favored suitor.

The "Dædalus Hyperboreus" was completed in 1718, in which year "Swedberg executed a work of the greatest importance during the memorable siege of Frederickshall, by transporting over mountains and valleys, on rolling machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, a distance of fourteen miles. Under cover of these vessels, the king brought his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall." Swedberg's next literary works were, 1. "The Art of the Rules" (an introduction to Algebra, of which a full analysis may be seen in the "Acta Literaria Sueciæ," vol. i., p. 126-134); only a part of this work was published: the manuscript portion, according to Lagerbring, contains the first account given in Sweden of the Differential and Integral Calculus; 2. "Attempts to find the Longitude of Places by Means of the Moon." These treatises were both in Swedish, and were both published at Upsal in 1718.

In 1719, he was ennobled by Queen Ulrica Eleonora, under the name of Swedenborg. From this time he took his seat with the nobles of the Equestrian order in the triennial assemblies of the states. His new rank conferred no title beyond the change of name, and he was not, as is commonly supposed, either a count or a baron: he is always spoken of in his own country as "the Assessor Swedenborg." In this year he published three works in Swedish: 1. "A Proposal for a Decimal Arrangement of Coinage and Measures, to facilitate Calculation and suppress Fractions;" 2. "A Treatise on the Motion and Position of the Earth and Planets;" 3. "Proofs, derived from Appearances in Sweden, of the Depth of the Sea, and the greater Force of the Tides in the earliest Ages." Occasional papers by him appeared in the "Acta Lit. Suec.," for 1720-21. Two of these have been translated into English.

In the spring of 1721 he again went abroad through Denmark to Holland, and published the six following works at Amsterdam: 1. "A Specimen of Principles of Natural Philosophy, consisting of New Attempts to Explain the Phenomena of Chemistry and Physics by Geometry;" 2. "New Observations and Discoveries respecting Iron and Fire, with a New Mode of constructing Stoves;" 3. "A New Method of finding the Longitude of Places, on Land or at Sea, by Lunar Observations;" 4. "A Mode of constructing Docks;" 5. "A New Way of making Dikes;" 6. "A Mechanical Method for testing the Powers of Vessels." From Amsterdam he went to Aix-la-Chapelle, Liege, and

Cologne, and visited the mines and smelting works near those places. He arrived at Leipzig in 1722, and there published, in three parts, "Miscellaneous Observations on Natural Objects, particularly Minerals, Fire, and Mountain Strata." At Hamburg, during the same year, he published a fourth part, "On Minerals, Iron, and the Stalactites in Baumann's Cavern." This work, like those which precede it, shows a rare power both of accumulating facts and applying principles. We learn from it that Swedenborg, among his other employments, was officially appointed to visit, and to propose for selection the parts of the Swedish coast which were best fitted for the preparation of salt; on which subject the "Miscellaneous Observations" contain an admirable business-like memoir. The fourth part gives the substance of several conversations between Charles XII. and Swedenborg, in which the king proposed a new "sexagenarian calculus." Swedenborg made the last-mentioned tour principally to gain a practical knowledge of mining. At Blankenburg he experienced great kindness from Louis Rudolph, duke of Brunswick, who defrayed the whole expense of his journey, and at his departure presented him with a golden medallion and a weighty silver goblet. After being abroad a year and three months, he returned home; and in the course of 1722 he published anonymously, at Stockholm, a work "On the Depreciation and Rise of the Swedish Currency;" and at the end of the same year he entered, for the first time, on the actual duties of the assessorship, the functions of which he had been unwilling to exercise before he had perfected his knowledge of metallurgy. For the next ten years he divided his time between the business of the Royal Board of Mines and his studies. In 1724 he was invited by the consistory of the University of Upsal to accept the professorship of pure mathematics, vacant by the death of Nils Celsius, because "his acceptance of the chair would be for the advantage of the students, and the ornament of the university;" but he declined the honor. In 1729 he was admitted a member of the Royal Academy of Sciences at Upsala. In 1733 he again traveled into Germany. It seems from his posthumous "Itinerarium," that he visited Berlin, Dresden, Prague, and Carlsbad, and, arriving at Leipzig at the end of the year, put to press a great work he had just completed. During the printing of this work he spent twelve months in visiting the Austrian and Hungarian mines.

Swedenborg's "Opera Philosophica et Mineralia" were published in 1734, in three volumes folio, at Dresden and Leipzig; his patron, the Duke of Brunswick, at whose court he was a visitor, defrayed the cost of the publication. This large work consists of three distinct treatises. The first volume is "Principles of Natural Philosophy, consisting of New Attempts to explain the Phenomena of the Elemental World in a Philosophical Manner." It is dedicated to the Duke of Brunswick, and has an engraved likeness of the author, but of very inferior execution. The "Principia" is an attempt to construct a cosmology *À PRIORI*. The second and third volumes are together called the "Regnum Minerale;" the second is on iron, the third on copper and brass. They treat of the methods employed in all parts of Europe, and in America, in preparing and working these metals. Part of the second volume has been translated into French, and inserted in the "Description des Arts et Metiers." Each volume is subdivided into three parts, and illustrated by numerous copper engravings. In the same year, and at the same places, Swedenborg published "An Introduction to the Philosophy of the Infinite, and the Final Cause of

Creation ; treating, also, of the Mechanism of the Operation between the Soul and the Body." This work connects his cosmology with his physiology.

Swedenborg's reputation was now established throughout Europe, and Christ. Wolff, and other foreign literati, eagerly sought his correspondence. On the 17th December, 1734, the Academy of Sciences of St. Petersburg appointed him a corresponding member. In 1736 he again traveled, and in 1738 visited Italy, and spent a year at Venice and Rome. The journal of his tour, from 1736 to 1739, is in MS. in the Academy at Stockholm. At this time, he no doubt applied himself particularly to anatomy and physiology, of a masterly acquaintance with which he gave evidence in his "Economy of the Animal Kingdom" ("*Œconomia Regni Animalis*"), a large work in two parts, quarto, which he published at Amsterdam in 1740. The first part treats of the blood, the arteries, the veins, and the heart, concluding with an introduction to rational Psychology. The second part treats of the coincidence between the motions of the brain and the lungs, of the cortical substance of the brain, and of the human soul. In 1741 he became a fellow, by invitation, of the Royal Academy of Sciences of Stockholm, the Memoirs of which he enriched with a paper on inlaying. He still continued earnest in the pursuit of physiology, and in 1744 published the "Animal Kingdom." The first part of this work is an analysis of the abdominal viscera; the second, of the thoracic viscera; the last part treats of the skin, of the senses of taste and touch, and of organized forms in general. The plan of both the foregoing works is peculiar to Swedenborg. Although he cultivated anatomy practically, he considered that the standard authorities of his time were more to be relied on than his own dissections; on which account he premised the descriptive statements of Heister, Winslow, Malpighi, Morgagni, Boerhaave, Leeuwenhoek, Swammerdam, etc., as his basis for induction. On the facts supplied by these authorities, he built his own superstructure, which, if not strictly a physiological one, in the modern meaning of the word, is at least an elevated and original system of animal geometry and mechanics. These great works were regarded by him as only the commencement of a work in which he designed to embrace the entire circle of physiology and psychology.

At the beginning of 1745, Swedenborg published "The Worship and Love of God:" the first part, on the origin of the earth, on paradise, and the birth, infancy, and love of the first man; the second part, on the marriage of the first man, and on the soul, the intellectual mind, the state of integrity, and the image of God. This book is a sublimation of Swedenborg's scientific system, with a correlative statement of his psychical doctrines, in which both are blended, and clothed with the narrative form; it is the link between his physiology and a class of doctrines which was yet to come.

A number of unpublished scientific MSS., written by him previously to this period, and which are preserved in the Royal Academy of Sciences, at Stockholm, manifest his industry, and the largeness of his designs.

We shall now endeavor to take a brief review of Swedenborg's scientific progress, with particular reference to method, principles, and doctrines. His proper career may be dated from the publication of the "*Prodromus Principiorum*." In this work he attempted to account for chemical combination, by a theory of the forms and forces of the particles of bodies; and to resolve chemistry into natural geometry, that it might have the benefit of first principles, and the rank of a fixed science. Of these forms he gave many delineations. He

broached the ingenious doctrine, that the particles of primary solids are moulded in the interstices of fluids, and take the shape of those interstices; and that particles so modeled, by undergoing fracture at their weakest points, give rise to new shapes, which become the initial particles of new substances. He anticipated Dr. Wollaston's suggestion of the spheroidal composition of crystals, as well as the atomic theory of Dalton, and even some of its details, as when, geometrically predicting the composite nature of water, he assigned to it the equivalent of 9.

The rules which he proposed for investigating the constitution of the magnetic, luminous, and atmospheric elements, come next under our notice. "1. That we take for granted, that nature acts by the simplest means, and that the particles of elements are of the simplest and least artificial forms. 2. That the beginning of nature is the same as the beginning of geometry; that natural particles arise from mathematical points, precisely as lines, forms, and the whole of geometry; and this, because every thing in nature is geometric; and vice versa. 3. That all the above elements are capable of simultaneous motion, in one and the same place; and that each moves naturally, without hindrance from the others. 4. That ascertained facts be the substratum of theory, and that no step be taken without their guidance."

From these rules we pass to their application, in the outset to which Swedenborg boldly averred that the records of science, accumulating as they had been for thousands of years, were sufficient for an examination of things on principles, and *A PRIORI*; that a knowledge of natural philosophy does not presuppose the knowledge of innumerable phenomena, but only of principal facts which proceed directly, and not of those which result obliquely and remotely, from the world's mechanism and powers; and that the latter species of facts confuse and disturb, rather than inform the mind. Also, that the restless desire, from age to age, for more facts, is characteristic of those who are unable to reason from principles and causes, and that no abundance would ever be sufficient for such persons. The following is a statement of the doctrine of the elemental world proposed in the "*Principia*:"—"1. In the simple (substance) there is an internal state and corresponding effort tending to a spiral motion. 2. In the first finite which arises from it there is a spiral motion of the parts; so, also, in all the other finites. 3. From this single cause there arises in every finite a progressive motion of the parts, a motion of the whole on its axis, and if there be no obstacle, a local motion also. 4. If a local motion ensues, an active arises; each active similar to the others. 5. From finites and actives arise elementaries, each so similar to the others, as to differ from them only in degree and dimension. Thus we presume the existence of only three kinds of entities—finites, actives, and their compounds, elementaries, of which the finites occupy the surface, the actives the interiors. With regard to the finites, one is generated from the other, and they are all exactly similar, excepting in degree and dimension: thus, the fifth finite is similar to the fourth, the fourth to the third, the third to the second, the second to the first, and the first to the simple; so that when we know the nature of one finite, we know that of all. Precisely the same may be said of the actives and of the elementaries. In the effort of the simple toward spiral motion lies the single cause and the first force of all subsequent existences." Swedenborg first states these doctrines synthetically, and then educes the same from, and confirms them by,

the phenomena of nature. We may here, with propriety, introduce a remark from Sandel: "He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned; as for others, they may do better not to meddle with it."

In approaching the human body, he again insisted on the necessity for principles and generalization, without which, he said, "facts themselves would grow obsolete and perish;" adding, that "unless he were much mistaken, the destinies of the world were leading to this issue." A knowledge of the soul became the professed object of his inquiry, and he "entered the circus with a resolve to examine thoroughly the world, or microcosm, which the soul inhabits, in the assurance that she should be sought for nowhere but in her own kingdom." In this search he repudiated synthesis, and "resolved to approach the soul by the analytic way;" adding, that "he believed himself to be the first investigator who had ever commenced with this intention;" a surmise in which he is probably correct. We shall here content ourselves with a brief illustration of one of those doctrines which, "with the most intense study," he elaborated for his guidance; we mean the "doctrine of series and degrees." Each organ, he observed, commences from certain unities or least parts which are peculiar to it, and derives its form from their gradual composition, and its general function from the sum of their particular functions. The mass is therefore the representative of its minute components, and its structure and functions indicate theirs. The vesicles or smallest parts peculiar to the lungs are so many least lungs; the biliary radicles of the liver, so many least livers; the cellules of the spleen, so many least spleens; the tubuli of the kidneys, so many least kidneys; and the same function is predicable of these leasts, as of their entire respective organs, but with any modification which experience may declare to be proper to the minuter structures. This new method of analysis, in which the greatest things were presumed to indicate the least, with just such reservation as our experience of the least necessitates, was designed to throw light on the intimate structure and occult offices of single organs—the same way identified the higher with the lower groups of organs—the cranial with the thoracic, and both with the abdominal viscera. Whatever is manifested in the body is transferable to the brain, as the source of all functions and structures. If the abdominal organs supply the blood with a terrestrial nourishment, the thoracic supply it with an aërial, and the brain with an ethereal food. If the first-mentioned organs, by the urinary and intestinal passages, eliminate excrements and impurities, so the lungs by the trachea, and the brain through the sinuses, reject a subtler defilement. If the heart and blood-vessels are channels of a corporeal circulation, the brain and nerves, or spirit-vessels, are channels of a transcendent or spirituous circulation. If the contractility of the arteries and of muscular structures depends on the nervous system, it is because that system is itself eminently contractile, and impels forward its contents in the most perfect manner. If the lungs have a respiratory rising and falling, and the heart a contraction and expansion, so the brain has an animatory movement, which embraces both the motions of the lower series. Thus every function is first to be traced to its essential form in the bosom of its own organ, and thence, through an ascending scale, to the brain, "which is eminently muscle, and eminently gland ;

in a word, which is eminently the microcosm, when the body is regarded as a macrocosm."

On the whole, we may admit these works to be a grand consolidation of human knowledge;—an attempt to combine and reorganize the opinions of all the schools of medicine since the days of Hippocrates. The doctrines of the fluidists, of the mechanical and chemical physicians, and of the vitalists and solidists, as well as the methods of the dogmatists and empirics, and even the miscellaneous novelties of the present day, have each a proportion and a place in the catholic system of Swedenborg. His works, however, are a dead letter to the medical profession, or known only to its erudite members through the ignorant misstatements of Haller.

Swedenborg was in his fifty-eighth year when he published the last of the foregoing volumes, and from this period he assumed a new character, of which he gave the following account: "I have been called to a holy office by the Lord, who most graciously manifested himself in person to me, his servant, in the year 1745, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels." However repulsive such statements are to the generality of mankind, they are not *À PRIORI* objectionable to those who admit the inspiration of the seers and prophets of the Bible: after such an admission of the supernatural, each particular case of the kind becomes a simple question of evidence. The event above alluded to happened to Swedenborg in the middle of April, 1745, at an inn in London. The manner of its occurrence is recorded by M. Robsahm, director of the Bank of Stockholm, who was a trusted friend of Swedenborg, and had the narration from him personally. (See Robsahm's MEMOIREN, in Tafel's SWEDENBORG'S LEBEN.) From this period, Swedenborg entirely forsook the pursuit of science, nor does he once allude, in his works on theology, to his former scientific labors. He still, however, took part in the proceedings of the Diet, and in that of 1761 he is stated by Count Hopken to have presented the best memorial on the subject of finance.

He returned from London to Sweden in August, 1745, and immediately devoted himself to the study of Hebrew and the diligent perusal of the Scriptures. He continued to discharge the duties of assessor of the Board of Mines till 1747, when he asked and obtained his majesty's permission to retire from it; adding also two other requests, which were granted—that he might enjoy as a pension the salary of the office; and that he might be allowed to decline the higher rank which was offered him on his retirement. The materials for the subsequent part of Swedenborg's biography are exceedingly scanty. He was now either actively engaged in writing his theological works, or was traveling in foreign countries to publish them. When he was at home he had a house in the environs of Stockholm, with a large garden, in which he took great delight. He frequently resided in Amsterdam and in London. The highest personages in Sweden testified to the consistency with which he maintained the assertion of his spiritual intercourse. On one or two occasions, they say, he gave proof of his professions. Baron Grimm, after describing him as "a man not only distinguished by his honesty, but by his knowledge and intelligence," says of one of these occurrences, "This fact is confirmed by authorities so respectable, that it is impossible to deny it; but the question is how to believe it." The baron spoke of it precisely as he might have spoken of one of the miracles of the

New Testament. Immanuel Kant sifted another of these stories to the bottom, and declared that "Professor Schlegel had informed him that it could by no means be doubted;" and added, "they set the assertion respecting Swedenborg's extraordinary gift beyond all possibility of doubt." Swedenborg, however, laid no stress on such proofs, "because," said he, "they compel only an external belief, but do not convince the internal." During his latter years, Bishop Filenius and Dr. Ekebon instigated a prosecution against him in the consistory of Göttenburg, whence it was transferred to the Diet. Dr. Ekebon denounced his doctrines as "full of the most intolerable fundamental errors, seducing, heretical, and captious;" and stated, furthermore, that "he did not know Assessor Swedenborg's religious system, and would take no pains to come at the knowledge of it." Swedenborg came out of these trials with safety, unaccused by the Diet, and protected by the king. Toward Christmas, 1771, while in London, he had a stroke of the palsy, from which he never perfectly recovered. A report has been circulated that he recanted his claims during his last illness; but this is a mistake. M. Fereijus, minister of the Swedish Lutheran church in London, who visited him on his death-bed, and administered the sacrament to him, wrote as follows to Professor Trätgard, of Greifswalde: "I asked him if he thought he was going to die, and he answered in the affirmative: upon which I requested him, since many believed that he had invented his new theological system merely to acquire a great name (which he had certainly obtained), to take this opportunity of proclaiming the real truth to the world, and to recant either wholly or in part what he had advanced, especially as his pretensions could now be of no further use to him. Upon this, Swedenborg raised himself up in bed, and, placing his hand upon his breast, said with earnestness, 'Every thing that I have written is as true as that you now behold me: I might have said much more had it been permitted me. After death you will see all, and then we shall have much to say to each other on this subject.'" Swedenborg died at London, on the 29th of March, 1772, in the eighty-fifth year of his age. His body was buried in the Swedish church in Ratcliff highway.

The following is a list of his theological works: 1. "Arcana Cælestia," 8 vols.; 2. "An Account of the Last Judgment and the Destruction of Babylon;" 3. "On Heaven and Hell;" 4. "On the White Horse mentioned in the Apocalypse;" 5. "On the Earths in the Universe;" 6. "On the New Jerusalem and its Heavenly Doctrine;" 7. "The Four leading Doctrines of the New Church—on the Lord, on the Holy Scriptures, on Life, and on Faith;" 8. "A continuation of the Account of the Last Judgment;" 9. "On the Divine Love and Wisdom;" 10. "On the Divine Providence;" 11. "Apocalypse Revealed;" 12. "Delights of Wisdom concerning Conjugal Love, and Pleasures of Insanity concerning Scortatory Love;" 13. "On the Intercourse between the Soul and Body;" 14. "A brief Exposition of the Doctrine of the New Church;" 15. "True Christian Religion." As a specimen of Swedenborg's interpretation of the Holy Scriptures, the reader may consult the "Apocalypse Revealed;" for a concise view of his alleged experiences, the "Heaven and Hell" may be resorted to; for a view of that part of his system which relates to the creation and government of the universe, we recommend the perusal of the "Divine Love" and "Divine Providence;" for his doctrine concerning the relation of the sexes, and its eternal origin and perpetuity, and for his code of spiritual legislation on marriage and divorce, see the "Conjugal Love," one of the most

remarkable of these works; finally, the student will find a compendium of the whole of the theology of the New Church in the "True Christian Religion," the last and perhaps the finest of the writings of Swedenborg. The whole of these works, originally published in Latin, have been translated into English, and some of them have passed through several editions both in England and in America. The translations are contained in about thirty octavo volumes.

Swedenborg's Theological MSS., which are preserved in the Royal Academy at Stockholm, are very voluminous. Among his yet unpublished papers is that called his "Diarium," an unreserved record of his experiences, ranging over a period of sixteen years. The first two volumes of this extensive work are missing, but the third and largest is in the possession of the "Society for Printing and Publishing the Writings of E. Swedenborg, instituted in London in 1810;" and whenever it is published, it may afford some data for that which is at present unattainable, a theological biography of the author.

Swedenborg did not lay claim to inspiration, but to an opening of his spiritual sight, and a rational instruction in spiritual things, which was granted, as he said, "not for any merit of his," but to enable him to convey to the world a real knowledge of the nature of heaven and hell, and thus of man's future existence. According to Swedenborg, heaven and hell are not in space, but they are internal and spiritual states, so that intromission into the spiritual world is only the opening of an interior consciousness. The outward face of the spiritual world resembles that of the natural world in every particular, and man's spiritual body appears precisely similar to his natural body; but the difference is, that all the objects of the spiritual world represent, and change with, the spiritual states of its inhabitants; the magnificent objects in the heavens being actually determined according to the good affections of the angels; and the terrible appearances in the hells being an outbirth of the evil and falsity of the infernals. Heaven and hell are from mankind, and all angels and devils have once been men, either on this or other planets, for all the planets are inhabited, since the human race, and the formation of heaven therefrom, is the final end of creation. The Satan and Devil of Holy Scripture is not a person, but a collective name of hell. The "last judgment mentioned in the Gospels" does not mean the destruction of the world, which, like every divine work, has respect to infinity and eternity, and will endure for ever, but "a judgment in the spiritual world, since all who die are gathered together there, and since it is man's SPIRIT which is judged." This judgment commences for every individual immediately after death. Judgment is carried into effect on a church when its charity is extinct, and faith alone remains, and such judgment is attended by a plenary separation of the good from the evil, that is, by a formation of new heavens and new hells, and followed by the institution on earth of a new church. The judgment on the first Christian church took place in the year 1757 (so Swedenborg informs us), and was witnessed by him in the spiritual world, after which commenced the descent from the new heaven of the new church and its doctrine, signified by the Apocalyptic New Jerusalem. The particulars of the faith of this church on the part of man are, 1. "That there is one God; that there is a Divine Trinity in him, and that he is the Lord God and Saviour Jesus Christ. 2. That saving faith consists in believing on him. 3. That evil actions ought not to be done, because they are of the devil, and from the devil. 4. That good actions ought to be done, because they are of God and from God.

5. And that they should be done by man, **AS OF HIMSELF**; nevertheless under the belief that they are from the Lord, operating in him and by him. The two first particulars have relation to faith; the two next to charity; and the last to the conjunction of charity and faith, and thereby of the Lord and man." Concerning the Word of God, Swedenborg taught that in its origin it is the divine truth itself, infinite in the Lord; that in proceeding through the three heavens, it is accommodated to the reciprocity of the angels by successive veiling; that in the highest heaven it puts on an appearance accommodated to angelic affections, and is there read in its celestial sense; in the middle and lower heavens, it is clothed by forms adequate to the intelligence and knowledge of the angels there, and is read in its spiritual sense; and in the church, it is presented in a natural and historical form, which is adapted to the understandings of men on earth. This last form thus contains, and corresponds to, a spiritual and celestial form or meaning, which Swedenborg declares he was taught by the Lord in the spiritual world, and which he unfolded at length in his great work, the "Arcana Coelestia." "The books of the Word," says Swedenborg, "are all those that have the internal sense; but those which have not the internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses; the book of Joshua; the book of Judges; the two books of Samuel; the two books of Kings; the Psalms; the Prophets Isaiah and Jeremiah; the Lamentations; the Prophets Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament, Matthew, Mark, Luke, John, and the Apocalypse." Although the writings of Paul and the other apostles are not in this list, and are described by Swedenborg, in a letter to Dr. Beyer, to be "dogmatic (or doctrinal) writings merely, and not written in the style of the Word;" yet in the same letter he says, "Nevertheless, the writings of the Apostles are to be regarded as excellent books, and to be held in the highest esteem, for they insist on the two essential articles of charity and faith in the same manner as the Lord himself has done in the Gospels and in the Apocalypse."—(SWEDENBORGIAN.)

Swedenborg was a methodical man, and laid down certain rules for the guidance of his life. These are found written in various parts of his MSS. as follows: "1. Often to read and meditate on the Word of God. 2. To submit every thing to the will of Divine Providence. 3. To observe in every thing a propriety of behavior, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employment and the duties of his office, and to render himself in all things useful to society." Sandal says, "He was the sincere friend of mankind, and, in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of many more. As a public functionary he was upright and just: he discharged his duty with great exactness, and neglected nothing but his own advancement. He lived in the reigns of many princes, and enjoyed the particular favor and kindness of them all. He enjoyed most excellent health, having scarcely ever experienced the slightest indisposition. Content within himself, and with his situation, his life was in all respects one of the happiest that ever fell to the lot of man." Swedenborg was never married. He was about five feet nine inches high, rather thin, and of a brown complexion: his eyes were of a brownish-grey, neatly hazel. He always had a cheerful smile on his countenance.

ARTICLE XXIII.

RULES FOR FINDING THE ORGANS.

PRE-EMINENTLY is Phrenology a science of FACTS. Observation discovered it—observation must perfect it; observation is the grand instrumentality of its propagation. To be convinced of its truth, nine hundred and ninety-nine men out of every thousand require to SEE it—to be convinced by INDUCTION, founded upon experiment. Hence the importance of giving definite RULES for finding the organs, by which even disbelievers may test the science, and believers be confirmed in its truth, and advanced in its study.

The best mode of investigating its truth, is somewhat as follows: You know a neighbor who has extreme Firmness in character; who is as inflexible as the oak, and as obstinate as the mule. Now, learn the location of the phrenological organ of Firmness, and apply that location to his head—that is, see whether he has this organ as conspicuous as you know him to have this faculty in character; and if you find a coincidence between the two, you have arrived at a strong phrenological fact.

You know another neighbor who is exceedingly cautious, timid, safe, wise, and hesitating; who always looks at the objections and difficulties in the way of a particular measure, instead of at its advantages; who always takes abundant time to consider, and is given to procrastination. Learn the location of Cautiousness, and see whether he has this phrenological organ as conspicuous as you know this faculty to exist in his character. By pursuing such a course as this, you can soon arrive at a sure knowledge of the truth or falsity of phrenological science; and this is altogether the best mode of convincing unbelievers of its truth, by means of the marked coincidence between the Phrenology and character of those they know; and it is not possible for the human mind to resist proof like this.

To promote this practical knowledge—the application of this science—we give the following RULES FOR FINDING the organs, fully assured that we can fill our pages with nothing more interesting or useful. Follow these rules exactly, and you will have little difficulty in finding at least all the prominent organs.

Your first observation should be made upon TEMPERAMENT, or organization and physiology, with this principle for your basis: that when bodily texture or form is coarse, or strong, or fine, or soft, or weak, or sprightly, the texture of the brain will correspond with that of body, and the mental characteristics with that of brain. Still, it is not now our purpose to discuss the influence of various temperaments upon the direction of the

faculties, because these conditions will be found more fully discussed in our articles upon Temperament.

The second observation should be to ascertain what faculties CONTROL the character, or what is the dominant motive, desire, object, or passion, of the person examined; in phrenological language, what faculties predominate in action: and it should here be observed, that the relative size of organs does not always determine this point. Some faculties, though very dominant in power, cannot, in their very nature, constitute a motive for action, but are simply executive functions; simply carrying into effect the dominant motives. For example, Combativeness rarely ever becomes a distinct motive for action. Few men love simply to wrangle, quarrel, and fight for fun, but they exercise Combativeness merely as a means of obtaining the things desired by the other dominant faculties. Few men have for their motive the mere exercise of will—that is, Firmness is generally exercised to carry into effect the design of the other faculties; and instead of subjecting the other faculties to itself, simply keeps them at their work, whatever that work may be. And thus of some other faculties. But Amativeness, Friendship, Appetite, Acquisitiveness, Benevolence, Veneration, Conscientiousness, or Intellect, Constructiveness, Ideality, or the observing faculties, may all become dominant motives. And it requires much phrenological shrewdness to ascertain what single faculty, cluster, or combination of faculties, leads off the character. Yet, after all, the specific object of this article is not to state these other conditions, but to give those specific rules for FINDING the organs, which will enable the reader to ascertain their location and relative size.

Let us take, then, for our starting point, the outer angle of the eye, and draw a line to the middle of the top of the ears, and DESTRUCTIVENESS is exactly under this point, and it extends upward about half an inch above the top of the ears, and in proportion to its size will the head be wide between the ears. And if Secretiveness be small and Destructiveness large, there will be a horizontal ridge extending forward and backward, more or less prominent, according to the size of this organ.

Three quarters of an inch above the middle of the top of the ears, SECRETIVENESS is located. When this organ is large, it rarely gives a distinct projection, but simply fills and rounds out the head at this point. When the head widens rapidly from the junction of the ears as you rise upward, Secretiveness is larger than Destructiveness; but when the head becomes narrower as you rise, it is smaller than Destructiveness.

To find these two organs, and their relative size, place the third fingers of each hand upon the head just at the top of the ears; let the lower side of the third finger be even with the upper part of the ear; that finger then rests upon Destructiveness. Then spread the second finger about one eighth of an inch from the other, and it will rest upon Secretiveness. Let the end of your longest finger come as far forward as the fore part of the ears, and they will then rest upon these two organs.

Take, next, this same line, starting from the outer angle of the eye, to the top of the ears, and extend it straight backward an inch and a half to an inch and three quarters, and you are on *Combativeness*. This organ starts about midway to the back part of the ears, and runs upward and backward toward the crown of the head. To ascertain its relative size, steady the head with one hand, say the left, and place the balls of your right fingers upon the point just specified, letting your elbow be somewhat below the subject's head, which will bring your fingers directly across the organ. Its size may be ascertained partly from the general fullness of the head, and partly from its sharpness, according as the organ is more or less active; yet observers sometimes mistake this organ for the mastoid process directly behind the lower part of the ears. Remember our rule, namely: a line drawn from the outer angle of the eye to the top of the ear, and continued an inch and a half or three quarters straight back. Follow that rule, and you cannot mistake the position of this organ; and will soon, by comparing different heads, be able to arrive at those appearances when large or small.

To find *PHILOPROGENITIVENESS*, extend this line straight back to the middle of the back head, and you are on the organ; and in proportion as the head projects backward behind the ears at this point, will *Philoprogenitiveness* be larger or smaller.

About an inch, or a little less, directly *BELOW* this point, is the organ which controls *MUSCULAR MOTION*; and in proportion as this is more or less prominent, will the muscular system be more or less active. Those who have this prominence large, will be restless, always moving a hand or foot when sitting, and even when sleeping; will be light-footed, easy-motioned, fond of action, and willing to work, and possessed of a first-rate constitution. But when that prominence is weak, they will be found less fond of physical action and labor.

To return to *Philoprogenitiveness*. Three fourths of an inch *ABOVE* this point, *INHABITIVENESS* is located. When this organ is large, and *Continuity* is moderate, there will be found a prominence somewhat resembling an angle of a triangle, with the angle at the middle of the head, together with a sharp prominence at this point. But when *Inhabitiveness* is small, there will be a depression just about large enough to receive the end of a finger, with the bow downward. An inch on each side of this point is *ADHESIVENESS*. Or thus: taking the backward termination of that line already drawn, erect upon it a right-angle triangle; let the right angle be on *Philoprogenitiveness*, and the two sides which enclose this angle be about an inch and a half or three quarters each, and the other two angles will be on the two lobes of *Adhesiveness*—the hypotenuse, or long side, being about two inches, or two and a half inches, in length. When *Adhesiveness* is large—especially if *Inhabitiveness* and *Continuity* be small—there will be found two swells, somewhat resembling the larger end of an egg; but if small, the head will retire at this point.

Directly above Inhabitiveness and Adhesiveness, CONTINUITY is located. When small, a depression resembling a new moon, with the horns turning DOWNWARD, surrounding the organs of Inhabitiveness and Adhesiveness, will be found. When Continuity is large, however, there will be no depression, nor any swell, but simply a FILLING OUT of the head at this point.

AMATIVENESS may be found thus: Take the middle of the back part of the ears as your starting point; draw a line backward an inch and a-half, and you are upon this organ. Yet the outer portion next to the ear probably exercises the more gross and animal function of this faculty, while the inner portion takes on a more spiritual tone.

To find CAUTIOUSNESS, take the back, or posterior part of the ears as your starting point; draw a perpendicular line, when the head is erect, from the extreme back part of the ear, straight up the side of the head, and just where the head begins to round off to form the top, Cautiousness is located. This organ is generally well developed in the American head, and those swells generally seen at this point, are caused by a full development of this faculty.

To find ALIMENTIVENESS, take the upper and forward junction of the ear with the head as your starting point; draw a line half an inch forward, inclining a little downward, and you are upon this organ. Then rise three quarters of an inch straight upward, and you are on that part of ACQUISITIVENESS which gets property. Yet a better rule for finding it is this: Find Secretiveness in accordance with the rule already given, and Acquisitiveness is three quarters of an inch FORWARD of the point, and about an inch above the middle of the tip of the ear. Or thus: take the middle of the top of the ear as your starting point; draw a perpendicular line three quarters of an inch upward, and you are on Secretiveness; and then about an inch forward, and you are on Acquisitiveness. The back part of Acquisitiveness seeks partnership and ACQUIRES, while the fore part HOARDS money. When the head widens rapidly as you pass from the outer angles of the eyes to the tops of the ears, Acquisitiveness is large; but when the head is thin in this region, Acquisitiveness is small.

SUBLIMITY, IDEALITY, and CONSTRUCTIVENESS, can be found by the following rule: First find Cautiousness by applying the rule already laid down for that purpose, then pass directly forward an inch, and you are on Sublimity; extend this line on another inch, and you are on Ideality; then an inch downward brings you upon Constructiveness.

It should be remembered that Cautiousness, Sublimity, and Ideality, are just upon the turning of the head, or between the top and sides of the head. Usually, the head is much wider at Cautiousness than at Sublimity, and at Sublimity than Ideality. When, however, the head is as wide at Ideality as at Cautiousness, the subject will be found possessed of unusual good taste, purity, refinement, elevation, and personal perfection. Half an inch forward of Ideality, is the organ which appertains to dress, and se-

cures personal neatness. In those who care but little what they wear, or how they appear, this organ will be found small.

FIRMNESS can best be found by the following rule : Let the subject sit or stand erect, and hold the head in a line with the spinal column ; then take the opening of the ear as your starting point, draw a line straight upward till you reach the middle line on the top of the head, and you are on the fore part of Firmness. When this organ is large, and Veneration is small, you will find its forward termination to resemble, in shape, the fore part of a smoothing-iron, rapidly widening as it runs backward ; the organ is usually about an inch and a half long.

To find **SELF-ESTEEM**, take the junction of this perpendicular line with the middle line of the head, and an inch and a half backward will be found the upper part of Self-Esteem, which gives a lofty, aspiring air, magnanimity, and a determination to do something worthy of itself ; while half an inch farther back will be found another part of Self-Esteem, which gives WILL, love of liberty, and a determination not to be ruled.

On the two sides of Self-Esteem, about an inch outwardly, **APPROBATIVENESS** is located. These two lobes run backward toward Adhesiveness, and upward toward Conscientiousness.

The relative size of Approbativeness and Self-Esteem may be found thus : Place one hand, say the left, upon the forehead, and steady the head ; point the finger from above directly down upon Firmness ; then move it two inches directly backward, and place the balls of the second and third fingers upon the points just found. If Self-Esteem be small, these balls will fall into the hole which indicates its deficiency, while the ends of the fingers will strike upon the swells caused by Approbativeness, if this organ be large ; and the middle of the second joint of these fingers will apprehend the size of that lobe of Approbativeness which is next to it. Or thus : Stand behind the patient, and so place your fingers upon his head that the second finger shall reach upward to the back part of Firmness, then lay the first and second joints of that finger evenly with the head, and place the first and third fingers upon the head alongside of it. If Self-Esteem be larger than Approbativeness, the second finger will be pushed up farther than the others ; but if the two lobes of Approbativeness be larger than Self-Esteem, the second finger will fall into a hollow running up and down, while the first and third fingers will rest upon the two lobes of Approbativeness. Or thus : In nineteen females out of every twenty, Self-Esteem will be found small and Approbativeness large, and by applying this rule to their heads, a hollow will generally be found at Self-Esteem and a swell at Approbativeness, by which you can localize these organs ; and a few applications will soon enable you to form correct ideas of their appearance when large or small.

HOPE and **CONSCIENTIOUSNESS** are found thus : That line already drawn to find Firmness passes over the back part of Hope, which is on each side

of the fore part of Firmness, while Conscientiousness is just back of that line, on the two sides of the back part of Firmness, joining Approbative-ness behind.

As these two organs run lengthwise from Firmness down toward Cautiousness, and are near together, it is sometimes difficult to say which is large and which small. The upper part of Conscientiousness, next to Firmness, experiences feelings of obligation to God, or sense of duty to obey his laws; while the lower part creates a feeling of obligation to our fellow-men.

Near the middle of the top of the head is VENERATION, or about an inch forward of the point already described for finding Firmness; while BENEVOLENCE is about an inch forward of Veneration. When, therefore, the middle of the top head rounds out and rises above Firmness and Benevolence, Veneration is larger than either of these organs; but when there is a swell at Benevolence, and a depression as you pass backward in the middle of the head, and another rise as you pass still farther back to Firmness, Veneration is smaller than Benevolence or Firmness. The back part of Benevolence experiences a desire to do good and to remove evil, while the fore part bestows minor gifts in the family and neighborhood. The fore part of Veneration gives respect for our fellow-men, while the back part supplicates and depends upon a Deity. The fore part of Firmness, working with Conscientiousness, gives moral decision; while the latter, acting with Self-Esteem, gives physical decision, determination to accomplish material objects, and what we commonly call perseverance.

On each side of Veneration, SPIRITUALITY is located. It may be found by the following rules: Standing behind the subject, who should be seated, so place your fingers that the first fingers of each hand shall be about an inch apart—that the ends of your second fingers shall be about three quarters of an inch forward of a line drawn across the middle of the head from side to side, and the balls of your fingers will be on Spirituality. Or reversing your position, so as to stand in FRONT of the subject, so place your hands that the first fingers of each hand shall be as before, about an inch apart, and the ends of your longest fingers shall just touch the fore part of Hope, and the balls of your second and third fingers will rest on Spirituality. This organ is generally small, so that it may usually be found by that depression which indicates its absence. When it is large, the head is filled out in this region, instead of sloping rapidly from Veneration. Its two lobes are about an inch on each side of Veneration, and directly above Ideality.

IMITATION is upon the two sides of Benevolence, directly forward of Spirituality. The best rule for finding it is this: Standing in front of the subject, place your hands so that the first fingers of each hand shall be separated about three quarters of an inch, and that the end of your longest finger shall reach a line drawn through Veneration and Spirituality—that

is, through the middle of the head from side to side—and the balls of your fingers will be on Imitation. It will be found large, or very large, in almost all children; so that the ridge usually found in their heads at this point, may be taken as the location of this organ. It runs from Benevolence downward toward Constructiveness. The upper part, toward Benevolence, mimicks; the lower part, toward Constructiveness, is the organ for making after a pattern, copying, etc.

We are now brought to the intellectual lobe. Take the root of the nose as your starting point; the first organ we meet in passing upward is INDIVIDUALITY. It is between the eyebrows, and when large, causes them to arch DOWNWARD at their inner termination.

Three quarters of an inch upward, and slightly below the centre of the forehead is EVENTUALITY, which in children is usually large, and in adults generally small. From this centre of the forehead, COMPARISON extends upward to where the head begins to slope backward in order to form the top of the head; at which point, or between Benevolence and Comparison, HUMAN NATURE is located, which is usually large in the American head, as is also Comparison. AGREEABLENESS, or Conciliation, is located about an inch on each side of Human Nature, and is usually small; so that we can ascertain where it is by observing where it is NOT. When both of these organs are large, the forehead will be wide and full as it rounds backward to form the top head, or where the hair makes its appearance. CAUSALITY is located about an inch on each side of Comparison; and MIRTHFULNESS about three quarters of an inch still farther outwardly toward Ideality. FORM is located internally from Individuality, just above and partly between the eyes, so as to set them wider apart, in proportion as it is larger or smaller.

SIZE is located just in the turn between the nose and eyebrows, or beneath the inner portion of the eyebrows; and when large, causes their inner portions to project outward over the inner portion of the eyes like the eaves of a house, giving to the eyes a sunken appearance. Size can generally be observed by sight, yet if you would test your sight by touch, proceed as follows: Place the end of your thumb against the bridge of your nose, with the lower part of your hand turned outward, and your thumb lying nearly parallel with the eyebrows, and the balls of your thumb will be upon Size. And if this organ be large, you will observe a fullness in this region, as if half a bean were beneath your thumb.

To find WEIGHT and COLOR, proceed as follows: Let the eyes be directed straight forward, as if looking at some object; draw an imaginary line from the middle of the eye to the eyebrow; internally from this line beneath the eyebrows Weight is located, while Color is located beneath the eyebrows just outwardly from this line. ORDER is located just externally to Color; and TIME is located partly above and between Color and Order. This organ is small in most heads.

CALCULATION is located beneath the outer termination of the eyebrows, and in proportion as they are long and extend backward to the eye, will this organ be more or less developed. Three fourths of an inch ABOVE the outer angle of the eyebrow, TUNE is located. Spurzheim's rule for finding it is this: Stand directly before the subject, and if the head widens over the outer eyebrow as you rise upward, Tune is large; but if you observe a hollow at this point, Tune is small. I have generally found this organ small in adults, so that it is difficult to find its relative size, but in children it is very easily found; its decline is consequent on its non-exercise. Time and Tune join each other, while Time, Tune, and Mirthfulness occupy the three angles of a triangle, nearly equilateral, the shortest side being between Time and Tune.

LANGUAGE is located partly above and partly behind the eyes. When it is large, it pushes the eyes downward and outward, and of course shoves them forward, which gives them a full and swollen appearance, as if they were standing partly out of their sockets, and causes both the upper and under eyelids to be wide and broad. When the eyes are sunken, and their lids narrow, Language will be found small.

By following these rules exactly and specifically, the precise location of the organs can be ascertained, and a few observations upon heads will soon teach you the appearance of the respective organs when they are large, small, or midway in size. Some slight allowances are to be made, however, in calculating the size of the head, or the relative size of the organs. Thus, the larger Combativeness is, the longer the line from Combativeness to the ear; yet large and small Combativeness do not vary this line over from a quarter to half an inch; so that there will be but little difficulty in finding the precise location of this organ.

Probably the most difficult point of discrimination is between Hope and Conscientiousness; and it should be distinctly borne in mind, that Hope is generally placed too far forward. Between Hope, Cautiousness, and Approbativeness, there probably exists an organ, the natural function of which has not yet been fully established. There are doubtless other organs yet undiscovered, especially in the middle line of the head, between Benevolence and Philoprogenitiveness, and also between Imitation and Causality. Phrenology is yet in its infancy. Though it is perfect in itself, yet our KNOWLEDGE of it is not yet perfected. As every successive generation make advances upon one another in Astronomy, Chemistry, and other departments of science, so Gall and Spurzheim have discovered only the landmarks of this science, and have left much to be filled up by us, and those who come after us.

We close this article, earnestly hoping that it may guide amateur observers in the prosecution of experiment, and that it may be permanently instructive.

ARTICLE XXIV.

ANIMAL MAGNETISM A SCIENCE.

To doubt the alleged facts averred of animal magnetism, is flatly to accuse all its operators of the most criminal and preconcerted determination to deceive and fleece the public, and virtually to stigmatize all who state facts which they have seen, as accomplices or dupes, whereas, as a class, they are as veritable as the doubters themselves. No, skeptics, it will never do practically to bring these grave charges against so many eminently intelligent and truthful citizens of all classes. This attempted solution of these magnetic phenomena is as mean and dastardly in you as unjust to operator, subject, and witness, and is beneath respectful remonstrance. The great majority of the alleged experiments in animal magnetism are TRUE, and he who gainsays them is either ignorant or bigoted, or else unable to reason. Of course, some of them are spurious, yet there are enough of the genuine coin to entitle them to the ample consideration of PHILOSOPHICAL ANALYSIS. That it is indeed a SCIENCE—a department of nature governed by laws—no candid mind, well informed as to its facts, can for a moment doubt; yet that it is yet reduced by philosophical analysis to a complete classification of its facts and ascertainment of its laws, is conceded. Yet this no more disproves its claim to scientific rank, than the NON-DISCOVERY of California gold ten years ago proved its NON-EXISTENCE. Any fixed ordinance of nature is just as much a science before discovered by man, as afterward; and when natural facts, though yet unanalyzed, and however astonishing, are attested by unimpeachable witnesses, they DEMAND, in the name of nature, of every reasoning mind, full attention, and every laudable effort at reduction to the scientific basis of ascertained laws. Animal Magnetism has done enough to extort universal belief.

In the present state of this science, therefore, every thing calculated to elucidate this branch of human inquiry, should be hailed and heralded joyfully. The following, from the Philadelphia North American, appears to throw some light on this subject, and is therefore given to our readers:

THE MYSTERIES OF SCIENCE.

The detected errors and impostures of some public expounders of Animal Magnetism have had the effect, in sober and rational communities like our own, of causing the feelings of wonder excited upon the first introduction of the subject to give place, in the minds of very many, to utter unbelief. But of late a counter-revolution has been in progress—not forced into life by popular impulses, but begotten in the philosopher's study, and shaped in the chemist's labo-

ratory—the originators of which promise to establish the belief in a new influence, or property of matter, which shall explain many of the phenomena of Mesmerism, and other unaccountable *opprobria* of science.

We have been looking into the curious “Researches on Magnetism and on certain allied subjects” of Baron Reichenbach, of Vienna, edited by Professor Gregory, of Edinburgh, and we have found them so remarkable that we venture to offer to our scientific and other intelligent readers an abstract of their contents; believing that the subject matter will be both novel and interesting to most of them; but premising that our doing so by no means involves the necessity of our giving sanction to any of the author’s conclusions.

It must be recollected that Reichenbach is not a charlatan nor an enthusiast; but one who has grown gray in the cause of science, and to whom a logical mind, accuracy in research, and important discoveries in organic chemistry, have given a world-wide celebrity. He is particularly known to chemists for his laborious researches upon wood and coal tar, and for his discovery of creosote, paraffine, cupione, and other remarkable bodies, and perhaps a man could scarcely have been selected more capable of conducting investigations like those here treated of, from his well-known probity of habits of analysis. The editor, also a man of note, being a distinguished lecturer of Edinburgh, and an author of a popular book of Chemistry, not only professes his belief in Reichenbach’s views, but asserts that he has confirmed them by actual experiment; while the great Berzelius is understood to have coincided with him, and to have been engaged in preparing a paper confirmatory of Reichenbach’s doctrines, some time before his untimely death.

The new agency which the author wishes to place upon the list of imponderables is not capable of being made evident to all, nor of having its power measured by an instrument like the electrometer; but its presence is announced through the senses of certain impressible persons—generally nervous and sensitive females, though sometimes healthy and even robust men. In making the investigations, the greatest care was necessary to guard against the errors of deception and imagination; and the author selected for his *magnetometers* persons of veracity and intelligence, among whom were some of the first *savans* of Vienna, and exposed them to a severity of examination, rigidly cautious and impartial, such as are not often employed in physical researches. He believes that a force resides in many bodies which is distinct from, and yet a part of, magnetism proper. This force is too much attenuated to be appreciable by all; but certain nervous systems are so finely strung, either from disposition or disease, as to receive impressions from it, which consist of the perceptions of a light or flame—of an *aura* or feeling upon the surface of the body like that produced by a cool or warm breath of air—and lastly of the production of insensibility and convulsions. These conclusions, all apparently confirmed by unanswerable experiments, which were checked by frequent repetitions before reliable witnesses, may be made more evident by being taken up in the following order:

1. Flames, differently colored and of varying intensity, are seen by the sensitive to rise from the two poles of a magnet, in a dark room. If the magnet is placed before a concave mirror—the person not being aware of its use or position—the reflection is described as seen upon that part of the wall upon which the true focus will be found, and the flames are said to flicker and move when

blown upon; the position of the magnets and the operator being all the time concealed. The *aurora borealis* may be supposed to be a similar light emanating from the concentrated magnetism at the northern magnetic pole, and visible to all. Magnets drawn along the surface of the body, give rise to the *aura*, warm or cold, as the different poles are used. The hand is forcibly attracted to one of the poles, and a large number of persons, when examined, were found sensible to the action of magnets passed along their bodies, and had their hands feebly drawn toward them. The influence is capable of transmission for many feet along wires and other conductors, and of being retained by objects exposed for a moment to contact with its sources. Thus, water, in which magnets had been dipped, did actually, as Mesmer asserted, become magnetized, and gave a pungent taste, as well as an *aura*, and attracted the hand—no attempt to deceive the subjects preventing them from recognizing the water from that which was unmagnetized.

2. Crystals, particularly those which are large, isolated, and of regular shape, give the same *aura*, and impart their properties in the same way to other bodies; and a light is seen to emanate from certain points upon them, which, upon examination, prove to be the ends of the longer axes of the crystals. The author often speaks of his new power as "the crystalline force," and believes that magnets differ, in reference to it, from crystals, only in having superadded the power of attracting iron; in other words, that the power is not magnetism proper, but exists in magnets combined with another imponderable. One of the patients, a cataleptic girl, lay awake at night looking at the halo radiating from the pole of a large rock crystal placed upon a stove.

3. The relation of that great magnet, the earth, to the direction of the body, was found to have a remarkable influence in producing and relieving disagreeable sensations. It appeared that many of the patients had felt uncomfortably at church, and when lying in particular rooms. Upon examination, it was discovered that their position upon all these occasions had been across the magnetic meridian, and that when—in the latter cases—they were removed, without knowing the reason of the change, to beds in which they lay with their heads to the north, they no longer suffered.

A surgeon of Vienna had contracted the habit of changing his position after his first sleep, and of dozing for an hour or two in the morning with his head toward the foot of the bed, which was directed to the north. When he did not indulge in this strange fancy he felt ill and unrefreshed all day. Upon turning his bed-head to the north, he awoke, ever after, refreshed, without needing any change of position.

This relation of the direction of the body may account for the diverse effects observed by various experimenters in animal magnetism—and the conclusion is come to, that all persons operated upon should be placed with their heads to the north pole. If proved to be correct, the idea may, obviously, become of importance in the treatment of nervous affections.

4. The sun's light contains the influence; hence a confirmation of the knowledge of its importance to animal life. The patients were all pleasurably affected in it, and other persons and various bodies exposed to the rays, were found to absorb the influence, just as in the case of magnets and crystals, and to give out light and the *aura* after being withdrawn from the exposure. The light was directed upon a copper or other plate at a distance of thirty feet or more

from the patient, and the power, being conducted to and directed upon the body, produced a cool, agreeable *aura*. In examining the different colors of the spectrum, it was found that the yellow rays produced a pleasant and cool effect, the red a warm one, and the violet, in or above which is the true seat of the chemical power of light, gave rise to the most uncomfortable sensations. These experiments confirm in a striking degree the views of our distinguished countryman, Professor Draper, who has argued the existence of a fourth imponderable in the sun's rays.

5. The moon's rays exerted a still more powerful action, of a disagreeable kind however, showing a difference between direct and reflected light. This may possibly account for some of the effects upon certain systems and diseases, popularly attributed to the moon's influence.

6. Electricity and galvanism, when applied at and conducted from a distance, produced precisely the same phenomena. The community of action between light, heat, and electricity, as described by the author, reminded us strongly of some remarkable analogies between these imponderables, drawn—without any reference, however, to magnetic influences—by the author of the highly original and instructive "Identities of Light and Heat, of Caloric and Electricity," lately issued from the press of Grigg and Elliot, of this city.

7. Friction of bodies develops the same principles. Every school-boy knows that the rubbing together of two lumps of white sugar in the dark, will be followed by phosphorescent flashes upon the surfaces rubbed. These, then, according to our author, are only the manifestations of the new influences, sufficiently concentrated to be visible to all.

8. Chemical action, such as occurs in various solutions and decompositions, is one of the most common and important sources of the power, which, when originated in this way, is precisely similar to that of which we have been all along speaking, and can be conducted to a distance from the vessel in which the change is taking place. In this mode, the author accounts for the efficacy of the "magnetic baquet or tub," once so popular in the cure of diseases. In it, a vile hotchpotch of various substances, chemically acting on each other, was connected with the patient by moistened wicks or thread.

Most persons have heard of the astonishing cures performed toward the end of the last century by "Perkin's Metallic Tractors," made of magnetized iron. Some time after Dr. Haygarth proved that the effects were merely owing to the imagination, as wooden tractors, painted to deceive the patients, produced similar cures. But now Reichenbach asserts that they both were actually effective, only that the agent was neither the tractor nor the imagination, but the human hand. Liebig has already expressed the view that the forces of the body are owing to chemical changes of respiration and digestion; but our author believes, still further, that the solutions and decompositions occurring in the alimentary canal, develop, as all chemical actions will, an immense amount of this peculiar force, which pervades the whole body, and is concentrated chiefly in two transverse poles, which are the hands. He found it much more active after a hearty meal, which had furnished materials for chemical action. He asserts that he has proved, beyond a doubt, that just as magnets, crystals, and other bodies, produce a light or an *aura*, when drawn along the skin, and sometimes somnambulism and convulsions in the sensitive, so does the human body exhibit the same properties, chiefly shown at the ends of the hands. This in-

fluence, like the others, is capable of conduction along wires, if acting at some distance, and of giving to water the same properties which are furnished by the magnet.

It is proper to state that the author asserts that he has kept himself as ignorant as possible of all former researches upon animal magnetism, and came to these last and most important conclusions, after passing through a gradual course of induction and experiment, his mind being perfectly unprejudiced and unprepared for the final results.

In many of the above experiments which relate to the conduction of the influences, the persons examined were placed in a perfectly dark stairway, concealed in the wall of the author's study, and a wire was passed to them through the keyholes, which, as well as other crevices, were all closed. The persons, seated in a chair, then described the flames, the *aura*, and similar effects of the experiment; in such a way as to prevent all doubts of their own belief, at least, in the actual existence of these phenomena.

The author comes to many more conclusions of a curious nature—particularly in reference to the universality and strict polarity of the new power—which our limits will not allow us to notice. Should his views ever be confirmed, it seems to us that their most striking application would be to some of those facts, which now appear to border upon the incredible. Every educated man must have felt a difficulty in the effort to reconcile with the rigid laws of material science the relations he has heard of marvels, which have been so well authenticated as almost to compel belief. These attempts may possibly succeed through some such means as the present. Thus, it is still a notion prevalent in many parts of our own and other countries, and one by no means confined among the ignorant and vulgar, that water concealed under the earth's surface may be discovered by means of the divining rod; and persons of peculiar temperament, who are in some places called *water-witches*, do actually attempt to find its position by the dipping of the forked twig—very often with success, according to the common belief.

Now we are by no means disposed to encourage popular superstitions, or to violate our neutrality by admitting that either this belief, or any of the views of Reichenbach, are correct; but we only offer the suggestion that—if these statements and theories should ever be confirmed—the latter might be made to account for the former, and for many other things which our present philosophy, possibly from over-skepticism, does not allow itself to dream of. It might, for instance, be supposed, in the last-mentioned case, that the subterranean water, magnetized by the friction of its flow, or some other operation going on within the earth, should be capable of influencing a sensitive person, producing some action upon the muscles of the hands, so as fully to account for the dipping of the twig—which is always stated by “the diviners” to be a movement of attraction, not under the control of their will.

We cannot better conclude this article than by calling attention to two of Reichenbach's applications of his views to popular superstitions and usages; the first being of a somewhat grave, and the latter of a more gay character. He accounts for the luminous appearances which have enabled sensitive persons, in some well-authenticated cases, to point out the spot where a recent burial had taken place, by supposing that the chemical decomposition of the remains produces the light, precisely as it was before stated that magnetism and chemi-

cal change cause a halo. And lastly, in reference to breathing animal influences, he has discovered that, besides the hands, the *lips* seem to be, in a measure, reservoirs or nuclei of the concentrated force. Thus he gives a foreshadowing of a future theory of kissing; and, in Dr. Gregory's words, "he states that the flames depicted on lovers' lips by poets do really and truly burn there, for those who can perceive them."

MISCELLANY.

PHRENOLOGICAL DISCUSSION BETWEEN REV. DR. McNAIR AND O. S. FOWLER.—A most interesting public argumentation on this question, *Does Fowler on Religion harmonize with the Bible?* which lasted seven hours, took place in Lancaster, Pa., March 12th. Though no way a mercurial people, but the opposite, yet nothing but some murder case has for a long time been known to take so deep a hold of the public mind. And well it might; for the bearings of Phrenology on religion is a subject of mighty import: and Dr. McN. is a man of acknowledged abilities, and high standing, while O. S. F. is one of the prominent leaders of Phrenology in this country. Though more restricted in its range, than, to possess its fullest interest, it should have been, yet it was a rich intellectual and moral treat. While in most debates Combativeness overpowers cool reasoning, and personalities supplant arguments, in this, not one caustic remark was made by either speaker, and they parted with mutual good feeling. My own motive was not victory, but to learn, defend, and promulgate TRUTH; to get the people to think for themselves, and to hear what could be said against my book, in order to improve its forthcoming edition. We have room in this number for only a synopsis of the debate, which was taken down verbatim by an excellent phonographer, and perhaps may eventually be published in pamphlet form. If so, due notice will be given.

The general object of this discussion may be judged of by the following examples:

Mr. McNair argued that the Bible was our only ultimate guide and authority in matters of religious belief and practice; that the command of God as expressed in the Bible was our supreme law, but that "Fowler on Religion" made nature, her laws and requirements, our supreme guide.

Mr. Fowler replied, that as far as the two harmonized, no discussion could be had upon this point; that McNair's ground presupposed a difference between the Bible and nature; that the mere fact of our discussing that point, presupposed a clashing between nature's laws and the commands of the Bible; yet that nature was the thought and the will of the Almighty; that every requirement of nature was in the highest possible sense of the term a requirement of God; that all the requisitions of his natural laws were DIVINE requisitions; that in case the Bible commanded one thing and these laws another, either the Bible was not our guide, or else God in his works commanded one thing, and God in his Word commanded another; that nature, and her laws and requirements, is

the workmanship of God is beyond the possibility of doubt; that if the Bible clashed with these requisitions, it therefore could not be from God. That, secondly, if there was any infidelity, Mr. McNair was the infidel; and that if McNair proved any thing, he proved that the Bible was not from God, because it clashed with what we KNEW was from God, and God could never be at variance with himself. Mr. Fowler concluded by warning religionists to be careful how they arrayed their Bible against nature.

The ordination of ministers was another point disputed. Mr. McNair argued, that as the Bible required ordination by commanding Paul and Barnabas to be separated for the ministry by the laying on of hands, and as "Fowler on Religion" said that ordination was useless, therefore the latter was at variance with the Bible.

Mr. Fowler replied, that in case there was any DIVINE virtue or efficacy in ordination, it must of course render ministers infallible in preaching, and perfect in practice. But that it did neither, as ministers had all the failings of other men; that they were all preaching in opposition to each other; that there was as much confusion of doctrine and practice among those ordained, as among the builders of Babel; that consequently in the language of his book ordination was perfectly useless, perhaps because not properly performed, but at all events it conferred no divine unction, no superhuman eloquence, for the pulpit did not equal the bar in that respect; that those who entered the ministry were not "separated" by any action of the Holy Ghost; that particularly the English clergy were not required even to be religious, but many of them adopted the ministry from worldly considerations wholly; that if there was any thing in ordination as descending directly from Peter, the Catholic world had infinitely the advantage of the Protestant; that, in fact, he could see no manner of difference between those ordained and those not ordained.

Another point of discussion was the Sabbath. McNair argued that the Bible imperatively enjoined the observance of the Sabbath as a day of rest and religious worship, quoting various passages of the Old Testament for authority.

Mr. Fowler replied, that every passage quoted referred exclusively to the JEWISH Sabbath; that that command was not to any other nation; that he commanded the observance of the SEVENTH day, a command which even the reverend gentleman himself did not pretend to obey.

McNair replied, that incorporating this command as one of the ten commandments, rendered it binding on the whole human family in common with all the other commandments; that it is as binding on us as on the Jews; and that it sanctified one seventh part of our time as holy time.

Mr. Fowler replied, that the Bible never commanded the one seventh part of the time, but that it set apart the SEVENTH day ONLY, and hallowed no other day; that Jesus Christ, by going through the corn-fields on the Sabbath, and in other ways, annulled the Jewish Sabbath, just as he annulled the other Jewish rites and ordinances; that if the Sabbath had been so important, he might have given it at least a single breath by way of enjoining it; that the absence of all injunctions on the part of Jesus Christ and his apostles showed that he considered it of no importance; that it is very well to meet together weekly for religious worship; that Phrenology recommends such meetings; that its being a civil and religious institution is one thing, and being a God-commanded and God-sanctified day is quite another; that no passage between the two lids of the

Bible has set apart or sanctified the first day of the week ; that the example of the apostles in meeting on the first day of the week, and even Christ's meeting with them, might be considered as recommending a Sabbath, but not as making it holy time. And concluded by calling upon the other side for chapter and verse in the Bible, setting apart the CHRISTIAN Sabbath.

Other kindred points were discussed in like manner, but these will serve as a sample of the debate. As to who came off victor, two things may be said. If the clergy of Lancaster continue to preach against phrenological religion, they will thereby confess at least that they have not conquered, for why keep kicking a dead dog? If the people of Lancaster, as a whole, observe the Sabbath more strictly after the discussion than before, McNair has the day ; if less, Phrenology has it. Yet no satisfactory verdict can be rendered for years, till both individuals and the community have canvassed the whole ground, each one for himself.

THE PROPER FEEDING OF THE BODY.—This is one of the most important and useful subjects to which, as rational beings, we can give attention. This whole field of inquiry, though more intimately related to human virtue and vice, happiness and misery, health and sickness, power and weakness of body and mind, than almost any other, is comparatively unexplored by philosophical research. As we apply different manures to different crops, so we should apply different foods to the production of different crops of mental or physical power. When one would put forth vigorous mental exertion, he must feed himself very differently from what he would if about to exert his muscles to their utmost capacity. Who will give us a truly scientific treatise on this subject—a sure guide in our choice of food? This subject is governed by fixed laws, and those laws are palpable and easily read. “Pereira on Diet,” has made a good beginning. Who will take his data, and apply them to the specific food requisite to develop given mental and physical capabilities? The following from Dr. Moore, on the Use of the Body in relation to the Mind, is well as far as it goes :

“A strict regard to the choice of food and drink, is certainly among the most direct means conducive to purity of blood, and therefore the regulation of appetite is among the chief of our daily duties, and the due management of the stomach a large part of morality. * * * The comfort and efficiency of the intellect, nay, the moral perception, manliness, and virtue of the mind, depend greatly on our use of aliment: and in the very means by which we sustain the strength of the body or most directly disorder its function, we at the same time either fortify or disable the brain so that we shall be qualified to use our faculties to advantage, or else amid the confusion of our sensations, be rendered incapable of rational attention. Who has not seen the bright dreams of his morning's philosophy clouded by the fumes of a tempting table, and the best resolves of calm thoughtfulness lost amid the sparklings of wine. * * *

“Wisdom and temperance have always been companions, and men most famous for the extent and continued energy of their faculties, have been so convinced that habitual moderation in eating and drinking was essential to the full and healthy employment of their intellect, that those best known for clearness and elevation of mind have also been most remarkable for their control over their appetites.* Sir Isaac Newton is a good example. Dr. Cheyne states of him, that when he applied himself to the investigation of light and color, to quicken his faculties and enable him to fix his attention, he confined himself all the

* It is said of Goethe, that he always dieted while engaged on any of his great works.

time to a small quantity of bread with a little sack of water, without any regulation, except that he took a little whenever he felt his animal spirits flag. Here we witness true philosophy at work to facilitate its own labors, and we do not wonder to find that a man who, when checked in his researches by the imperfection of his instruments, set about inventing and manufacturing new ones with his own hands, should also resort to the best means for sustaining the functions of his brain, when determined to use it to the extent of its power: and although Celsus informs us that *imbecilli stomacho penes omnes cupidi literarum sunt*, he knew full well that a bad digestion was by no means a real corroborant of the rational faculties, and however morbidly greedy of books, like the sickly devourers of circulating libraries, dyspeptic individuals might become, their weak stomachs but little aided to strengthen their judgments, or to render them better qualified to administer to the vigorous growth of other minds. Yet doubtless, as the same authority observes—*obesus ventor non parit subtilem intellectum*—an excessive stomach comports with an empty head; not that a man of fair rotundity, like Shakspeare's Justice, cannot occasionally think with sufficient clearness for peaceful and epicurean purposes, but simply because the soul of a man, fully alive to the great policies of existence, must move his affections and his intellect too busily in their workings on his nerves, and expend the vitality of his blood too rapidly, to allow him to take his ease long at meals and to accumulate a burden of flesh to impede alike both his mind and body. The happy medium which Newton endeavored to maintain, was just that which would preserve the blood in the fittest state for the purposes of the mind, while intently acting on the brain: and probably not a little of the splendid clearness of his demonstrations may be attributed to the success with which he controlled all his bodily propensities by the moderation which he invariably observed in the management of his stomach."

Important as is the proper choice of food, the TIME of taking it is scarcely less so. In many forms and places, the senior editor has urged the one-meal-per-day system, and the more he observes, the more clear is the proof that this is the true system. He never saw any one who tried the two-meal system in place of the three, but was greatly benefited by the change; nor any one who substituted one meal in place of two, but was still further benefited. Mr. Harrison, Seventh street, Philadelphia, has cured an obstinate chronic dyspepsia, first by taking two daily meals instead of three, and then from two to one; and describes the change for the better as to health, clearness of mind, and ability to labor, as almost marvelous. Another confirmation is found in the following:

"COL. TALIAFERRO (pronounced Tolifer).—The Washington correspondent of the *Charleston Courier*, thus speaks of Col. Taliaferro, of Virginia, now 80 years of age, and for 40 a member of Congress: His health and faculties have never, for a moment, given way, and he is the same man now that he was when he was the confidential adviser of Jefferson, Madison, and Monroe—the same man that he was when he opposed the administration of the elder Adams. Col. Taliaferro has always lived liberally, and has enjoyed, as much as any man that ever lived, social pleasures, in all their approved forms. At a supper party the other night, he was asked what his secret was. He replied that he had never known disease—that he had never made but one meal a day—that if he took supper, he did not dine—that he had risen early—had always used exercise, and never on horseback when he could go afoot; and that under all circumstances he had preserved an equality of temper. His rule was never to suffer that which was past to prey upon his mind; to enjoy what Providence sent him, and to trust to the future."

I do not advise a sudden change from three meals to one, but a gradual one from light suppers to late dinners and no suppers, then from light breakfasts to

no breakfasts, and an early but hearty dinner about eleven or twelve o'clock. That this is the true dietic law there is no doubt; and the experience of all who try it will illustrate its great value.

PRESERVATION AND RESTORATION OF SIGHT.—This is an important matter, yet easily attained by this simple rule: When the sight is too short, close the eyes, press the fingers gently **OUTWARDLY** from the nose across the eyes. Short sight is caused by too great **ROUNDNESS** of the eyes, and rubbing or wiping them from their inner toward their outward angles, **FLATTENS** them, and thus lengthens or extends their angle of vision. But as long sight is caused by the too great **FLATNESS** of the eyes, passing the fingers or towel from their outer angles **INWARDLY**, of course rounds them up, and thus preserves the sight. By this simple means, all persons can adjust their sight to their liking, so as to read without glasses just as well when old as young. The value of this knowledge is second only to that of sight.

Bronson is at present the leading promulgator of this idea, and claims to have discovered it. It may be original with him, yet was known long before Bronson's birth. The grandfather of a female friend of the editor's practiced it fifty years ago, and by its means preserved his eye-sight so as to be able to read fine print when eighty-eight years old; and John Quincy Adams, in conversation with Lawyer Ford, of Lancaster, Pa., who wore glasses, told him if he would manipulate his eyes with his fingers from their external angles inwardly, he would soon be able to dispense with glasses. Ford tried it, and soon restored his sight perfectly, and has since preserved it by the continuance of this practice. On this point the Philadelphia Ledger remarks as follows:

RESTORATION OF SIGHT.—The Boston Traveler gives some interesting accounts of experiments made by Professor Bronson, in removing imperfections of sight, produced by age, or malformation. According to the Traveler, old people have been enabled to lay aside their spectacles, and people of all ages, who suffered from short sight, have been entirely cured. The Traveler says that Professor Bronson is the author of these discoveries, and that his practice consists entirely in manipulation. Professor Bronson is well known in this and other cities as a lecturer upon elocution, and has opened an office in New York, for medical practice upon the eye, in which we wish him success.

But while giving credit to Professor Bronson for his efforts in doing good, and while admitting that his method of treating the eye is original with himself, we do not admit that he was the *first* discoverer. The very treatment ascribed to him for restoring decayed sight, was discovered long ago by John Quincy Adams, and successfully practiced on himself. This is not the only case in which scientific men have made the same discovery, without any communication with each other. Dr. Franklin in Philadelphia, and Dr. Ingenhouse in St. Petersburg, without any knowledge of each other, made simultaneous discoveries in electricity. Therefore we do not wonder at Professor Bronson's discovery concerning the eyes, without any hint from Mr. Adams, who had long previously made the same discovery. Mr. Adams did not communicate his discovery to the world, but mentioned it incidentally, and as of no great importance, to two or three friends in the course of his life. We certainly wonder at him and them, for not perceiving its general utility. Mr. Adams never wore spectacles, his sight enduring to the last. Yet those who remember him in private conversation, may remember his habit, while listening, of *manipulating* his eyes with his fingers, by passing them gently over the surface, from the external to the internal angle.

The decay of sight that is remedied by *convex* spectacles, is caused by the gradual

absorption of the humors, or relaxation of the coats, rendering the transparent cornea less convex. The manipulation or gentle pressure perhaps, by stimulating the coats, and thereby causing them to contract, restores the original convexity, and consequently the original perfection of sight. In rubbing or wiping the eyes, we naturally pass the hand or towel over the convex surface, from the internal to the external angle. This diminishes the convexity, and thus promotes the decay of sight, and therefore should be carefully avoided. The pressure, whether in wiping or *manipulating*, should proceed, in eyes originally perfect, from the external to the internal angle. *Short sight*, remedied by *concave* glasses, is caused by *undue convexity* of the external cornea, whether congenital or caused by disease. In this case, all wiping, rubbing, or manipulation should proceed from the internal to the external angle, the reverse of the motion necessary in the case first mentioned. In manipulation, care must be taken against pressure too hard, or continued too long, which may develop inflammation.

The same female friend mentioned above has been troubled for years with a spontaneous weeping of one of her eyes, which she has entirely cured by rubbing and wiping her eyes, when she washes, INWARDLY. She also now reads fine print, whereas before she was unable to do so. This subject will of course commend itself to the practical trial of all who may be suffering from imperfect sight or weak eyes.

NAYLOR'S SYSTEM OF TEACHING GEOGRAPHY BY CONNECTING IT WITH MUSIC.—That mankind is progressive in every respect is a cardinal doctrine alike of Phrenology and of our Journal. We must therefore expect that improved modes of teaching both science as a whole, and the respective departments of it, will be continually making their appearance. To many of us the study of Geography has been exceedingly dry and hard; whereas it is capable of being rendered easy and delightful. BENJAMIN NAYLOR has, we think, made some very important advances upon the present mode of teaching Geography. The real philosophy involved in these advances is by increasing its ASSOCIATIONS. For example, the association of geographical facts, boundaries, names, etc., with singing. Thus he brings Time, Tune, Language, and Comparison to the aid of Eventuality and Locality, and thereby renders the impression upon the mind much more indelible, and enables the learner, by remembering the tune, to recall its words, and thereby the facts and names stated. Music possesses a deep and universal interest. Its capability of awakening up to increased action all the other faculties, has already been stated in the Journal. Why then should it not be employed to increase the action of Locality, Eventuality, and the other geographical faculties, as well as Combativeness, Veneration, Mirth, or the social faculties?

From what we have been able to learn concerning it, we do not hesitate to say that it will enable pupils to learn several hundred per cent. faster and better than the common method. We have rarely been more gratified than by attending one of Mr. N.'s exhibitions, and both cheerfully and confidently recommend his system to universal adoption in all our schools.

Besides all its other advantages, its discipline and improvement of the voice are admirable. We have known several teachers who have not merely improved, but RESTORED their voices and lungs from extreme weakness to strength and health. This feature of it alone renders it invaluable for scholars. Why should not the lungs be cultivated in schools as much as Causality. One of the principal faults of schooling, is its injurious influence upon the lungs. Few

things are more promotive of general health and vital power than the vigorous exercise of the lungs. This exercise this system requires. His system must commend itself to the common sense of all judicious school teachers and directors. We are glad to be able to contribute of our mite, to the dissemination of a system possessing so many decided improvements upon the present mode of teaching this science.

TOWNSEND'S ELYSIUM, OR HALL OF EXERCISE AND AMUSEMENT FOR WOMEN AND CHILDREN.—In the senior editor's lecture on Woman, delivered in Philadelphia, he remarked on the imperious public demand for a female gymnasium. The next day an enterprising young man called to submit a plan for such an institution, one feature of which was to employ India rubber elastics freely, so as to prevent all sudden straining of the muscles, and render it as amusing as possible; about which he asked my opinion. I replied that, as human nature DEMANDED shoes, clothes, bread, etc., and hence those who supplied a good article are sure of patronage, so it demanded EXERCISE and AMUSEMENT quite as imperiously, and this GUARANTEED patronage to any well-conducted institution that furnished these necessary commodities. I added, that nothing was more needed, and nothing more sure to pay—that if I were an inhabitant of a city, I would cheerfully pay one hundred dollars a year for such a place to send my family—that the India rubber feature of it was just the thing, etc.

"And what about children? Will women go where they are?" he inquired. I replied, that woman's strongest propensity was toward children—that they would attract instead of repel her—that their sports were her music, etc. He asked about boys. I answered that women liked boys better than girls, and that boys under ten or twelve would put no restraint upon that gamboling freedom which women would come there to enjoy, but rather promote it.

"And what about TERMS?" he inquired. "Adapt them to the MILLION," I replied. "The rich cannot be relied on—they go only by fashion, are poorer pay than the medium classes, and—" "Yes, that's true," he interrupted, "for I have sent a bill for one of my horseback chairs to a man worth \$100,000 this morning, for the fourth time, and can't get my money." I continued: "This is a REPUBLICAN country, and to succeed on a large scale, this institution must be adapted to the MANY. Low fares and more of them is the policy for this country." On this point we had a long discussion, which ended in his reducing his terms from \$5 per quarter to \$1.50 for children to the exercise alone, and \$3 for women to the exercise and reading-room, with a graduation of prices for the riding and reading departments. He is now fitting up his rooms, and expects to open about the first of April.

I take the deepest interest in his success, because our women and children are dying by inches, and suffering inexpressibly from diseases, incurred by confinement within doors, as well as for want of amusement. To get children forward finely in growth, they MUST HAVE EXERCISE and play. ENNUI is the fatal bane of nearly all our city women, which this institution will relieve. To those who have the first ideas of physiology, this institution must commend itself as one of the very greatest desiderata of our cities; and it is devoutly to be hoped that Philadelphians will patronize it so effectually, that like elysiums may be started in all our cities and larger towns.

PHRENOLOGY IN WASHINGTON, D. C.—It is a source of much gratification to us to notice the increasing interest manifested by SENATORS, REPRESENTATIVES, and other government officers, on the subject of Phrenology. This is an omen of no little importance. During the last session of Congress, a large number of orders were received for complete sets of our various publications on Phrenology, by men who possess cultivated minds of the first magnitude in our nation's firmament; which, together with the testimony of these men in favor of our efforts, is encouraging indeed. Our Journal is now taken by many of these gentlemen, who seem as desirous of informing themselves with regard to the constitution of man, as of the constitution of our legal or political government.

The following from Hon. Mr. RUSK, UNITED STATES SENATOR from Texas, will show in what estimate our publications are held by him :

WASHINGTON, March, 1849.

TO MESSRS. FOWLERS AND WELLS :

GENTLEMEN—The works published by you are, in my opinion, calculated to do much good, and I trust the day is not far distant when they will be found in the hands of all the youth in our country.

Very truly, yours,

THO. J. RUSK.

“A NEW MODE OF GOVERNMENT: wherein the People would govern themselves by Laws originating with Individuals, in the form of Bills; which are to be presented to the Township, and by the Voice of the People passed up to the Seat of Government, thus constituting a pure Democracy; and if gained by a Majority of two thirds, they are to become the Supreme Law without debate. By JOSEPH EVANS.”

A long title, yet it so far expresses the thought of the pamphlet as to require the less exposition from us. All our readers know how thoroughly democratic we are—not in the political, but in the dictionary use of the term—how sacred we esteem that fundamental principle of our republic, “THE MAJORITY SHALL RULE.” This pamphlet proposes a plan by which individuals are to propound all the laws to the towns, they to the counties, they to the states, and they to Congress. We do not exactly like its “without debate” feature, yet its general scope and object, namely, that of giving to the PEOPLE an opportunity of saying, in as primary a way as possible, by what laws they will be governed, meet our most hearty commendation. We say, TRUST THE PEOPLE. They may sometimes abuse that trust, yet the more they are trusted the less they abuse. The great error of our republic is the removal of our laws and executive away off at arm's length from the voters. This work, wherever circulated, will set democratic minds to thinking upon some feasible plan of putting the government as directly into the hands of the people as possible. The plan it proposes is good, very good; yet, as “in the multitude of councilors there is safety,” so other minds, with this for a basis, might doubtless materially improve it. The wide circulation of the work would do much good. Mr. E. is evidently a true democrat, and a thorough-going reformer—both synonymous terms.

ARTICLE XXV.

THE PHYSIOLOGY AND PHRENOLOGY OF HENRY WARD BEECHER, WITH A
 LIKENESS.



NO. 8. HENRY WARD BEECHER.

ALL great men have their strong POINTS. On these their greatness depends. Take these away, and they become Samsons shorn—weak like other men.

Henry Ward Beecher, though till recently unknown out of his limited western sphere, is deservedly rising into favorable notice more rapidly than any other man in this country, consequent on the corresponding strength of these points of his character, which are mainly four.

The first is the soundness and vigor of his physical constitution. Every bodily organ is strong, and exceedingly active; his vital organs are large, and peculiarly healthy. Only his stomach is in the least degree affected, and that only partially and occasionally. His lungs are very large and very fine; he measures under the arms more than one in thousands, and his muscles are uncommonly dense, sprightly, and vigorous. All his motions are quick and elastic, yet peculiarly firm and strong, tossing his body

VOL. XI.—NO. V.—10

about as if it were as light as a foot-ball—a condition always characteristic of distinguished men ; for no man can be talented without a first-rate muscular system. He fosters this condition by taking a great amount of physical exercise, and also of rest and recreation. When he does work, he works with his whole might, until his energies are nearly expended, and then gives himself up to sleep, relaxation, and cheerful conversation, perhaps for days together, until having again filled up the reservoir of life-power, he becomes capable of putting forth another vigorous effort.

Mention is made of this fact to call attention to the importance of keeping up a full supply of animal energy. Most distinguished men fail just as they are becoming distinguished, because of premature exhaustion ; whereas a little husbanding of their strength in the outset would have given them an abundance of the life-power many years longer. One of Beecher's cardinal doctrines and practices, is to keep his BODY in FIRST-RATE WORKING ORDER, just as a good workman keeps his tools well sharpened.

Beecher is eloquent, and that eloquence depends primarily on those physiological conditions already explained. The great size and vigor of his lungs perfectly arterialize his blood, and surcharge it with all the elements requisite for thought and feeling, and at the same time give great power and volume of voice. He superabounds in warm, ardent, glowing feelings ; and this depends upon the excitability of his temperament and the vigor of his lungs.

The second cardinal point in his character, is the unwonted size of his BENEVOLENCE. In all my examinations of heads, I have rarely, if ever, found it surpassed, or even equaled. It towers above every other organ in his head, and is the great phrenological centre of his brain. While most heads rise higher at Firmness than at Benevolence, his rises higher at Benevolence. It is really enormous, and forms altogether the dominant motive of his life ; and this constitutes the second grand instrumentality of his success. It so is in the economy of nature, that those who work most for their fellow-men, work most for themselves. The true road to eminence and greatness lies in forgetting self, and pursuing some benevolent end with such whole-souled devotion, that fame follows as a reward of disinterestedness. For example, let a phrenologist practice this science merely to make money, or acquire reputation, and he will fail in both, no matter what may be his talents. But let him practice this science from pure love of it, and such love will impart a tone and vigor which will secure both fame and money. Let a minister preach for the sake of distinguishing himself, and he will utterly fail in attaining such distinction ; but to attain it he must forget himself, dismiss all aspiring, ambitious ends, and throw his whole soul into the doctrines he would urge, and this devotion to his cause will secure to him popularity and eminence.

Beecher's dominant Benevolence constitutes the one ever-ruling motive of his life. He works for man as if he were working for his life. Every

sentence he utters, every look of his eye, every gushing of his whole soul, bespeaks the dominance of that faculty. Consequently, all his sympathies are with man, and for man; and this unbounded benevolence so seasons and sanctifies all his public and private doings, as to make all who approach him love him.

Benevolence sets his powerful intellect at work, to devise the best ways and means for obviating evils and securing good; stimulates all his other moral faculties; animates all his social affections; overrules Combativeness, Firmness, Secretiveness, Cautiousness, and, in short, is the king on the throne of his nature, while all his other larger faculties are peers, lords, and commons to this his princely element.

His social affections are also large, and working in conjunction with his supreme benevolence, mutually aid and strengthen it. Adhesiveness is very large. I rarely find it as large in men. Hence he makes friends of all, even those who oppose him in doctrine, and is personally attached to them; and this explains one of the instrumentalities by which he so powerfully wins all within range of his influence. They love the man, and therefore receive his doctrines. His Philoprogenitiveness is also large; and hence his strong and almost paternal interest in the success of young men just starting in life; for this faculty, rightly directed, especially in public men, extends a helping hand not to physical children merely, but to those who are just starting in life, whatever may be their occupation; and he also preaches most effectually upon the education of children.

His Amativeness is fully developed, yet conjoined with his fine-grained temperament and exalted moral affections, it values woman mainly for her moral purity, and her maternal and other virtues, and seeks the elevation of the sex. Probably few men living place the family relations of parents and children, husbands and wives, upon higher ground, either practically in his family, or in his public capacity, than Henry Ward Beecher. He is perfectly happy in his family and his family in him; and this is one cause of his peculiarly bland, persuasive, and winning address.

His third point of character is his force. This is consequent on his large Combativeness and Firmness, and his enthusiastic temperament. What he does, he does with all his might. He takes hold of great things as though they could and must be done. Every sentence is uttered with an energy which carries it home to the innermost souls of all who hear; yet his Combativeness is never expended in personal defence, or in opposing his enemies, but simply in pushing forward his benevolent operations.

His Destructiveness is fair, but always subordinate.

Acquisitiveness is almost entirely wanting. I rarely find it as small, and, unlike too many Reverends, he never thinks whether this or that sermon or doctrine will increase or diminish his salary, but simply asks whether it is TRUE. It is natural for ministers, as for other men, to try to please their employers by preaching acceptable doctrines. But to what extent others

may be censurable for this time-serving spirit, Beecher does not evince the first particle of it. In his first sermon to his present congregation, he told them that they might expect to hear the truth and the whole truth; that if he thereby curtailed his salary, curtailed it must be; that he had lived on bread and water, and could do so again; that all he wanted was a bare living, and that he could procure without temporizing in the least; and he has been true to his pledge.

His Firmness is extraordinary, but, acting under his higher faculties, he never evinces obstinacy, but only determination and perseverance in doing good. Though Cautiousness renders him careful in taking grounds, yet he is one of the most straightforward men we meet with.

Approbativeness is large, but subordinate to his Conscientiousness and Benevolence. He seeks praise, but it is for doing right and doing good. Many of his friends fear that his unbounded popularity will inflate his vanity; yet this can never be the case in a mind constituted like his, because it is completely under the control of his intellectual and moral faculties.

Self-Esteem is quite small, and constitutes one of the greatest defects of his character. Yet it increases from year to year, and its action is relatively greater than its size. Cautiousness and Secretiveness are also rapidly improving, particularly the latter, and it is certainly much needed.

Veneration, though relatively inferior to Benevolence and Firmness, is large, and considerably larger now than it was two years ago; while Marvelousness is comparatively wanting. Hope is unbounded; and hence his light-heartedness, buoyancy, and that moral enterprise with which he engages in great undertakings. Nothing discourages, but every thing encourages him. He never feels or acts like "giving up the ship."

The fourth point in his character is his INTELLECTUALITY, and this is quite remarkable. His forehead is high, broad, and expansive, yet its predominant organ is COMPARISON. Causality and Mirthfulness are large, and add greatly to his intellectual capabilities. But Comparison is the master element of his mind; yet to follow it out in all its ramifications would unduly protract our article. One of its manifestations is in connection with Mirthfulness. Few speakers, legal, political, or promiscuous, bear any comparison with him in what may be called genuine wit. Yet that wit is never far fetched, or affected, because controlled by Comparison, which renders it always peculiarly appropriate; and his power of criticizing and arguing by ridicule is rarely equaled. And his large Causality still further increases his wit, by always rendering it subservient to the illustration or enforcement of the great thought in hand.

Eventuality is also large, and gives him a ready command of whatever facts or anecdotes may be required for illustration or enforcement. But Individuality is less; and hence he fails in the acquisition of facts; yet he excels in weaving them in after they have been collected by other minds,

and brought to his notice. Few men use facts to better advantage than Beecher, yet his details are always subservient to his general principles.

His second largest intellectual organ is Language. The accompanying likeness hardly does justice to its size. In conjunction with large Comparison, it gives him any required abundance of words, and fluency of diction, with exactly the very words which express his precise meaning. His elocution is peculiarly free and flowing. No one can be at a loss to know exactly what he means, as he has the rare faculty of transferring the full power of his thoughts and feelings into the minds of his hearers and readers.

His descriptive powers are rarely equaled; yet these are materially aided also by means of Imitation and large Ideality. He is a perfect mimic. Yet to do justice to the full play of this faculty, is impossible. To be appreciated here, he must be seen or heard: for even his writings, glowing, eloquent, and admirable as they are, by no means equal his oratorical capabilities.

His intellectual capabilities, as a whole, are greatly increased in activity and efficiency by his moral affections.

Order is large, yet takes almost exclusively a mental direction, by way of arranging thoughts, correcting and systematizing discourses, and regulating conduct.

Time and Color are poor.

Both Human Nature and Agreeableness are very amply developed. The former, in connection with Causality and Comparison, giving him a metaphysical cast of mind, together with an excellent faculty for analyzing the operations of the mind; the latter enabling him to adapt himself to all classes and conditions of men. In his pastoral duties, probably few men equal him, partly in consequence of these faculties, and partly by means of his Benevolence and Friendship.

One other characteristic of his mind probably does quite as much for him, if not more, than three of the four points already analyzed. Reference is had to the **NORMALITY** with which all his faculties act. If any living man may properly be called a **CHILD OF NATURE**, and pre-eminently true to that nature, it is Henry W. Beecher. Few men are less perverted, or more true to their own instincts. In fact, in this more than in any thing else, resides his Samson strength. It gives him simplicity, and at the same time, strength of character rarely equaled, even in those whose innate capabilities are much greater.

All things considered, taking his organic condition as the basis of our prophecy, we confidently predict, that in ten years he will stand out as **THE** strong man of the age, and for a quarter of a century he will be the master spirit of his day and generation.

For the American Phrenological Journal.

ARTICLE XXVI.

THE PRIMARY FUNCTION OF VENERATION.

"To Dr. Spurzheim," says Mr. Combe, "is due the merit of analyzing this sentiment, and treating it as the source of the emotion of reverence and respect in general." But have we yet analyzed and ascertained its primary, ultimate office? Dr. Gall called it "the organ of God, of religion, and of worship." Spurzheim says, "By its agency man adores God, venerates saints, and respects persons and things." Combe remarks, "It is the source of natural religion, and of that tendency to worship a superior power which manifests itself in every nation yet discovered." Mr. Fowler describes it thus: "It creates the feeling of awe of God. It excites the spirit of prayer and praise to the Supreme Ruler of the universe. It delights to meditate on his character, and to study his works. It creates a sense of the Divine presence—a feeling of nearness to God, and a desire to hold communion with the Creator of all things. It delights to bow before his throne in devout adoration and praise." The history of the discovery of Veneration is interesting. Dr. Gall's brother manifested from his infancy a tendency to religion. He was constantly engaged in prayer, and in saying Mass. "Dr. Gall," Mr. Combe continues, "visited the churches of every sect, and particularly observed the heads of individuals who prayed with the greatest fervor, or who were the most completely absorbed in their religious contemplations. The result was the establishment of the brain in question as the organ of Veneration." Disease of the organ is also proof of its function. "A woman, Elizabeth Lurdeman, was brought to Dr. Gall. At the first glance, he perceived that she possessed this organ in an extraordinary degree. She continued standing before him, lifting up her eyes from time to time to heaven, and indicating by all her gestures, sadness and anguish. From her youth she had been excessively addicted to prayer." Mr. Fowler exhibits the skull of Diana Waters, which is prodigiously large at the seat of this organ. "She was deranged," says Mr. Fowler, "on religion, and went about the streets of Philadelphia for twenty years, praying spontaneously most of the time, and exhorting all others to pray, referring every thing to the will and providence of the Lord."

This seems to indicate that PRAYER, distinctively, is the manifested function of the organ situated on the top of the head. What, then, is the primary, the elementary function of this faculty? Is it not the elementary feeling in prayer? Is it not dependence—a feeling of the need of help? Does it not ASK, as in that beautiful example prayer of Christ, "Let thy

kingdom come—give us this day our daily bread—forgive us—lead us not into temptation, but deliver us from evil”—and feeling weak as it does, acknowledges superiority, and ascribes power to another—“for thine is the kingdom, and the power, etc.?” This faculty is adapted to man’s condition of dependence—to that want of all created beings of aid, sustenance, and protection. The mind does recognize its incapacity of existence and support apart from some power greater than its own. We are suspended, as it were, from something above us. Life, and the means of life, are gifts. We do not only know this, but we feel it, and that, as we are laboring to show, through this organ. It imparts a sense of weakness, a feeling of poverty and helplessness.

The inspired author of the Psalms gives expression to its emotions when he says, “But I am poor and needy, make haste unto me, O God. Thou art my help and my deliverer. Have mercy upon me, O Lord, for I am weak. O Lord heal me.” Again: “Lord, what is man that thou takest knowledge of him? or the son of man, that thou makest account of him? Man is like to vanity, his days are as a shadow that passeth away.” Any thing expressing a sense of our weakness, will appeal to and delight this faculty. Power, wherever manifested; the works of God, his character, strength, majesty, and goodness, are such objects. The Psalms, a pattern of devotion, abound in language illustrative of this. “The Lord is my rock, and my fortress, and my deliverer—my God, my strength, in whom I will trust—my buckler, and the horn of my salvation, my high tower.” See also Psalm 19th.

The idea of dependence, in great simplicity, is presented in these words: “For thou art my hope, O Lord God, my trust from my youth. By thee have I been holden up from the womb. Thou art he who took me out of my mother’s bowels.” Indeed, when one remembers the words of inspiration, Psalms in particular, and considers how frequently are used such words as the following—save, deliver, preserve, defend, protect, help, bear up, uphold, teach, guide, direct, etc., he is led to wonder that this element of mind has not been perceived.

It may be objected, that with this analysis of Veneration we can make no disposition of respect a manifestation of this organ; and the same of praise and thanksgiving. Do not respect and deference resolve themselves into this simple feeling, dependence? Thanksgiving arises, inasmuch as whatever awakens the sense of weakness or dependence, pleasantly affects this faculty, and others uniting with it, praise is the result. Hence joy and rejoicing on beholding the words of God, his mercy and his goodness. Example, the 145th and 6th Psalms. Also, the song of Moses, Exodus, 15th chapter.

We are now able to understand some exhibitions of character heretofore inexplicable. Allusion is had to humility, pride, and independence. Small Self-Esteem, it would seem, predisposes to humility, and large Self-Esteem

to pride; yet such is not the fact. Those developments are often met without pride in the one case or humility in the other. We now see that Self-Esteem may be large, and dependence also large, which would not result in pride and independence, but the deepest sense of dependence and reliance on authority and another power. And if dependence be small, with small Self-Esteem, there would not be experienced the humble feeling, but the opposite, and insubordination of all authority. It is the inactivity of dependence that makes the proud man, the haughty scorner.

The character of the wicked, as given by the Bible, illustrates this, as well as furnishes a strong negative proof of the elementary faculty contended for. 10th Psalm: "The wicked in his PRIDE doth persecute the poor. For he boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the PRIDE of his countenance, will not seek after God; God is not in all his thoughts. His ways are always grievous—thy judgments are far above out of his sight; as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved"—utterly destitute of dependence—"for I shall never be in adversity."

Another thought, intimately related to the above, is suggested by those observations, which some facts support, if not establish. There is situated on the side of the front part of Veneration, a little within and in front of Spirituality, an organ, which we will name TRUST, or RELIANCE. It disposes the mind to rely upon, to confide in, to believe, to rest and feel safe. It, with dependence, says and feels to "trust in the Lord." In reference to man, it is confiding, and feels that it is happier to be sometimes deceived than not to trust. It is the opposite, or balancing organ of Cautiousness, which produces doubt, fear, disquiet, and anxiety; while this, in scenes of danger, calms, quiets, and tranquilizes the mind, and proclaims, "God is our refuge and strength, a very present help in time of trouble. Therefore will we not fear though the earth be moved, and though the mountains be carried into the midst of the sea."

Since penning the foregoing, I opened a little work entitled Private Devotion, in which is a short essay on Prayer by Hannah More. It is manifestly the production of a clear head, with a large organ of Veneration. The language is so remarkable, perfectly harmonizing with, and so beautifully illustrates the analysis given, that I propose to make a few extracts.

"Prayer is the application of want to Him who alone can relieve it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not the definition of HELPLESSNESS, but the FEELING of it. It is the 'Lord save us or we perish' of drowning Peter. Prayer is an act both of the understanding and the heart. The understanding must apply itself to the knowledge of the Divine perfections, or the heart will not be led to the adoration of them. Man is not only a sinful, but also a HELPLESS, and therefore a DEPENDENT being. This

shows the necessity of looking continually to a higher power, to a better strength than our own. If that power sustain us not, we fall. If he direct us not, we wander. Our greatest dangers begin from the moment we imagine we are able to go alone. He who does not believe this fundamental truth, 'the helplessness of man;' even he who does nominally profess to assent to it, yet if he does not experimentally acknowledge it; if he does not FEEL it in the convictions of his own awakened conscience, such a one will not pray with that feeling of his own HELPLESSNESS, with that sense of DEPENDENCE on Divine assistance which alone makes prayer efficacious."

"Nothing will make us truly humble, or as constantly vigilant, or lead us to have recourse to prayer so fervently and frequently, as this ever-abiding sense of our helpless nature, and our not being able to ascribe any disposition in ourselves to any thing that is good, or any power to avoid by our own strength, any thing that is evil."

"We cannot attain to a just notion of prayer while we remain ignorant of our own nature, of the nature of God, of our relations to him, and of our dependence upon him. We should keep in our hearts a constant sense of our OWN WEAKNESS—not with a design to discourage the mind and depress the spirits, but with a view to drive us out of ourselves in search of the Divine assistance. We should contemplate our INFIRMITY, in order to draw us to look for his strength, and to seek that power from God which we vainly look for in ourselves."

Dependence is in the centre of the moral group, and by the side of Benevolence. A paragraph from the same essay in illustration :

"Prayer draws all the Christian graces into its focus. It draws Charity, followed by her lovely train, her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want. It draws Repentance, with her holy sorrows, her pious resolutions, her self-distrust. It attracts Faith, with her elevated eye. Hope, with her grasped anchor. Beneficence, with her open hand. Zeal, looking far and wide to serve. Humility, with introverted eye looking at home."

The natural language of prayer also supports these views. Prostration of the body; the voice soft, subdued, and reposing, indicating the dependent feeling, suggest that the organ be named DEPENDENCE.

WILLIAM B. ELLIOTT,

Feb. 12, 1849.

Chestnut Street, near Sixth, Philadelphia.

COMMENTS BY THE EDITOR.

For the above original views of Mr. Elliott, the phrenological world owe him many thanks. That his analysis of Veneration comes nearer to the correct one than any other thus far published, is the unqualified opinion of the Editor. It seems to meet a specific demand in the mental economy—that is, as we have an organ for bestowing favors, should there not also be one for RECEIVING gifts? When in distress, we have an inalienable right

to solicit help from our fellow-men, and of course this right implies some faculty for asking that help. Yet none of the other faculties perform this function, and it seems peculiarly appropriate to place the asking faculty by the side of the giving faculty. Men also pray, appeal to, intreat, implore one another, and also God. The term veneration does not embody this supplicating instinct; so that either Veneration is wrongly named, or else its full function, after all, does not embrace this supplicating element of mind. It seems, therefore, that to drop the name Veneration, and substitute that of SUPPLICATION, accords more nearly with the primitive function of this faculty.

That prayer to God is performed by a specific and legitimate function of the mind, no observer of man's religious feelings can question. That there is a difference between veneration or worship, and the imploring of help at his hand, is also evident; so that there either must be a third organ, or else the term veneration does not give the full analysis of this faculty. There may be, and probably is, a faculty of Supplication, in addition to that of Veneration; yet that this supplicating instinct is EXERCISED, most readers are practical witnesses. There must therefore be an organ, whose function is to implore help from God. We also NEED help from man, and it is proper that we ask human help, just as we ask divine favors when we need them.

Since these views were presented to the Editor, he has made many observations by way of confirmation or scrutiny, and thus far with this universal result—that those in whom the portion of brain between Benevolence and Firmness is large, not only ask help, but gladly receive that help, and always experience a feeling of dependence upon, and cling to their superiors in intellect, as if they could not stand alone, but needed some one to lean upon; whereas those in whom this part of the brain is small, he has uniformly found to decline favors of every description, and determined to pay for every thing they receive. One of his friends in particular, in whom Benevolence is very large, lavishes his favors upon others, but always refuses to take the least gift in return, because, as he says, he then experiences a strong feeling of OBLIGATION to the donor, which is intolerable to him.

For many years, the Editor has noticed the fact that Episcopalians and Catholics are generally very amply developed in this organ. In attending Episcopalian service soon after these views were presented, he found they abounded in supplication rather than adoration, and that supplication seemed to constitute their principal characteristic. He has long wondered what there was in ritual service to interest so many minds, and on what principle of human nature that service was based, in this primitive function of supplication.

At all events, we commend these views to the candid consideration of amateur phrenologists, and should be glad to know to what extent the observation of others either confirms or annuls these views.

ARTICLE XXVII.

THE TRUE SOURCE OF HAPPINESS.

THAT the one, sole destiny of mankind is enjoyment, is established by the fact, that the only legitimate function of every organ of the body, every faculty of the mind, every element of our entire nature, is happiness. Accordingly, happiness is the only thing we love, and misery the only thing we hate. And whatever we love, we love because we suppose it calculated to promote our happiness; and what we hate, we hate because we suppose it calculated to enhance our misery. In short, the entire constitution of man, mentally and physically, is happiness; and, in accordance with this law, every thing that men would do, or strive for, or possess, or become, has for its only object, their happiness.

Men toil the life-long day, and give themselves pains and penalties of one kind or another, simply to obtain the means of subsequent enjoyment; and acting on the same idea, men often do penance in this life, thereby hoping to enhance their happiness hereafter. In short, the entire world, from the king upon his throne, down to the meanest beggar, are in the EXCLUSIVE pursuit of enjoyment. No one seeks or desires any thing, except what they THINK promotive of this end.

Yet, on casting a scrutinizing eye abroad, we see how significantly almost all human beings fail in this, the only object of their pursuit. They neither escape misery on the one hand, nor enjoy much happiness upon the other. Yet the fault is not in nature; for every student of the human constitution, and of universal nature, as well as of the adaptation of the former to the happiness of the latter, bears witness that our benevolent Creator has done all that even a God could do, to render all his creatures happy; and that man is constituted to experience an amount of happiness inconceivably great, and to be perfectly full of the most extatic enjoyment throughout every department of his nature.

Since, then, the cause of human misery, and of the poverty of his enjoyments, is not in nature in general, nor in the human constitution in particular, where is it? Some answer, "In the innate depravity of mankind." But why do men SEEK this depravity, but in the imaginary, though mistaken idea of rendering themselves happy thereby?

If men knew and felt that the violation of the laws of their being, morally and physically, rendered them miserable, every human being would inquire, with his utmost intellectual energies, "WHAT CONSTITUTES these laws?" and bend every energy of his being to their fulfillment. All the depravity of mankind is but an INTENTIONAL pursuit of happiness; and the simple way to diminish this depravity, is to promulgate the idea that all

depravity, all violation of law, occasions misery ; and all virtue, all obedience to law, produces enjoyment.

Since, then, the fault of man enjoying so little, and suffering so much, is not in his nature, nor in his intentions, nor even in any constitutional depravity of that nature, where is that fault ? It lies somewhere, and is most grievous. Where is it ? What is it ?

It is this : men seek happiness FROM WITHOUT instead of from within ; whereas, the true source of happiness is from WITHIN, instead of from without. Instead of rectifying their own minds, and bringing them into delightful harmony with nature and with nature's God, they keep this, the only fountain of happiness, sealed, and go abroad ; some after property, some after fashions, some after titles, honors, office, and various worldly ends ; but almost all neglect nearly every source of INTERNAL enjoyment.

It is not denied but that external possessions may FACILITATE enjoyment, provided our internal states of mind are as they should be. But while our minds are in a wrong state, no matter what we possess of property, of houses or lands, of honors or worldly distinctions, they are all, so far from promoting our enjoyment, turned into a gall of bitterness by the wrong state of our minds. It so is, in the constitution of the human mind, that when that mind is tuned aright, it will extract happiness alike from poverty or wealth ; from the presence of others, or their loss by death, or from their proving traitorous ; from the want of lands or their possession ; from toil or from leisure.

There is far less difference in the respective sources and capabilities of enjoyment, between the rich and poor, than many imagine : for, while the former have all the EXTERNAL means of enjoyment, their perpetual violation of the laws of their being produces a state of their minds which would not even enjoy a paradise if they were in it ; while the poor, without this external means of enjoyment, as far as they possess the right state of mind, can convert even instruments of misery into occasions of enjoyment, toil into pleasure, want into grateful submission, sickness into seasons of delightful communion with God, and scarcity into occasions of additional thankfulness for what little they do possess.

That, however, those possessed of wealth and leisure, provided their inner natures are in a right state, are capable of attaining a higher maximum of enjoyment than those suffering from want or toil, is obvious. Hence, while we would not discourage the possession of wealth, we would succor the poor by telling them they can be happy without it ; and warn the rich, that with it, but with a vitiated state of mind or body, misery is their INEVITABLE portion. And, taking society in the gross, there is less misery and more happiness in the poorer classes than in the richer ; though the "neither-poor-nor-rich" class has every advantage over both extremes.

A single illustration of this subject must suffice. If the nerves on the back of the hand be in a healthy state, touching an object, whether coarse

or fine, will give pleasure, or, at least, no pain. But when these nerves are inflamed, say by a boil, this same touch will occasion aggravated pain; not on account of any quality in the thing touched, but on account of the DISEASED STATE OF THE NERVES that touch it. So, when our mentalities are in a right state, whatever we touch gives us pleasure. If the day is fine and sky bright, we are happy therein; and if it be cold or stormy, we take equal delight in gathering around a cheerful fireside, in reading, conversation, and meditation, or some in-door, pleasurable pursuit. If a neighbor calls, we are happy in the exercise of our adhesive faculties; if none call, we are happy in the exercise of some of our other faculties. If our children are pleasant, we are happy because they are happy; and if they are cross or bad, we take pleasure in trying to make them good, and in the manifestations of that sweetness and benignity which their badness naturally provokes.

If we go abroad among our fellow-men and see misery, we derive personal happiness from our efforts in various ways to lessen it; and if we see in our fellow-men goodness or happiness, our own good and happy feelings are thereby excited. We enjoy sunshine, rain, morning, noon, evening, and night; and experience one perpetual round of pleasurable emotions; every thing contributing to swell the tide of our joys, and our lives become a perpetual holyday. No matter whether we are rich or poor; whether we toil or recreate; travel or stay at home; all these external circumstances have their influence upon us, not from their respective natures, but from the STATE OF OUR OWN MINDS.

But if, on the contrary, our own bodies or minds are in a feverish, diseased, unsettled, dissatisfied, craving, anxious, fretful state—if it is a delightful morning over head, forgetting the pleasures of a bright sky, we complain perhaps because it is a little muddy under foot; or a little too warm or too cold; or because we cannot well get out of doors to enjoy it; or because something in our business has unsettled our tempers, or enfeebled our brains. We do not enjoy a fine morning, because of the cares which we experience. We do not enjoy unpropitious weather, but are rendered more miserable, because we cannot escape from ourselves, or divert our minds. We do not enjoy our children, because they are not perfectly to our liking; and if they were just what we wanted them to be, we should desire them to become something else. We fail to enjoy the company of our fellow-beings, yet are miserable if alone: so that our whole lives become one perpetual round of miseries; not because of any external circumstances, for, whatever these are, we extract misery therefrom; but because of the sad, poisoned state of our own minds.

Have readers never observed two individuals in like circumstances, subject to like provocations, privations, or evils; the one fretting at them all, the other happy under them all? 'Over some minds misery seems to have no power. They are proof against every ill, because they convert every

sour of life into a sweet ; while others are never satisfied with any thing, but make what is sweet in itself, and what would be sweet to others, sour to them, and do their best to make every one around them miserable.

In conclusion, reader, please to stop short just where this article meets your eye, and begin to analyze your circumstances. See what there is in those circumstances calculated to make you miserable ; and whether the sources of your misery are not all internal, and do not proceed mainly from a perverted, misery-generating state of your own minds, and from a diseased craving after what would do you no good if you possessed it. See whether the state of your mind is not, like a dyspeptic's stomach, craving this, that, and the other kinds of food ; yet giving him dreadful griping pains if he eats them, and hankering after several times MORE food than he actually requires to sustain life in all its vigor, and thus tormenting him with the food that is craved and eaten ; giving him pains when he eats easily-digested food, and when he eats food difficult of digestion ; and giving him pain from what, if his stomach were in a sound state, he could digest with ease and pleasure.

Is not your mind suffering from riches-dyspepsia ; hankering after this, that, and the other kind and amount of property, yet tormenting you with foolish fears of losing it, or perplexing you with cares in case you attain it ?—perhaps, suffering from religious-dyspepsia ; miserable in case you think you are not religious enough, yet the more religious, the more miserable—perhaps, from work-dyspepsia—very desirous of doing this, that, and the other thing, and yet no more happy when they are done than if they remained undone—perhaps, wife-and-children-dyspepsia ; that is, in a craving state of the affections for them, yet in a fretted state of Combative-ness and Destructiveness with them ? Indeed, the analogy between physical and mental dyspepsia is complete. As physical dyspepsia occasions a morbid craving, alike of what it needs and what it does not need, and turns both into occasions of misery ; so mental dyspepsia produces a restless gnawing, a fevered hankering alike after the good and the bad, but is contented with nothing, and turns every thing into the gall of bitterness. As physical dyspepsia produces a faintness, goneness, and sinking of body and mind, so mental dyspepsia produces a corresponding state of mind. As physical dyspepsia is cured primarily by abstinence, so mental dyspepsia can be most speedily removed by limiting our wants to the simple requisitions of nature, and cultivating content with such things as we possess.

And now, happiness-seeking readers, apply to your own selves individually the important principle embodied in this article. Set at once about rectifying the tone and cast of your own minds, which when once done, in and of itself will render your life a perpetual sunshine of delight—will, in deed and in truth, place you in the garden of Eden, and confer upon you all the capabilities and all the pleasures with which your respective natures are susceptible.

For the American Phrenological Journal.

ARTICLE XXVIII.

ELECTRICITY THE GREAT ACTING POWER OF NATURE.

PHRENOLOGY, Physiology, Animal Magnetism, Clairvoyance, and I am about ready to say, Astronomy, Geology, Mineralogy, and Botany, I regard as servants to the all-powerful and all-pervading influence, agency, and action of Electricity; and all these sciences are so connected and interwoven, that I can hardly make a distinction, and say where one ends and another begins. Yet I see that it is important that in the present state of scientific knowledge, a distinction should be made, and the boundaries of each definitely marked.

Is not Electricity the father or begetter of all matter, animate or inanimate, and the immediate and acting cause of all changes and modification of matter, all transformations, vacuums, and pleonasm?

We have always been taught to look upon the earth as a common mother. Is Electricity, under God, to be looked upon in the light of a common father? Look at electric action from the equator to the poles, as connected with vegetation, with animal life, with phrenological and physiological development, with temperaments, habits, dispositions.

Look at its *modus operandi*; for instance, when we say it strikes a tree, does it, or does it not, do any thing more or less than to follow the tree as the best conductor, and by its force and velocity remove for the instant the atmospheric pressure, and thereby suffer the tree to burst itself? Its partial action in this respect, its passing down lightning rods, and ploughing deep furrows in the ground, can, I think, be rationally accounted for upon the theory of atmospheric pressure.

How much its disturbed equilibrium has to do with storms, and in disturbing the waves of the sea, and, in connection with atmospheric pressure, in the upheaval of portions of the earth, and in the depressions of other portions, I am not prepared to say, being an unlearned, and perhaps rather puerile old man.

If we allow that the waves rise, in hard storms, to the average of thirty-three feet above their common level, and allow one half the force to act and react that would be necessary to raise this quantity of water, then it is apparent (if I have not erred in my calculations), that we should find an up and down force of 75,000 tons, acting upon each superficial acre of sixteen and a half feet deep. This force must be spent, and operate somewhere.

If we add to that the atmospheric pressure upon the surface, which

amounts to nearly the same force, then we have 150,000 tons of downward pressure upon each acre of the ocean in our violent storms. This it may well be conceived might force the sand and other substances in the bottom, directly downward, or laterally under the foundations of the earth, and an upheaval would be the consequence. Slow, indeed, but sure.

If it be objected, that the action of atmospheric pressure is neutralized by the same pressure acting upon the earth which acts upon the water, I answer, that we must also take into consideration the inertia of matter, and the difference of force imparted between matter in motion and matter at rest; and, to make a comparison which practical men understand, we know that hard, and very heavy blocks of granite may be raised from their beds by soft, wooden wedges, by patience and perseverance, and if we had a power within our control that could be made to act as efficiently as the waves of the ocean do act when agitated by storms, that we could in time overturn the largest mountains. And if storms and tornadoes are produced by electric action, and these notions are correct, then Electricity is the remote cause of the upheaval of the earth.

As to Electricity, and its connection with, or as the foundation of, all the sciences, and the elementary essence of all matter, I am somewhat in the dark. It may be, however, when a lecturer on Phrenology (or any other subject) says a smart or witty thing, and sets the audience in an uproar, that it is in fact and in essence nothing more or less than disturbing the electric equilibrium, and in that case stimulating the organ of Mirthfulness, producing a "clap," and immediately silence and order is restored.

If this can be proved to be a fact, why not then follow it out in all the different ramifications, impulses, and actions in society; nor stop here, but go a step further, and say whether it is the main agent in the organization and modification of matter; say whether or not it is the only known agency made use of by the Deity to create and set in motion sun, moon, stars, and planets, worlds and systems; say whether the hundreds of nebular phenomena are to be regarded as blossoms, if you please, of future worlds or planets, of which those future worlds or systems are to be regarded as nothing more or less than the perfected or ripened seed, or fruit; say if Electricity can do, has done, and is doing, all this, how it does act in the particular science of Phrenology.

I regret extremely that I have made this letter so long, inasmuch as I know not that there is one new idea brought to view, or one useful hint given. I have no excuses to make, only that I am an old man of little reading or education, and perhaps somewhat inclining to second childhood. Some writer has said, that the great art in writing was "the art to stop;" another, that it was the art "to blot." I say, without using any art at all, that I can assure you that I wish success to yourself and Journal, and that I am very

Respectfully yours, etc.,

SAMUEL WARNER.

For the American Phrenological Journal.

ARTICLE XXIX.

RELIGION OF PHRENOLOGY.

To O. S. FOWLER, Esq :

DEAR SIR,—Your lectures on Phrenology and Physiology, recently delivered in this city, have produced an uncommon degree of excitement in the public mind ; and while the great mass of your numerous hearers were exceedingly gratified, and highly interested in the instruction you presented, there were, I understand, a few who were neither gratified themselves, nor willing that others should improve their opportunities without showing their marked disapprobation. This was particularly the case, I understand, on the first delivery of your excellent lecture on the RELIGION OF PHRENOLOGY. Some two or three persons, who appeared to imagine their opinions, on all topics, must be received as *ex cathedra*, undertook to raise the cry of Infidelity, because you were eloquently attempting to show that the Divine Being had been pleased to give evidence, in his works, of his existence, of his wisdom, and of the benevolence of his nature. Such men, my dear sir, ought to know, that he who is the Author of Revelation, is also the Creator of heaven and earth, and that his wisdom, his power, and love are as conspicuously displayed in the curiously constructed mechanism of the human form, as in the verbal precepts of his Holy Word. Truth, seen in its true light, will always be in harmony with every other truth. Science and religion, rightly understood and expounded, ever go hand in hand, and bear witness to each other. Hence, whether we contemplate the out-existing ideas of the Divine mind, expressed in universal creation ; whether we

“ Look through nature up to nature's God,”

or whether we meditate on the written testimony of Divine revelation, respecting “ the high and lofty One, who inhabiteth eternity,” we cannot fail of arriving at the conclusion, that the same infinitely good and wise Being is the author of both—that “ he is the way, the truth, and the life.”

On the repetition of the lecture respecting the religion of Phrenology, I had the pleasure of being present, and must acknowledge I was deeply interested. No one has a higher regard for the religion of the Bible and its teachings than myself ; and I hesitate not to say, that I heard no doctrine advanced by you but what was strictly in accordance with “ the pure and undefiled religion” taught in the “ oracles of God.” On walking home with a friend from the lecture, I observed to him, “ I did not believe there had been a better, more moral, practical, or more truly intellectual and

elevating discourse delivered in any of the churches in the city of Philadelphia that Sabbath evening."

As a lover of truth, and a friend to freedom of thought on all legitimate subjects, scientific or religious, I have been induced to submit the above remarks, to be disposed of as you may think proper, and to assure you of my full dissent to the charge of infidelity brought either against you, or the science you so zealously and eloquently propagate. Wishing you God speed,

I remain, dear sir,

Yours truly,

WILLIAM METCALFE,

Minister of the Bible-Christian Church, Philadelphia.

Philadelphia, Feb. 24, 1849.

MISCELLANY.

THE SABBATH, AND THE TRUE MODE OF OBSERVING IT.—Nothing yet written, either by the editor or by any other phrenologist, does justice to the phrenological doctrines touching this institution. The article on the Sabbath in the editor's work on "Religion," was aimed more against the ABUSE and evils attached to the Sabbath than against this institution itself. And the subsequent articles in the Phrenological Journal, while at first sight they seemed at variance with that in "Religion," only presented another phase of the phrenologico-sabbatical doctrine, without giving a connected view of this subject as a whole. Nor did the account, given in our last number, of the discussion on this point, do justice to it. It is time that the true phrenological doctrines touching the Sabbath in its various bearings, be given to the public. This we propose to do in an early number; meanwhile, bespeaking from our readers, when it does appear, an impartial and thorough canvassing of the grounds it takes.

BENEVOLENCE VERSUS COMBATIVENESS.—A boy 11 years old was chased by a fierce dog belonging to a farmer in that neighborhood. While running at full speed, the lad fell and broke his leg so badly that he could not rise. The dog came up, and hearing the lad's cries, not only desisted from his attack, but returned home, and kept up a constant whining until he induced his master to follow him out into the lot where the helpless child lay in his agony of a broken leg. This fact is very singular. The dog, usually fierce, pursued the boy as an enemy, trespassing on his master's grounds; but the moment when he saw his enemy down, and in distress, his ferocity was turned into pity, and with far more of Christian principle than most men exhibit, he resolved to do him good. He sought to save the life which he seemed bent to destroy. Instances are numerous of dogs displaying great sagacity for the aid of those dear to them, but this is the only case that has come to our knowledge where a brute showed mercy to a foe.—NEWBURYPORT HERALD.

How imitably beautiful the law of things, that, however much Combative-ness and Destructiveness may hate an enemy, when that enemy is in distress,

Benevolence converts hatred into pity. This law prevents our hating our worst enemies after they are dead, and ought always to convert the enmity sometimes experienced against those that are inferior to us into at least forbearance. And when one does thoroughly hate another whom he says is beneath him, such hatred is proof absolute that he feels him to be his equal or superior; for if he really felt him to be inferior or weak, that feeling would conquer hatred. We cannot really hate those that are beneath us. Hatred implies that the hated are on a par with, or else above the hater, in the practical estimation of the latter. And the more conscious a man is of power—mental, moral, or physical—the less malice he bears. None but small, inferior minds can experience hatred. Nor inferior minds merely, but those who feel their inferiority to those hated. An internal consciousness of strength begets a feeling of safety. Would watchmen upon the impregnable walls of a city hate boys for throwing stones against it? Men rarely hate except those whom they fear, and such fear implies weakness in the hater, and strength in the hated.

Here then is a law of mind which passes no enviable sentence upon those lilliputian souls who indulge animosity toward any of their fellow-men, however bad. Those whites who hate blacks, thereby confess their own consciousness of weakness, if not imperfection or depravity. It might do for baboons to hate monkeys, and orang-outangs to lord it over baboons, but those who internally feel that the colored race is inferior, will therefore pity and love them, just as men do children, and strength does weakness.

A PHRENOLOGICAL SCHOOL IN EDINBURGH.—The following prospectus, endorsed and “promoted” by those two distinguished phrenologists, George Combe and James Simpson, gives assurance that a phrenological school is now in progress. Still, in our way of thinking, though excellent as far as it goes, it falls far short of such a school as Phrenology requires, in which to perfect the human being. Yet such a school requires a large outlay for scientific specimens as seen in “Fowler on Memory,” till which can be provided, we hail with joy that progression on existing systems of education announced below :

PROSPECTUS OF A SCHOOL FOR THE SECULAR EDUCATION OF BOYS—GEORGE COMBE, 45 Melville street, JAMES SIMPSON, 33 Northumberland street, PROMOTERS.—The year 1848 will long be memorable in history for the revolutions by which the Continent of Europe has been agitated, and from which the British Islands have, although not without alarm, escaped. Ancient dynasties and governments have been overthrown by the efforts of armed citizens of the middle and lower classes of society, whose object has been to found new political institutions, more conducive, in their opinion, to individual happiness and social prosperity than those which they have destroyed. But hitherto their efforts have not been crowned with success. Wreck of property, derangement of trade, loss of employment to the operative classes, general suffering in the present time, and fear of evil for the future, are the chief consequences hitherto produced by these convulsions.

Among other causes of this unfavorable condition of European society may be reckoned the imperfect education of the great body of the people. In many countries their instruction has been greatly neglected, and even in those in which the best efforts have been made to teach them, the knowledge imparted has rarely embraced an exposition of the natural laws by which individual and social well-being is determined. Moreover, they have not been trained to submit, in their practical conduct, to the requirements of these laws, as necessary conditions of prosperity.

Believing that a general instruction and training of the young, is the best remedy that can be applied to existing evils, and the surest protection against future misfortunes, it is proposed to establish a **SCHOOL for Boys** in Edinburgh, in which the following subjects will be taught, in the expectation that, if it prove successful, it will lead to the institution of other similar seminaries, namely :

English Reading, Writing, Arithmetic, Geography, History, Book-keeping, and the Elements of Mathematics and the Physical Sciences.

A Knowledge of the Natural Sources of Wealth, and of the natural laws which govern its production and distribution, as unfolded in the science of Political Economy.

A Knowledge of the Constitution of the Human Body and Mind, and of their relations to external objects, and the natural laws by which their functions are regulated, as these are unfolded in the sciences of Physiology and Phrenology.

The practical applications of these branches of knowledge to the conduct of individuals will be taught, with a view to enable the young to comprehend the manner in which the laws of God's providence determine their health and sickness; their individual and domestic happiness; their social condition; their success or failure in business; and the physical, moral, and economical condition of their offspring. From this knowledge will be deduced also conclusions concerning their temporal rights and duties as individuals and members of society.

Particular attention will be paid to **MORAL TRAINING**, based on the principle, that the **MERE TEACHING OF MORAL PRECEPTS** is not sufficient, but that the young must be trained to carry them out in practice.

One great object of the teaching in these schools, will be to convey to the minds of the young a perception of their actually living under a scheme of Divine government which favors temperance, industry, intelligence, morality, and religion, in this world; and to train them to refer, in their judgments of men and things, and in their own actions, to the laws by which this government is maintained and enforced.

The school-hours will be from nine in the morning till three in the afternoon (Saturday excepted), with the usual interval at twelve o'clock.

SPIRITUALITY—ITS PROPHECIC CAPABILITY.—Readers of the former volumes of the Journal hardly need to be informed that foreseeing what is to occur hereafter is one of the functions we ascribe to this faculty. To the many facts establishing this as its true office, we add the following from the *New York True Sun*. A belief in the statements here put forth, will not be difficult by one mind that has "inwardly digested" our article on Magnetism, copied from the *North American* :

It is now some six months or more since, on the occasion of the tumults and massacres in France, we stated them as the continued fulfillment of most remarkable prophecies that have long been known to exist in Europe, and which have fixed public attention as direct and unmistakable evidence of the existence of the gift of at least "second sight" in these latter days. The work in question, or at least the copy we have seen, is of ancient date, and of French phraseology, and unquestionably of a time long anterior to the remarkable events of which it most accurately foreshadowed the details. The same work has now attracted the attention of *Blackwood's Magazine*, and a writer therein testifies to having seen a translation in print in 1839. The work itself is entitled "*Les Previsions d'Orval*," "Certain Provisions revealed by God to a Solitary, for the consolation of the children of God." The "solitary" was the inmate of a religious institution in the diocese of Treves, on the frontiers of Luxembourg, and there printed, in 1544. On the approach of the French revolutionary army at the close of the last century, the monks gave copies of the book to Marshal Bender, by whom they were circulated. The portion of the prophecies prior to the advent of Napoleon do not

appear as yet to have been preserved. We have not room for extended extracts, but that portion in relation to Napoleon commences as follows:

"At that time a young man, come from the country beyond the sea, will show himself strong in counsel. But the mighty to whom he gives umbrage shall send him to combat in the land of captivity. Victory will bring him back. The sons of Brutus will be confounded at his approach, for he will overpower them and take the name of Emperor. Many high and mighty kings will be sorely afraid, for the eagle will carry off many sceptres and crowns. Men on foot and horse, carrying blood-stained eagles, and as numerous as gnats in the air, will run with him throughout Europe, which will be filled with consternation and carnage," etc., etc.

In this strain the career of Napoleon is accurately marked out to his overthrow, the return of the "Lily," the elder Bourbons, described. Their overthrow, and the installation of the younger branch, "The cock shall efface the white flower," and the overthrow of Louis Phillippe, are given as follows:

"The king of the people shall be seen very weak; many of the wicked will be against him; but he was *ill seated, (mal assis;)* and behold! *God hurls him down.* Howl, ye sons of Brutus! Call unto you the beasts that are about to devour you. Great God! what a noise of armies! *A full number of moons are not yet completed, and, behold, many warriors are coming.* It is done! The Mountain of the Lord hath cried unto God for the land of the foreigner; and behold! God is no longer deaf. What fire accompanies his arrows! Ten times six moons, and yet again six times ten moons have fed his wrath. Woe to the great city! Behold the kings armed by the Lord! But already hath fire leveled three with the earth; yet the faithful shall not perish; God hath heard their prayer. The place of crime is purified by fire. *The waters of the great stream have rolled on toward the sea all crimsoned with blood.* Gaul, as it were dismembered, is about to reunite. God loves peace. Come, young prince, quit the isle of captivity. Listen! from the lion to the white flower! come!"

The facts are well substantiated that these most remarkable predictions have been in print for years long anterior to the events predicted; and the events of the year 1848, after a prophecy of three hundred years' standing, have been fulfilled to the month, with accuracy that may well startle the most skeptical as to those of the year 1849. The computation by "moons," allowing thirteen to the year, fixed the time for each occurrence with marvelous accuracy. The "cock" supplanted the "lily" in 1830, at the expiration of the "eighteen times twelve moons" fixes for the duration of the restored Bourbons; and the date of the overthrow of the "cock" was completed with equal punctuality, in February last. "A full number of moons," within which many warriors are to arrive at Paris, or the "great city," evidently mean a year, and the fearful events of June last, and the concentration of troops by Cavaignac, may be hoped to be the fulfillment of that portion; but three months yet remain of the year, in which the most fearful results may be looked for. We would again impress upon our readers that we ourselves have seen in print these remarkable prophecies before their fulfillment, and when such events were highly improbable.

A writer in Blackwood refers to still other prophecies, of which he was cognizant many years since. One of the most remarkable was in German, running thus: "I would not be a king in 1848. I would not be a soldier in 1849. I would not be a grave-digger in 1850. *I would be any thing you will have me in 1851.*"

The fulfillment of these forebodings has been fearful in the first year, and the remainder may not be less accurate in the result.

It is to be mentioned that the Solitary of Treves prophesies the restoration of the French monarchy under the "lily," which is represented by Henry V., or the Duke of Bordeaux. The pre-existence of these extraordinary writings is not to be questioned. We have given only short extracts from a mass of highly interesting matter, well worthy the most serious attention.

EXTRAORDINARY CURE.—Our neighbors of the Union mention a cure effected the other day by Magnetism, as employed by Mr. Keely, which may well excite astonishment, and which should not be allowed to pass without further inquiry. If these things are facts, they must be admitted to their proper rank; if they are not facts, let the public be so assured of it, that their minds may not be disturbed, and their growing distrust of regular practice become incredible. It will not do to cry out, "The world always has been gulled, and always will be;" this cry is retorted back too loudly in the teeth of those who originated it; and between the receivers of the new, and the blind adherents of the old, the real quacks are carrying all before them. We give below, the case referred to:

"Mr. Philip S. Lanhan, a gentleman extensively known in this city, has for more than a year labored under an affection of the spine; and for the last five months he has been confined to his bed, without the power of moving himself. Night before last, his friends placed him upon a bed, and conveyed him to Mr. Keely's asylum. He was magnetized. Mr. Keely raised him to his feet, and told him to walk. He stepped off freely, and actively, void of pain.

"A couple of ladies, relatives of Mr. Lanhan, who were with him, burst into a flood of tears, and wept like children. How was this cure effected?—we don't know."

DYSPEPSIA.—The following graphic description of dyspepsia, its cause, over-eating, and its effects, are taken from Henry C. Wright's Autobiography:

"**MY CHUM.**—My first chum or room-mate was a queer chap. He was horribly afflicted with dyspepsia, a disease of which I had never heard by name before. It was indigestion, and in his case accompanied with a most voracious appetite that was ever gnawing at his stomach, craving 'more—more!' and never satisfied! He ate, and ate, and ate, without intermission or limitation, ever gnawing at bread or meat! The strongest and most indigestible food he craved and ate. Alas, for our room! Chairs, desks, and beds, converted into tables at once! Even the floor ever strewn with edibles, and the refuse; bones, crusts, potato-skins, clam-shells, oyster-shells, etc. Closets converted into pantries and store-houses for food; and drawers ever filled and daubed with cheese, butter, and animal fat in various forms. He used to send to Salem or Boston, twenty miles, and buy stores of oysters at a time, and there they were in our room. And, oh! the oysters which chum would take on going to bed, stewed, roasted, and raw, and such a pretty mess about the fire, of ashes and oyster-shells! Then came the heavings, and tossings, and groanings at night, and the fine morning headaches! Then the lots of strong tea and coffee, without the qualifying ingredients of sugar and milk, to cure headaches, and the enormous quantities of boiled and roast beef and pork, and vegetables, and gravies to conform; and the puddings, and pies, and pound cake to top off!

"I never in my life, before nor since, saw mortal man practice such a delusion on himself as that man did. He was ever groaning in agony from indigestion, and ever loading his goaded stomach with what the stomach of a wild elephant would groan under.

"He staid but about three months, and left me and the Seminary, but during that time scarcely could he study one hour. He exercised, and was obliged so to do. To this end, he bought a saw, axe, and saw-horse, or hod, and quite a number of planes, chisels, hammers, and other carpenters' tools, and converted our room into a work-shop, as well as a provision, cook, and eating shop. Such a litter and din as I studied in for three months! But I confirmed a habit that has been greatly useful since, that of fixing attention on any given subject I chose, amid the utmost confusion and uproar. I

learned to think, to study and write, amidst that din and litter, as in utter solitude. My *concentrativeness* must have been rapidly developed during that time, and it has been growing ever since, for I can live in silence and solitude, whatever or whoever may be around me. This power has been of great service to me."

IRREPARABLE LOSSES.—There are a few things the loss of which can never be made good. Of these are amputated limbs, extracted teeth, deceased friends, etc. The loss of property is not much, because it can be replaced. While, therefore, we need not guard against reparable losses very carefully, we should employ all the care we possess to prevent irreparable losses. The editor speaks thus because he has lately sustained several of these latter losses, which must more or less detract from his public usefulness. And he mentions what these losses are so as to guard others against all chance of their sustaining similar ones. These irreparable losses consist in having lately lost, that is, failed to improve and enjoy, certain very fine SPRING MORNINGS, the improvement of which in enjoying nature, and promoting health, would materially have added to his capability of doing good. If they could be made up, it would matter little, but as, once gone, they are gone forever, he is resolutely determined hereafter to improve and enjoy every fine morning as it passes, and hopes this suggestion will induce many others to join him. The thought will not be unpleasant, that writer and reader are simultaneously luxuriating in the bounties and basking in the beauties of nature.

GUARDIAN SPIRITS.—The following account is taken from the German of Werner, a little work relating the case of two Seeresses into the spiritual world, translated by A. E. Ford :

It appears that the young lady here magnetized for the recovery of her health, while giving directions in that state for the treatment of another, suddenly broke off from her conversation, and exclaimed to her attendant, Dr. Werner, "For God's sake! Ah, Albert, help, rescue!" This Albert was the spirit which the lady always recognized, while in the magnetic state, as her guardian one, who attended her through her whole sickness, and whose directions, being made known by her, Dr. Werner invariably and successfully followed.

"For God's sake! Ah, Albert, help, rescue! My Emily will fall out into the street. Oh, hasten and save her! (A short and anxious pause.) Thank God! help has already come. Thou faithful guide and friend, even before I knew the danger, and could ask, you had prepared aid!"—"Alas, alas, my little sister in U——." (She trembles violently all over.) "What has happened to her." "She was in the upper story of a house, while they were raising wood up by a windlass from the street. She tried to seize the rope, by which the weight was swinging, and the vibration would have drawn her out, as there is no balustrade above, if her father had not seized her at the moment, and drawn her in." A long pause lasting more than an hour. During which she lay quite motionless, like one enchanted; after which she raises her arms, and says: "Thou faithful God and Father, how do I thank thee, that thou hast saved my sister from death! yes, she also shall thank thee and acknowledge thy mercy." (Turning to me; "She was very much terrified, and my father not less so.

They are now in the chamber, speaking of this wonderful deliverance. My brother Fritz is there too."

After a pause, and some conversation about herself, Dr. Werner asks her—"Tell me how it is possible for you to be with Albert at so distant a place, to be speaking with us at the same time, and just now to look at your sister?" "That seems strange to you, but it is not so. It was all by the contrivance of my Albert. Without him I should not have seen my sister. He knew and foresaw the threatening disaster, and prevented it. But this took place with a rapidity you cannot imagine. Albert's movements toward my sister drew me suddenly thither, while I was yet speaking with you."

This remarkable occurrence took place on the 19th of May. And says Dr. Werner, "the wonderful rescue of her sister Emily, occurring in the crisis just related, was fully confirmed afterward. The following were the circumstances. We did not fail, after the crisis of the 20th, immediately to make inquiries if any thing unusual had taken place with N.'s sister on the day mentioned. We soon received the following, to us very surprising account:

"On the afternoon of the 19th, some time after four, some persons were employed on the upper floor of the house, in raising stuff from the street by means of a windlass. The little Emily had a mind to have a hand in the work, and incautiously laid hold of the rope, by which the weight was hanging, without considering that the opening at which she stood had no balustrade. As it, together with its load, was in continual vibration, and the child, of course, had not strength to control its momentum, she was on the point of being carried out by it. She had already lost her balance, and uttered only one cry. At this moment, her father, who had come behind her, seized her by her clothes, and drew her in. Terror so overpowered the child, that she lost all consciousness, and they were obliged to carry her down in a swoon into the sitting-room, where, however, she soon recovered her senses."

"To these accounts, the following very remarkable fact was added: So early as half-past three, her father, who was writing in the chancery, at some distance from his residence, felt a restlessness he could not account for, which increased at last into an impulse, equally inexplicable, to go home. For a long time he resisted it, as his business was not yet finished, and he was compelled to say to himself, that he had nothing to do there; but, at last, the attraction homeward had become so imperative, that, to relieve the feeling, he seized the papers with the intention of finishing them at home. When he reached the house, he directed his steps forthwith to the upper floor, without depositing the papers, which formed a considerable bundle, in the sitting-room, close by the door of which he had to pass, and came just in time to save his child from the certain death of a fall from the gable of the house into the street. A moment later and help would have been impossible."

Such is the very remarkable account from the pen of Werner, whose truthfulness is unimpeached, and who was witness to the whole affair. How inscrutable are the ways of God! It is thus that he governs the world. Not always by the immediate and direct exertion of his power, but by the intermediate ministry of angels and spirits. There can be no doubt that the mind of the father of this child was impressed by the guardian spirit, and this was the cause of the irresistible impulse he felt to go home. And as soon as he arrived there, he was directed quickly to the scene of danger. It was to the moment! And how

remarkable the sight of the magnetized subject at the time, though quite distant from the scene. Thus, I say, God governs the world. His wisdom is unsearchable, and his ways goodness and truth. He is "a very present help in time of need." Oh! when will men learn every where that we are surrounded with a world of spirits, that they attend our steps, that they guide and deliver us, and this too, all within the embrace of a system of beneficent Nature! Let God have praise for all his mercies.—UNIVERCELUM.

THE DANGERS OF CELIBACY.—It has long been known as a statistical fact, that, on an average, married people live longer than single ones. The physiological reason is, that the two sexes, making one perfect being, there is less liability to constitutional irregularities. There is no doubt, also, that what is lacking in strength in one, is supplied by the other. Where the union is perfect, this is often witnessed.

The condition of celibacy, in either sex, is one of incompleteness and imperfection. Men and women feel the unnaturalness of this condition, and are subject, in consequence, to nervous derangements, producing irritability, peevishness, and eccentricity of temper and conduct in every degree, up to confirmed insanity.

It is true that, where men or women engage in an absorbing pursuit, or are engaging in active duties, this condition may be not only endurable, but even favorable. In such cases, men and women are wedded to their professions and duties, and if sustained by zeal and enthusiasm, it may be without injury; but much oftener celibacy produces the most deplorable effects; and the papers of the past week have brought us a curious example of this, which we publish as a warning. The Saratoga Republican of the 29th ult. says:

"A woman of the name of Lois P. Smith, a milliner by trade, who occupied a shop and tenement on Broadway, nearly opposite the Presbyterian church, of this village, hung herself in her bed-room on the 26th instant. She was discovered on Wednesday morning, suspended by a sheet thrown over the top of the door. An inquisition was held over the body by W. A. Mundell, Esq., and the jury found that she killed herself in a fit of mental derangement. No particular cause is assigned for this rash act. She was always regarded as a singular, eccentric, weak-minded woman, and no doubt had been partially insane for years. In the room was found a dead kitten, and on a chair she left the following note, which shows that she was in a fit of mental derangement at the time of committing the deed: 'O dear! bury my poor little kitten with me, as it is to me as an angel from above. O, grant me my wishes. Bury me in my back yard until the time expires that I have paid for the house. Lay my little angel by my right side, on my right arm. Don't deny my wishes.'"

This seems a very remarkable case, but it is far from being as singular as it seems. There are in this country many thousands of persons of both sexes in a similar condition. The women often lavish the treasures of their platonic love on kittens, lap-dogs, and parrots, and other pet animals, while old bachelors, more unfortunate, have not even this scanty outlet for their wasted affections. The greater part of these kill themselves by a suicide of one kind or other. A few hang or drown themselves. The greater portion die of rum, opium, or tobacco, while not a few absolutely tease and worry themselves to death.

Such are the dangers of celibacy; and they are so well known, that over the world marriage is esteemed honorable, and celibacy disgraceful. In China, a man will sell himself to slavery rather than not have a wife. In this country, it is seldom the fault of a woman that she remains an old maid. It is either her misfortune, or the fault of some man. Old bachelors have much to answer for, since they not only make themselves miserable, but are justly responsible for the misfortunes of some woman whom they might have rendered happy.

Finally, and to conclude, if every decent man should get married, there would be no old maids but such as have good reasons for remaining so—and such have an undoubted right to enjoy their single-blessedness.—SUNDAY DISPATCH.

LACENAIRE, THE FRENCH BURKER.—The meetings of the Phrenological Society were held in my drawing-room, twice a month, and I often presided at them myself. All our principal medical men were present on these occasions—Monsieur Broussais and his son, Gouilland, Andral, Possatti, Gaubert, Lacorbriere, Demontier, Harel, Debout, Voisin, Salandiere, and others, and any foreigners who, during their stay in Paris, were desirous of informing themselves of the system of Gall and Spurzheim. Sometimes these meetings were particularly interesting. One evening two heads covered with nesh, were brought to me in a basket. At first I thought they were modeled in wax, for they were placed with much grace upon the table, which served as a desk for the president and his secretaries. The eyes were open and the features in a state of perfect repose. I drew near to the table, and recognized the faces of Lacenaire and Avril, two murderers whom I had visited in their cells. The boy who brought the two heads to the Phrenological Society, said to me, "You consider them very good likenesses, don't you, Monsieur Appert?" Upon answering in the affirmative, he smiled, and observed, "that that was not very astonishing, for they had only quitted their shoulders four hours ago." In short, they were actually the heads of those two criminals. A curious circumstance happened to me in connection with Lacenaire, which is worth relating. A short time before he committed the horrible murder for which he was sentenced to the scaffold, he paid me a visit on pretence of having an important secret to communicate to me. I knew him immediately, for I had seen him in prison; but I had nothing to fear from him as regarded myself, so I desired that he might be shown into my study, in order that we might not be overheard by the secretaries. As soon as he entered the room, he closed the inside blinds, and, placing his back against the door, he said—"Do you know, my worthy master Appert, that you are very incautious to place yourself so completely in my power, and in an apartment, too, where all your money is kept? I was aware of this when you brought me here. Your cries for assistance would not easily be heard, we are so far removed from any of your household. I have arms secreted about my person, and am already guilty of several crimes; what should prevent me from killing you? But you have nothing to fear," added he, immediately afterward. "What man would be such a monster as to harm you—you who are the friend and comforter of prisoners? No," said he, with energy, "rather would I die this instant than cause you a moment's pain." I answered him with a smile, "Am I not perfectly acquainted with you all, with your characters? You have very fearful, dark thoughts at times, undoubtedly; but still there is no reason which should prevent me from trusting myself alone with you; in fact, if any danger menaced me, it would be in a prison or bagnio that I should seek refuge." Lacenaire was much affected by this reply; for a few minutes his feelings quite overcame him; tears rolled down his cheeks, and he addressed me in the following remarkable manner:—"Ah, Monsieur Appert, if I could remain with you, under your immediate authority, I swear

to you that I would renounce the evil course of life I have hitherto led. You cannot conceive what a guilty wretch I am. I committed murder several times, but only when my brain was in a state of frenzy. At these moments I lose all sense of what I am doing. Often I think how different I might be; I forget the horror of my past life; and, in your presence, on beholding your perfect confidence in me, murderer as I am, and you, too, quite in my power, I feel an unaccountable emotion. It is you who make me tremble; you are completely my master; speak only, and I throw myself at your feet." This scene had powerfully affected me. I raised Lacenaire, and took him by the hand, and in order to prove to him how entirely I trusted in his good intentions, I opened my cash-box, which was filled with gold and bank notes, and, going toward the door, said to him, "I have some directions to give, Lacenaire: wait here a few minutes, and take care of my money." He appeared stupefied at these words. I went into my secretaries' apartment, signed some letters, and then returned to Lacenaire, and closed the door. "This is the first time that a cash-box has been so well guarded by you; eh, Lacenaire?" This strong man, this great criminal, was as completely subdued as a wild beast by its keeper. He seemed to be in want, so I offered him a loan of 30 francs. It was only after I had written him an order to receive this money that he would accept it. We both of us forgot the secret which he was to confide to me. Only a short time after this unfortunate man was condemned to death with his accomplice, Avril; François was sentenced to hard labor for life. A man visited me one day, who could not be induced to tell his name. It was impossible, however, to be deceived as to his being an inhabitant of a bagnio. The character of his physiognomy, and his manner proved it. He said to me in a low tone—for he came to me during one of my morning audiences—"Monsieur Appert, my friend Lacenaire, who is shortly to be executed, wished me to see you. He did not ask you to go to him, for he thought it might give you pain; but he has desired me to thank you, and to return the 30 francs which he owes you." The stranger slipped the money into my hand, and disappeared without giving me time to utter a word. After these two anecdotes, you will easily imagine it was with considerable emotion that I gazed upon Lacenaire's head, for he had made a great impression upon me. To complete the account of this strange affair, the executioner sent me the greatcoat which this wretched man wore at the time of his execution.—A FRENCH PAPER.

COMMENTS.—Besides the Phrenology contained in the above, it teaches this great practical lesson, that the goodness of all good men most effectually restrains the bad passions of criminals. An illustration. Mr. Peck, No. 15 Dock street, Philadelphia, once employed an innate thief, whom he detected in stealing tools, etc., and plead that he could not possibly resist this propensity. Mr. P. replied, "Now I will neither send you to prison, nor expose, nor even dismiss you, but I will HELP YOU REFORM yourself. Work on, but remember, I conjure you, never more to steal;" and this external assistance enabled him to resist this internal propensity. Ultimately, Mr. P. discontinued business and moved to Texas, and this thief, no longer under his restraint, could not alone restrain himself from stealing, and finally followed him to Texas, imploring to be at least near him, to aid him in the much needed self-control. The fact is strange, but true, that bad men are easily controlled by the good, and this relation once established, the former instinctively put themselves under the restraints, the guardianship of the latter. Learn, then, O ye good, to put forth this moral power over the bad, instead of repelling them from you; and let us who claim to be good, seek out one and another of the depraved, and by kindness restrain them, Washingtonian-like, from evil, and inspire them to good, and thus "save souls from death."

THE RAPID ADVANCEMENT OF PHRENOLOGICAL SCIENCE.—The Journal has occasionally published statements, showing how rapid the increase of phrenological interest and patronage. That increase still continues in a compound ratio. One would have thought that those great guns of the religious press, the Methodist Quarterly, the Christian Advocate and Journal, the Ladies' Repository, of Cincinnati, and the New York Observer, would have retarded, at least for the time being, its progressive strides. So far from it, they have had no more influence upon it than so many pop-guns upon cast iron. Religious bigotry has done its worst; but its discomfiture has been complete, in that it has not in the least degree abated public confidence or interest in this science. The story of the ox and the fly is in point. As the fly lit upon the horn of the ox, he apologized for being burdensome, and was answered by the ox, "Why I did not know you were there." So Phrenology effectually rebukes its opponents by the simple fact, that it does not know they are there. Never before has Phrenology stood any thing like as high as at present in public confidence. Never before have lectures been attended with any thing like the interest with which they are now attended. The lectures of the editors in Philadelphia and New York in former years, have awakened very considerable interest, but nothing in comparison with that awakened by their last courses in these cities. Nearly every thing published upon the science disappears like "hot cakes" before a hungry crowd.

Formerly, a small store was large enough for our purpose, but in 1842 we were obliged to enlarge, and now, in 1849, we have added another large store (No. 129) to that of 131 Nassau street; and were it not that we are identified in the public mind with Clinton Hall, we should seek still larger quarters. Formerly, we deemed an edition of a thousand copies of a given book, very large. Now, an edition of ten thousand copies of the same book, is considered only an ordinary matter. None, in fact, but those who stand in the phrenological focus we occupy, can begin to appreciate the gigantic strides this science is making, or the almost omnipotent power it is now wielding over the public mind. In view of these facts, we warn opposers of the science to be careful how they array themselves against it—how they throw themselves under its wheels; for it will soon crush them into the dust of forgetfulness. But we exhort its friends to lay hold of it with all the energy of a whole-souled philanthropist, as the mightiest of all instrumentalities of human reform, and urge it forward in its triumphant career.

PHRENOLOGY ANNIVERSARY WEEK.—Reformers of the various schools make even more account of anniversary week, than the old-fashioned isms and themselves; and it is proper they should. These omnium gatherums and conventions are powerful promoters of whatever cause to which they are applied. Shall, or shall not Phrenology avail itself of their aid? It shall. Its friends are solemnly bound, as they are heartily glad, to push it onward by every proper means. Much desire has been expressed heretofore for a convention of phrenological delegates, yet no specific call has been sent out. In view of this desire, the editors assume the responsibility of appointing the Wednesday and evening of anniversary week, in New York, or May 9th, at 10 o'clock, A. M., at CLINTON HALL, for a phrenologico-conversational meeting, to which all the

friends of the science are invited, and in which all, as far as time permits, will be allowed to propound subjects and interchange ideas. Remember, May 9th, at Clinton Hall, New York. Come one, come all who love this glorious cement of feelings, to compound and consolidate our influence.

In addition to this conversational meeting, one of the editors will deliver a lecture every evening of Anniversary Week, in Clinton Hall, on Phrenology and its applications. It is hoped that the week will be a most interesting and profitable one.

A PHRENOLOGICAL PAPER PROPOSED.—Though the Journal covers its department of the phrenological ground, yet it is too small to cover the whole field now opened, and rapidly enlarging, for cultivation. The public requires just those essays and that solid phrenological matter found in its pages, but it wants something besides. Phrenology, more than all other subjects combined, propounds subjects for discussion, improvement, and practical application to human weal, and the phrenological world now requires a suggestive, criticising, discussing, logical reformatory, progressive arena, in which mind can meet mind to rebut, amend, enlarge, and perfect mind, and filled more by its CONTRIBUTORS than editors; an arena open to all opinions, however ultra or conservative, pious or infidel, old or new, consistent or idiosyncratic, truthful or erroneous, sound or ridiculous, phrenological or unphrenological—in which OPPONENTS can be heard just as freely as believers, and phrenological leaders, their writings and doctrines, can be criticised as fully as commended—in short, in which the utmost liberty of thought and freedom of expression are not merely allowed, but INVITED. These one-sided papers—this making one all whig, and another all democratic; another all Presbyterian, or Methodistical, or Catholic, or Infidel, or Unitarian, and the like, is palpably absurd. As though the other side must not be heard, because, by necessary implication, its side is weak, and to give the other would weaken its own. Truth has nothing to fear, but every thing to hope, from free discussion, and if Phrenology cannot stand this BOTH-SIDES ordeal, let it fall. Publications, like conversational parties, should be the mouth-piece of all, and instead of assuming the responsibility to publish nothing not “orthodox,” should throw the censorship on its readers.

Reader, has the time come for starting such a paper? If so, what shall we christen it? How will “The Arena of Truth and Progression” do? Who has a better name or plan than this, or can amend or enlarge it?

PHRENOLOGY.—No science, perhaps, is so fast gaining ground in public favor, as that of Phrenology. While the old conservative systems of philosophy are waning, this cause is onward, constantly progressing more rapidly; and it now seems that no barrier is able to retard its progress. It advances, not to retire again, but to hold its station with undoubted permanence. Its principles are beginning to be more generally practiced, and man is learning that, through its means, he is raised to that elevated position which his Creator originally intended he should occupy—lord over all created things. And may the day soon come, when ALL men shall look into it, and be impressed with its great TRUTH in such a way and manner, that it shall mould their characters, direct their conduct, and enhance their happiness through this life, and fit them for that which is to come!—HUNTERDONE GAZETTE.

EFFECTS OF DISTILLATION.—The New York Organ contains the following paragraph on this subject :

Distillery Products.—We mentioned some time ago, that fifteen hundred cows were kept in the stables and fed on the swill of one distillery up town. We hear of another where the number is nearly or quite three thousand. They are kept chained up from month to month, until they become so weak and diseased from the filth in which they stand, and the swill, that they often drop down dead in their stalls. The nauseous stuff called milk, is sold around the city as pure Orange county, and it is probably the means of more disease and death, especially among children, than any one imagines.

But this is not all. The carcasses of these cows are obtained by a class of butchers and sold for meat. There are men who make a business of it, horrid as it is. An arrest took place on Monday of some persons engaged in this poisonous and disgusting traffic. The public are under obligations to police officers Hall and Crawford, for their vigilance in detecting the offenders. We advise our readers to take pains to inform themselves as to where their beef and milk are obtained.

RELATION OF PLANTS TO AMATIVENESS.—A friend recently inquired whether it could be possible for flowers to excite this faculty, and gave his own experience, and that of several of his friends, that they did. That this is the case is rendered probable by these two reasons. All poets and fiction-writers describe lovers, while in the exercise of this faculty, as seeking the flowery lawn, or garden, or bower, and reciprocating their love by exchanging flowers; and hence “the natural language of flowers” is used mainly to express the phases of love; and that lovers naturally choose to be among flowers, is a fact within the experience and observation of all. Why this, unless some relation exists between this human passion and flowers?

Secondly, the blossoming process is nothing more nor less than the exercise of the amatory instinct. They blossom, not to make a beautiful show, but simply, solely to procreate. Then why should not the exercise of love in them awaken love in us? And most flower-lovers will be found to be very warm-hearted.

EXCESSIVE ACQUISITIVENESS.—Several individuals have become insane on the subject of money-getting, or “gold digging,” since the discovery of gold mines in California. Two of these unfortunates have been admitted into the Insane Asylum of Philadelphia. Had these persons understood Phrenology. it is probable that they would not have thus been lost. When one faculty is permitted to get the ascendancy over all others, insanity is inevitably the consequence.

THE PRACTICAL PHILOSOPHY OF LIFE consists in making the most of our pleasures and the least of our ills—to enjoy all we can, and endure patiently what we cannot cure, nor ever to “cry for spilt milk.” “Contentment is great gain,” while repining, or worrying ourselves or others, when fretting does not remove the evil, only doubles it if we complain a little, but quadruples it if we grieve a great deal.

ARTICLE XXX.

PHRENOLOGICAL DESCRIPTION OF HON. ABBOTT LAWRENCE, ILLUSTRATED
WITH A LIKENESS. BY L. N. FOWLER.



No. 9. ABBOTT LAWRENCE.

MR. LAWRENCE has a head of large dimensions. It is twenty-three inches in circumference, well proportioned, in harmony with the size of his body, and the developments of the temperaments. This great balance of the vital and mental functions gives him an ability to carry out the designs of his mind, great powers of endurance, and strong desires to be constantly employed in various avocations or intellectual pursuits. His stock or family descent is of high order, both as respects talent and energy, which would secure to him, according to the laws of hereditary descent, strong

mental and physical powers. He has eight or ten prominent and distinct traits of character.

First. His large brain, with an amply developed and healthy body, gives him a strong, sound, comprehensive mind, disposed to take enlarged views of subjects; also, great versatility of talent, so that what would strain or exhaust the minds of other men to comprehend or originate, would be but a common action of his mind.

Secondly. His intellectual lobe is unusually large, which indicates great originality of thought, ability to start new plans, create new resources, and devise ways and means to accomplish his desires. His reasoning faculties are particularly large, and give strength of judgment, capacity to think, and quickness to understand all the important features of a subject. He has also the faculties to compare, combine, analyze, illustrate, and criticize; so that he learns with equal facility by reflection or experience, and is never at a loss for ways and means to accomplish his purposes.

Thirdly. His very large Approbativeness, joined with large Self-Esteem and social feelings, produces unbounded ambition, desire to excel, and to secure universal approbation. This, in truth, is one of the most powerful stimulants to all of his efforts. It is natural for him to be polite, affable, easy in his intercourse in society, and attentive to the wants of others. He CAN be dignified, and act with great independence, but he is generally more mindful of appearances, and is disposed to render himself agreeable. He values character and reputation more than riches, and the approbation of the public more than authority.

Fourthly. Benevolence is another large organ and prominent quality of his mind. He is remarkable for his kindness, sympathy, and desire to secure the happiness of others. It affords him much pleasure to give when he knows the object is worthy, and the gift properly appreciated. Two strong motives actuate him in the bestowing of charities—the pleasure of giving, and the reputation of so doing. One with his enlarged views would be disposed to give large sums of money, when he gave at all, and for public purposes, rather than small sums on private occasions.

Fifthly. His social faculties are all large and active. He is pre-eminently social, warm-hearted, friendly, and gallant; is particularly fond of the society of woman; appreciates her beauty, talents, and moral worth; can adapt himself to her society, and sympathize with her more deeply than most men; is very fond of children, and much interested in their welfare and happiness; as a parent, is in danger of being too indulgent. His ambition would extend to his family, desiring their elevation as well as his own. He readily makes friends, and delights to exchange thoughts and feelings with them, and preserve mementoes of them. In connection with this trait of character, he has great mirthfulness, youthfulness, and playfulness of mind, which arise from the combination of his Mirthfulness and Suavity or Agreeableness. He enjoys a joke much, and his witticisms

have a mirthful and social tendency. These two faculties enable him to appreciate the society of young persons, and to be interested in their welfare.

Sixthly. Another leading feature of his character arises from his very large Firmness. He is distinguished for his determination, decision, power of will, perseverance, and stability of purpose. This faculty greatly promotes all the other mental tendencies, and holds his thoughts to the subject till his desire can be gratified.

Seventhly. His large Language and well-developed brain in other respects, give him an easy and copious command of language, powers of description, and talents as a speaker.

Eighthly. Order is large and active. Method, system, arrangement, and perfection of plan, are distinct elements of mind. He cannot proceed to action until he has a distinct idea of what he intends to do, for he wants one part to be adapted to every other. He can manage a complicated business with more facility than ordinary minds can engage in one limited in its nature. He has every thing well-timed in its place.

The above qualities are all strongly marked in his brain, and they should be the leading traits of his character, unless circumstances and education have been more favorable to the development of faculties nearly as strong, which are as follows: He is a great admirer of nature, of scenery, and the fine arts; has more than ordinary taste in these matters. Ideality, Sublimity, and Imitation enable him to adapt himself readily to the circumstances in which he is placed. He has large Hope; is sanguine, cheerful, disposed to anticipate glorious results in the future, feels certain of success in all of his undertakings, and is never gloomy. The moral organs are full or large, sufficiently so to modify his whole character, and control his passions, if he exercises them in their legitimate channels. Candor, integrity, and honesty are strongly indicated. He has just caution enough to be safe, but not to induce timidity; sufficient energy to accomplish his purposes without manifesting undue force or temper, and is seldom angry. He enjoys his meals, however simple, and has naturally good digestion. In financial operations he is not unduly selfish or penurious; and though circumstances may render him more close and mindful of property at particular times, yet the prevailing feeling is that of liberality. He could not engage in business without good success, because his plans are so well laid, and his judgment of the abilities of men for different kinds of business is so accurate. He is very frank and open-hearted, exhibits his real character, and expresses his honest convictions. His first impressions are his best. He finds it difficult to protract thought and feeling; has not sufficient patience for scientific investigations, and would not succeed in that department of intellectual pursuits; is not skilful in arithmetic, and finds it difficult to write poetry; has an ordinary memory of events disconnected from his own affairs, but Form, Size, Language, and Comparison being

large, he has a good memory of faces, family resemblances, names, associations, and knowledge of proportions and expressions. He has a superior judgment of men, their characters, and natural abilities, and a happy faculty to manage them so as to conciliate even enemies.

All things considered, Mr. Lawrence has a remarkable head, composed of many strong traits well combined, ensuring him success in all his operations. His imperfections arise more from his excesses than weaknesses; yet more continuity of thought and feeling, more control over his mental emotions, and more of a scientific intellect, would render his mind better balanced. Approbativeness might be restrained with advantage.

The reputation which the Hon. Abbott Lawrence has long enjoyed, both at home and abroad; the fame which he has acquired, not only as a merchant, but also as a statesman and public benefactor; the patriotism which has distinguished all his acts; the integrity which has marked every period of his career, and his undisputed virtues in all the private relations of life, entitle him at once to the admiration and esteem of his fellow-countrymen.

Abbott Lawrence, as we learn from a sketch of his life recently published,* was born in the town of Groton, in the State of Massachusetts, on the 15th of December, 1792. He was the son of Deacon Samuel Lawrence, of that town, a worthy farmer, and a man of irreproachable life. During the winter months of his boyhood he attended a district school in Groton: and this, with the exception of a few months passed at the academy, was the only opportunity he had of acquiring knowledge in his youth.

The town of Groton had been by no means undistinguished in our revolutionary annals; and during the war there was no time when her sons were not in service, and there was scarce a battle-field which was not signalized by their courage. With the return of peace these soldiers repaired to their homes, to resume the tools of art or husbandry, which war had compelled them to throw aside. Many a tale of chivalrous daring, and many a perilous exploit, could these brave men recount; and they would often warm the blood and fire the patriotism of the village youth, by narrating their own hardships and dangers. These, and such as these, it was the good fortune of Mr. Lawrence to know, during his early years; and his love of country, which expanded as he listened to the exploits of his neighbors, increased yet more at the tales which were repeated at his own fireside at home; for his father had been a tried and true soldier, also, and at the close of the revolutionary war held the rank of major in the American army.

In the autumn of the year 1808 Mr. Lawrence left his native town, and repaired to Boston. "A poor, unknown, and friendless boy"—we use his own language—he entered the city which since that time his own enterprise has done so much to elevate, and his own munificence to adorn. Forty years pass by, and the friendless boy now ranks the first among her merchants, and the most honorable among her citizens.

The position which this country held in the year 1808 was widely different from that which it occupies at present. We had passed through the revolutionary war with honor, and as the smoke of battle rolled away, those who chose to look beyond the Atlantic could see a noble republic, formed on no model that had ever existed, and possessing the most perfect government that the world had yet known. But it was the fashion of

* To be found in a late number of the Boston Mirror, to which we are indebted for many facts relating to Mr. Lawrence.

the times, and it was the pleasure of those who guided European politics, to keep the subjects of despotism in ignorance of the true condition of America, and to hold up to derision those foibles and peculiarities to which a new country is necessarily subject. The result was, that America was denied that rank among nations to which she was justly entitled, and her ships were treated with that insolence which it is the misfortune of weakness to receive from the hands of power. Indeed, the old boasts of England were again heard, and it was commonly said and believed that American valor had ended with the Revolution, and that in a new war the British army would erase those stains which Saratoga and Yorktown had left upon the flag of England.

The year 1808 was a time of no ordinary embarrassment to the commercial and industrial interests of America. The Berlin decree, on the part of France, and the orders in council, on the part of England, had closed our intercourse with European ports, and in a spirit of retaliation Congress passed, on the 22d of December, 1807, the famous Embargo Act, which forbade all American vessels from leaving our harbors. The results of this measure are well known. Our commerce was for the time destroyed "Ships, sailorless, lay rotting on the sea!" The fisheries were abandoned. Wheat and Indian corn, cotton and tobacco, the produce of farms and the produce of plantations, were alike neglected. The artisan threw aside his tools, for the results of his workmanship did not repay the labor employed upon them. The price of manufactured goods rose to an alarming extent, and as we were entirely dependent upon foreign nations for the supply, it became difficult to procure them at any sum. Failures in business became frequent. Alarm and distrust pervaded the mercantile community. And over all impended the fear of war, either with England or France. With England, whose navy was triumphant on every sea: with France, whose ambitious emperor might yet desire to haul the banners of the American commonwealth with the Austrian, the Russian, and the Prussian trophies, which had been gained at Marengo, at Austerlitz, and Jena. Such was the time when the farmer's son from Grotton threw in his lot with the busy multitudes of Boston and commenced his career.

Abbott Lawrence entered the shop of his brother, Amos, who was already established in business. Those familiar with him at this time say that he was very faithful in the discharge of his duties; early in the morning he was at the store, which he did not leave till late at night. While there he was never known to be idle, always finding something to do which others might have neglected or despised. He wasted no hours in dissipation, but devoted such time as could be spared from business to the acquisition of the knowledge requisite for a merchant. Mr. Lawrence became of age in 1813, and though the hazards of trade were then great, in consequence of the war, yet he at once entered into partnership with his brother. The success of the Messrs. Lawrence was as rapid as it was deserved. In a few years they moved to a larger shop than that which they at first occupied. They became importers, and soon the younger member of the firm went abroad, to purchase goods in foreign markets.

In the year 1819 Mr. Lawrence married Katharine, the daughter of the Hon. Timothy Bigelow, of Medford, in the State of Massachusetts. Mr. Bigelow was a lawyer of great eminence, occupying high rank among the politicians of his day, and distinguished for his courteous manners, his wit, his learning, and his eloquence. Of Mrs. Lawrence we will only say, that she has ever been worthy of her father.

The war of 1812, while it was effectual in introducing America to its true national rank, produced also important changes in our domestic policy. The calamities of the war—so it was argued at the time—would have been greatly mitigated if the country had produced, within her own borders, those fabrics which she had heretofore purchased abroad. Hence arose a feeling that it was necessary to encourage American manufactures; and with this object in view the tariff of 1816 was passed by Congress. These laws were extended, and the protective duties were increased, by the subsequent enactments of 1824 and 1828; and the consequence was an entire change in business

in many sections of the country. Nowhere was this change more marked than in some of the Northern and Eastern states. Numerous merchants, who had previously been importers, being thus invited, as they deemed it, to invest their capital in factories, did so; and then commenced the manufacturing prosperity of New England.

A single glance at the results of the enterprise that was then put forth may not be amiss. Twenty-five years ago there was in Massachusetts an inconsiderable village, called East Chelmsford, situated at the confluence of the Concord and Merrimac rivers. In other days this spot had been the chosen seat of the Narraganset Indians, who were drawn thither by the quantities of fish with which the streams abounded. The Pawtucket falls, at this place, had long been known; but they were only used to drive the wheels of one small cotton-factory and two saw-mills. But some merchants of Boston perceived the advantages that could be derived from the water-power at this place; they accordingly purchased the neighboring farms, and commenced the erection of manufacturing buildings. This was the origin of the city of Lowell, which now contains forty thousand inhabitants.

Mr. Lawrence and his brother were among the earliest movers in this enterprise, and the greatest contributors to its success. The change in their business, from importers to dealers in domestic goods, dates from this time. One of the principal manufacturing establishments at Lowell received their name; and in all, as we are informed, they were largely interested. It should always be remembered that this change took place after they had acquired large fortunes, and were ranked among the wealthiest merchants in Boston.

In proof of the early interest which Mr. Lawrence took in American manufactures we would state, that he was one of the seven delegates from Massachusetts who attended the Harrisburg convention, in June, 1827; a convention called for the purpose of considering the manufacturing interests of the United States, and recommending to Congress such an increase of duties as those interests demanded. The records of this convention show that Mr. Lawrence occupied a prominent place in its deliberations, his name appearing on the most important committees.

Till 1834, Mr. Lawrence had taken no part in national politics. He had been interested in the political affairs of his own state and city, and had ever professed those principles with which his name is now so closely identified. But he always declined taking a seat in the Legislature of Massachusetts. In 1831 he was a member of the Common Council of Boston, and this was the only place he occupied in any deliberative body, previous to his election to Congress, in November, 1834. The peculiar exigencies of those times, in the opinion of the Whigs of the Suffolk District, called for a merchant in the national House of Representatives; and the voice of his party named Mr. Lawrence as the man eminently fitted for the occasion. He did not, however, accept the place without great reluctance; "distrusting," as he has himself said, "his ability to fulfill the reasonable expectation of his friends." He was elected by twenty-five hundred majority over all competitors.

Mr. Lawrence took his seat in the House of Representatives on the 7th of December, 1835. He had not been long in Washington, before his commanding influence was felt and acknowledged. He did not speak often, but whenever he addressed the House, no one received more general attention, or produced greater effect. He was appointed a member of the Committee of Ways and Means, for which his knowledge of finance and of the manufacturing interests well fitted him. In the second session of Congress, Mr. Cambreling, then one of the representatives from this city, introduced a bill which proposed the speedy reduction of the protective duties to that minimum which, by the compromise act of 1833, it was determined they should attain in 1842. Mr. Lawrence regarding this measure as inimical to American manufactures, opposed it in a speech which has been imperfectly preserved, but which was considered very able by those who heard it. To show how highly it was esteemed by one of the most

distinguished men in the country, we will quote the words of the Hon. Thomas Corwin, of Ohio. "My friend from Massachusetts (Mr. Lawrence), who addressed you with so much force and clearness yesterday, has left nothing to be said by any one on these topics. Sir, the results of that gentleman's experience, the reflections of his sound understanding, always aided by the promptings of a good heart, are, with me, better authority on such subjects than a thousand quarts, filled with the speculations of closeted economists."

Mr. Lawrence declined a re-election; and at the close of his second congressional term, returned home to receive the thanks of his constituents, whom he had so ably represented. They invited him to partake of a public dinner, in grateful acknowledgment of his services; and, in their letter of invitation, showed, by the following language, how highly his services met their approval: "We feel deeply and sincerely that your public course has given you an additional title to the esteem of your fellow-citizens; and we rejoice that the many personal attachments, which have followed you in a private career of great enterprise and usefulness, have been deepened and strengthened by the fidelity of your political services. We are convinced that your course upon all occasions has been not merely gratifying to the party by which you were elected, and consistent with the best interests of your native commonwealth, but such as to command the respect of very adverse interests and principles." The dinner was declined by Mr. Lawrence, in a letter which reviewed the political questions of the day, and which may well be read by those desirous of learning the views of the Whig party at that time.

But Mr. Lawrence was not long permitted to remain in private life. A vacancy having occurred in the Massachusetts congressional delegation, by the resignation of the Boston representative (the Hon. Richard Fletcher), Mr. Lawrence was again urged to return to Washington. Such were his own personal engagements, however, that he at first declined the honor that was extended to him, and it was not without great reluctance that he finally consented to accept. He was elected by a large majority in November, 1839, and the following month he repaired to Washington. His presence in the national councils gave renewed confidence to his political friends throughout the country. But their hopes were soon darkened. The typhus fever was very prevalent in Washington during this session of Congress, and in March, 1840, the malady attacked Mr. Lawrence with great violence. We well remember the anxiety that was felt in this city at the issue of the disease. For some time his recovery was doubtful; but by great professional skill, and by that Divine aid without which all human efforts must have been vain, he was, after many weeks of sickness, restored partially to health. He remained so feeble, however, that he deemed it his duty to resign his seat in Congress.

In the great presidential canvass of 1840, the Whig party had been triumphant. Few were more zealous for the success of Gen. Harrison, or contributed more to his election than Mr. Lawrence. But he asked no reward for his services. He spent much time at Washington, both before and after the Inauguration, and his opinion on all great political questions was sought by the President. He furnished a plan of a National Bank, which met with the general approval of the friends of that measure. In the summer of 1842, Mr. Lawrence was appointed one of the Commissioners of Massachusetts, to attend to the interests of that state in the negotiation which was then pending between the United States and England, relative to the Northeastern Boundary. As such Commissioner—we give the opinion of those who are conversant with the facts—he displayed the talent of an able diplomatist. In September, 1842, he presided over a Whig Convention in Boston, which nominated Henry Clay for the Presidency on the part of Massachusetts.

In July, 1843, Mr. Lawrence, from a desire to benefit his health, which had not yet been fully restored, sailed for England in the steam ship *Columbia*. His wife and

daughter accompanied him. On the following day the vessel went ashore on Black Ledge, near Seal Island, Nova Scotia. The passengers were all saved, though the following extract from a letter written at the time by Mr. Lawrence to his son, will show how providential was their escape: "I have only time to say that I deem our preservation extraordinary: twenty yards either side of the ship, with a moderate breeze, would have consigned us all to a watery grave. Through the mercy of God we have all been spared, living monuments of his protecting care; and we, and you, and all our friends should offer up to our heavenly Father the homage of grateful hearts for this signal instance of his sparing mercy."

Thus preserved as by a seeming miracle, Mr. Lawrence and his family proceeded to Halifax, where they took the next steamer for Liverpool. During his sojourn in Great Britain, Mr. Lawrence was received with the greatest respect and attention by men of all ranks and parties; and it may be questioned whether any American, who has visited that country as a private citizen merely, has been treated with more marked distinction. He visited the chief cities of the realm,—those famed for commercial enterprise and manufacturing industry, for institutions of charity and seminaries of learning. He was welcomed with cordial hospitality by the leading British statesmen, who found him intimately familiar with English history, and the theory of the English government. The great merchants of the realm came forward to greet, in a fitting manner, one whose name had long stood high on the exchange, and in the marts of trade. The scholars sought his conversation and his society who had himself done so much for learning; but who, at the same time, manifested how much could be effected by one who had never received the honors of an University. While the friends of philanthropy hastened to extend to the American visitor that welcome which his own liberality and noble deeds merited from the most generous of Englishmen. He remained abroad but a short time, and soon returned to resume his important duties at home.

But the views of Mr. Lawrence can no more be confined to his own commonwealth than his fame and virtuous deeds. On a journey which he once took through the State of Virginia, he was much impressed with the vast water-power of the streams in that state, and the great inducements for manufacturing enterprise which they afforded. Remembering this, and thinking that the revenue tariff proposed by Secretary Walker must necessarily prevent any such appropriation of them, he wrote, in the early part of the year 1846, a series of letters to the Hon. William C. Rives, in reference to the interests which he deemed in danger. Whatever opinion may be entertained of the correctness of the views expressed in these letters, no one has denied their ability. They were patriotic in sentiment, clear in language, and added much to the reputation of Mr. Lawrence as a strong writer and deep thinker.

Soon after this a cry of distress was heard that startled the nations of Christendom. It came from the inhabitants of a distant land, who were struggling with famine. Sad tales were borne across the Atlantic, how a people, who had given proof of daring on the bloodiest fields of European warfare, were trembling before a visitant they could not conquer or avoid. Day by day—so went the rumor—men, who had once been strong, fainted from want of food, and died. Childhood crept sobbing to the side of furnishing parents, pleading piteously for bread. Trembling age accosted the passing stranger, and prayed for one small crust to add another day to life. Maidens, who had once loved life, sought out secluded by-ways, and their dying groans were borne upon the midnight air. From dark hovels and sickly rooms wan creatures crawled into the light, to die. And it was said that many, with their latest breath, prayed for their brothers and sisters, whose happier lot had carried them to this land of plenty.

(CONCLUDED IN OUR NEXT NUMBER.)

ARTICLE XXX.

WOMAN—HER PHRENOLOGY, SPHERE, PERFECTION, AND INFLUENCE.

THE trite proverb, "nature's wants are few but loud," implies quite as imperiously to man's need of OCCUPATION, as of food, sleep, or clothes. "Mother, what shall I do?" is a frequent inquiry of children, and the older and smarter we become, the more we instinctively crave OCCUPATION. Sleep, breath, and food, may be considered our first wants, and when supplied, produce vital energy. And the demand of our nature for some employment on which to expend this vitality, is equal in imperiousness to the claims of hunger or sleep. The most miserable being on earth is that man who has least to do. In the very economy of our being, enjoyment results from the ACTION of our faculties, and in proportion as we do less, we enjoy less. Even the most irksome labor is less painful than no labor; and after providing ourselves with food, clothing, and sleep, our next duty is to provide ourselves with something to do.

This constitutional demand for occupation, applies with quite as much imperiousness to WOMAN as to man. The untold horrors of ennui, are felt even more keenly by her, as are also the delights of employment; nor is there any good reason why the range of female occupations should not be coextensive with that of man. It may not be proper for woman to do all that man does—to work in iron, build houses, ships, etc., and fell the forest, just as it is not in character for man to tend infants, work on embroidery, etc.; yet that the range of masculine occupation should be restricted, and feminine enlarged, is perfectly obvious. A vast number of things which men now do, is even more compatible with the female than male physiology and mentality. Are not women even better adapted to sell ribbon, lace, needles, and fancy articles than man? Is she not as well adapted to sell calicoes and dry goods of every description as man? What in the masculine body or mind adapts man to store-keeping, that does not exist in the feminine? Quickness; language, taste, correct perception, and love of gain, are the most essential characteristics, and are quite as strong in woman as in man. Indeed, I hesitate not to affirm that this class of occupations is too small business for man, who requires something to do which calls forth more strength of body and mind, while it is entirely in keeping with the female organization. Every dry goods clerk in our country, ought to yield his place to female occupants, and seek a calling more in accordance with his manly gifts and powers.

That woman is better adapted to teach children than man, is too obvious to require argument. After they are twelve or fourteen, they should be

taught by both ; but before that, woman is much better adapted to train their faculties and guide their feelings than man, as our Journal has already shown.

If objected that woman is not capable of governing unruly boys, I answer, that she can govern such far better than man. Even boys love and respect a true woman much more than men ; and this gives to women a greater influence over them than man can possibly wield. Children should never be governed by force, but always by love—qualities which are more conspicuous in woman than in man.

Yet teaching should be performed mainly by mothers AT HOME, and conversation be the chief instrument of instruction, instead of books. And that females, especially mothers, are every way better adapted to mould the morals of children, is too obvious to require comment. Putting our schools, therefore, mainly into the hands of female teachers, would greatly enhance the sphere of woman's occupation, and the demand for female labor, as well as increase her remuneration.

That she is well adapted to cultivate flowers, and therefore to make and attend flower-gardens and green-houses, is obvious, from her loving flowers more than man loves them ; and certainly this would be pre-eminently promotive of her health. Nor is there any inherent impropriety to her extending her garden occupations to the culture of vegetables, grapes, and even fruits generally.

Of late, the sphere of her mechanical occupations has been considerably enlarged. Most books she now folds, and superintends many printing presses in our large cities, for which she is quite as well fitted as man, excepting possibly their repairing. Many other similar kinds of manual operations now performed by man, ought to be thrown into her hands. Her superintending the cotton loom, and other light machinery, is proper. And female labor ought to take the place of male in a thousand other kinds of machinery, perpetually coming into use all over our land.

For many of the arts, too, woman has even greater aptitude than man. Her Constructiveness is nearly as large as that of man, and her Ideality and Imitation naturally larger. Accordingly, she is even better adapted to wood engraving than he. She can also bear sedentary occupations better, carry quite as steady a hand, draw and write quite as well, and hence ought to be allowed at least an EQUAL share with man in the fine arts. Nor are her painting talents inferior to his. She has even a better eye for coloring than man. Whether her ability or genius would equal his or not, does not affect our argument. Community requires a vast amount of painting—a hundred-fold more than it now consumes. Books for children ought to contain a thousand times more pictures than now, and all colored to life. In this whole department of coloring, woman certainly equals, if not exceeds man, and therefore it ought to be thrown open to her exclusive occupancy.

Steel engraving is now engrossed wholly by man, yet that woman is quite as well adapted to this department of the arts as man, has recently been fully established by a society in England. In a recent conversation with Sartain, decidedly the best mezzotint engraver in this country, I inquired whether, as his art required no great muscular power, but mere delicacy of touch and exquisiteness of taste, woman was not as well adapted to engrave as man? He replied, "Every way as well adapted, if not better." That women are even more fond of fine pictures, and of the arts in general than man, is a matter of fact. Why, then, is she not as well adapted to MAKE good pictures? She possesses all that appreciation of beauty and form requisite, with a higher order of taste and copying talent. We should have a hundred-fold more steel engraving than now, and it should be mainly performed by woman. And I see not why she might not print engravings as well as man.

She, too, instead of man, ought to draw legal and other papers, such as making out deeds, bonds, mortgages, wills, and that whole class of writings now performed by lawyers' clerks.

The female mind is quite as essential to perfect the literature of our country, as in the perfection of our social relations. As the presence of woman in the social party, the lecture room, and places of worship, is indispensable, in like manner we need that same tone which she imparts to society to be imparted to literature. A perfect literature must be at least half the products of female minds. We need as many female editors as male editors—as many authoresses as authors, and poetesses as poets. Indeed, woman is peculiarly adapted to excel in belles-lettres, including poetry, and the making of juvenile books. And it should rejoice every lover of his race, that American literature is now paying a handsome premium to female talents. This will usher in a new era upon the literature of the world—a refining, sanctifying, and purifying influence. And woman is very soon to perfect the literature of our country and the civilized world, and thereby place it upon grounds almost infinitely higher than it has yet occupied; not that we would have less male writers, but more female. The tendency of the age is to the exercise and development of mind. Republicanism pre-eminently favors such development. Reading matter must become as much a necessary commodity as clothes or shoes. It must soon become the greatest commodity of our age, and pay the highest profits. Community now requires a vast increase of printing, and of course of writers, and this opens the way of accession to our female writers.

Phrenology is destined soon to become a distinct profession. In all our larger cities and towns, we shall soon have excellent practical phrenologists, who will be consulted from time to time, both by individuals in search of improvement, and by parents to learn the best mode of instructing and managing their children, as well as for what occupation they are naturally adapted. And we must have FEMALE phrenologists, for every thing which

appertains to children, their physical health, moral training, intellectual education, and general perfection, woman has much more instinctive tact and talent than man. Mothers feel the deepest solicitude for their children, and accordingly feel the need of COUNSEL, and hence call a physician when they are sick, and will consult phrenologists very extensively when this science once becomes established, which will soon be. Women can talk to their own sex quite as freely about children as to men. They especially require to consult physiologists about the best mode of KEEPING their children well. They love and need to sit down and talk by the hour, to tell the Physiologist their symptoms and difficulties, and the Phrenologist their errors and defects, and to receive in return that scientific GUIDING which it is the province of this science to bestow. For such consultations, female phrenologists are pre-eminently adapted. True, we require women of a high order, both of mind and cultivation, to fill so responsible a station, but such women can be had. Few others will be disposed to embark in this cause. It is pre-eminently calculated to enlist the highest order of talent in its prosecution. Such female phrenologists and physiologists will soon open their respective offices throughout the length and breadth of our land. Indeed, some have already opened them, and thus set a noble example for their sex to follow. Boston—the cradle of liberty, the cradle of Phrenology—has now become the cradle of FEMALE PHRENOLOGISTS, in the person of Mrs. SWAN, a woman of superior talents, highly cultivated taste, and excellent accomplishments; of first-rate writing capabilities, a poetess of no ordinary mould, and thoroughly versed in Physiology and Phrenology. Nor can it be otherwise, but that the encouragement she will meet from a community like that which surrounds her, will encourage kindred spirits to establish themselves in other large cities and towns. Women are literally panting with desire to DO GOOD, to enter, heart and soul, into the reform movements of the day; and this occupation, more than any other, will furnish them with the means of gratifying this desire.

Women are also quite as much interested, in soul and in practice, as men, in all the onward movements of the day. The female mind is quite as progressive as the male. Reforms begun are to go on, and they will be succeeded and aided by others, until they shall overturn all existing errors and evils, and establish in their stead those systems of government, and those institutions of society which accord with the nature of man. The millennium is soon to dawn, indeed has already dawned, though its light is yet faint. It is destined to shine brighter and brighter, until the sun of perfection sheds its benign rays upon our race, and dispels all the darkness and misery with which mankind is now cursed, and develops all the latent capabilities and beauties of his constitution. But to accomplish this glorious end, a vast amount of work must be done. Human effort is as necessary as divine influence. God works by human means. The millennium will come just as soon as man brings it about, but no sooner. And tho

more workers we have in this grand harvest of bodies and souls, the sooner will humanity be gathered into the garner of perfection and glory. And in this magnificent harvest, we require female laborers quite as much as male. They are as indispensable in the reforms of the day, as they are in the family or social circle. Man can no more conduct a great benevolent operation without the helping hand of woman, than conduct a large family without such help. In short, woman holds precisely the relation to society as a whole, that she does to the social circles and the family relations, and the sooner woman is ushered into these various fields of labor, the sooner will that labor be consummated. For women and children doctresses, females are peculiarly well fitted, but of this in another place.

And now, man, I appeal to you. Your frown, your insinuations that this or that is not proper for woman, alone imposes upon her that restraint which now cripples her energy, and cools her glowing feelings. Give your permits, and woman will at once enlarge her sphere of occupations, in all these, and in a thousand other respects. As long as you confine woman to the kitchen or the cradle, so long all the better feelings of her nature will be pent up, like the Chinese female foot, which becomes so shriveled that she can only move when carried. Have you no more gallantry than to hamper her, to nip in the bud all the gushing beauties of the female mind and soul? Should not your gallantry encourage instead of discourage the improvement of woman? Fear not that she will become too bold, forward, or in any way unfeminine. Under all circumstances she will be true to her feminine nature, and preserve her modest propriety unimpaired. And the more scope you give to that nature, the more you develop all her inherent beauties and charms. Away, then, with this miserable prudery as to woman's occupations. Leave this to her own taste, for you can rest fully assured that she will never do what is constitutionally improper. This existing want of occupation constitutes the great stifler of female perfection, the great perverter of female character. With nothing to do worth doing, she falls into all the fooleries of dress and fashion. She would not trifle thus if she were allowed full range to her craving for employment. Give her her liberty, and risk her own taste in the proper use of that liberty.

And finally, woman, tell me, do you not feel hampered, confined in a peck measure, almost in a pint cup? In all my professional observations and examinations, I have found that the higher orders of female minds are struggling with a desire to be at something worthy of themselves. They feel that they are hemmed in on all sides, that they are allowed to do nothing worthy of their ambition, and pant for that enlarged freedom which is the common birth-right of every human being.

Female readers, may I not now speak to your own consciences? Do not your own spirits struggle to be doing something great—something worthy of yourselves? It is the burning of your inner natures, and ought

not to be quenched. Break away from these restraints imposed upon you by society. Begin to do, and true men, so far from discouraging, will exultingly encourage you. And, mothers, in selecting occupations for your daughters, pray do not restrict them to the use of the needle, nor even to school teaching, but apprentice them to one or another of those occupations named in this article. Fit them to do something worthy of human beings and of themselves, and this fitness will place them in situations of profit and of influence.

ARTICLE XXXI.

SLOW POISONS.

ONE of the most admirable contrivances of the human economy, consists in its adapting itself to noxious, injurious conditions. Various violations of the physical laws, which at first occasion severe pain, soon become habitual, so that we cease to recognize even their existence, much less their injurious effects. But we must not hence conclude, that the system has the power of rendering what is constitutionally noxious practically innocuous; only that it bends itself like the tough but limber oak to the force of the storm, instead of standing stiffly against it only to be overthrown thereby.

Take a few examples. Of the importance of air, all are practically and perpetually cognizant. Without it we soon expire; and with but a spare supply of it our powers sink in proportion. This is an invariable law of respiration. Accordingly, if we remain much in a small, over-heated, and close room, with but little change of air, we very soon exhaust the vital energies of that air; and though we may breathe a fair quantity, yet its quality being poor, the system suffers in proportion to the poverty of oxygen in our breath. This at first produces a feeling of suffocation, a panting for fresh air; yet the system soon becomes so habituated to it that we cease to notice the foulness of the air. How many thousand times have we come in from the fresh air to a close, heated room, and felt almost stifled in consequence of the vitiated atmosphere of that room. Yet in a few minutes our systems have adjusted themselves to this vitiated atmosphere, so as not to warn us by a feeling of suffocation, but has led us to suppose that we can live without air, or on poor air just as well as on that which is good.

This train of reasoning had led us also to inquire closely into the comparative utility of large and small rooms, and we have become perfectly satisfied that small rooms, especially when several persons are in them at a time, are perpetual horse-leeches upon the life principle. Like the vampire

who steals our blood from us while we are unconscious of the robbery, they take by slow and sure gradations the very life from our systems, crippling the body and palsying the mind for life.

A few observations upon myself by way of comparing my general health, clearness of mind, bodily vigor, etc., when occupying small apartments and those poorly ventilated, with my physical and mental state, when occupying large rooms, has satisfied me that large rooms are infinitely preferable to small ones. And I conceive it to be of the highest practical utility and importance that when a man is building a house for himself, he had better only have two large rooms than a half dozen small ones; that large houses are infinitely preferable to little ones; that especially our dormitories should be the largest and best ventilated rooms in the house; and that ventilators should be attached to every room in the house, to carry off the exhausted and foul atmosphere; for that will allow fresh air to make its ingress through windows, doors, and crevices.

One other point in this connection deserves remark, viz.: the practical utility of furnaces. When rooms are heated by stoves or fires in the room, the fire is supported by that very oxygen that supports those in the room; all that we derive from air is oxygen, and the fire consumes large quantities of this same life element, so that if the room be heated by a fire in the room, the oxygen of the air in the room is consumed in support of the fire, so that there is less left for respiration. But in those rooms warmed by means of a furnace, no oxygen is abstracted to support combustion; hence, more remains for breathing. And this supply of oxygen is still more abundant when the air heated is derived directly from outdoors, or from the entry, where by supposition the air is in its pure state.

In building the house of my life, I would have every room in that house heated by a furnace, or by what is analogous to it. Wood fires are not the things.

Stove fires are not advisable, because they consume the oxygen in the room. But furnaces abundantly warm the room, while they leave the air perfectly pure; large rooms with furnaces and ventilators will be almost sure to guard the health of the entire family occupying such an apartment. Of course to invalids such furnaces and ventilators are doubly important, and suffocation doubly injurious. Besides, when rooms are heated by fires in them, gas or smoke escapes into the room, and both gas and smoke contain large quantities of carbonic acid gas which is a deadly poison.

But take another illustration from eating injurious kinds of food—it may be warm cakes and butter, or rich pies and cakes. At first the stomach rebels against its enormous loads of indigestible food; but its very rebellion attracts additional strength to the stomach. It draws the energies from the other parts, particularly the head, and centres them in the stomach, which thereby awakens the animal feelings, benumbs the intellect, enfeebles the muscles, and produces general debility throughout the system;

although the patient may be utterly unconscious of the cause, because his stomach has adapted itself to its load. Yet the system is suffering just as effectually at that time as at first. How many persons are killing themselves by gormandizing, yet are unconscious of any injury inflicted thereby upon their systems, because habit has rendered it, as it were, a second nature; yet on that account it is none the less injurious, but the more so, as it is drawing silently, but effectually and perpetually, upon the life power: so that this very aptitude of the system to what is noxious, should be our strongest reason for guarding against that noxiousness. Like a small but perpetual leak in a ship, the system becomes filled, and sinks gradually, so as not to create alarm; but by and by, suddenly, it becomes swamped, and sinks to the bottom. Tea, coffee, and tobacco furnish pertinent illustrations of this law. That tobacco is injurious to the system is perfectly obvious by its poisonous effects upon the uninitiated subject. What vertigo! what vomiting! what sickness and prostration it occasions throughout the whole system! what drowsiness! what stupor, when the first quid is taken or cigar smoked! Apply it to any sore, or under the arm-pits, and it soon poisons and injures the whole system. Yet, after a while, these violent symptoms abate; and though the consumer increases the quantity, he does not realize much if any apparent evil from it. Is it, however, to be supposed, that what is poison before the habit is formed, is harmless afterward? So far from this, it is even more injurious. Because the system struggles thus powerfully against its influence at first, and does not struggle afterward, are we to infer that the system is reconciled to it? Shall we not rather infer that it has been overcome by it? that these signs of rebellion disappear only because it has been vanquished? And as the system sinks lower and lower, the life power wanes, and becomes less and less disturbed by the grievous inroads upon the life principle—just as when we near the grave, we experience less pain from a given sickness than when first taken.

And thus of tea and coffee, of over-working, over-sitting, and deficient exercise, and all other chronic violations of the laws of life. Now the particular to which we would call the attention of readers is, to warn them to inquire into their habits, and learn which of them are at variance with the life principle, and then to discontinue these habits, although they perceive for the time being no perceptible evils arising from them. Be entreated not to allow these ravages to go on because they are slow.

“THE world is so constituted, that all necessary and really advantageous gratifications of the propensities, are compatible with the dictates of the moral sentiments and intellectual powers when acting in harmonious combination.”—GEORGE COMBE.

ARTICLE XXXII.

MAGNETISM AS A REMEDIAL AGENT.

THAT magnetism is the grand instrumentality of universal life, growth, and decay, has frequently been maintained in the pages of the Journal. If this is so, disease is caused by, and consists in, derangement of those magnetic forces, or disturbance of their currents. Consequently, any rectification of such magnetic disorder would obviate disease, and restore health. Accordingly, magnetism, both animal and artificial, has been extensively and beneficially employed in the cure of disease. For rheumatic and all kindred affections, for local diseases of almost every description, and for diseases of the mind, magnetism has been found an admirable remedy. In 1844, the editor himself applied it very beneficially to the cure of a very severe pain in the forehead, and also palpitation of the heart, both having their causes in his excessive mental labors. From being completely incapacitated to write for several months, the application of the galvanic battery soon dispelled that confusion and congestion of the forehead under which he labored, and also removed that accumulation of blood about the heart which had become exceedingly painful and debilitating. The restoration seemed permanent, lasting for years. And frequently since, when severe labor for months has produced a kindred congestion of the intellectual lobe, has the pain been relieved by galvanism. Not but that there are other remedial agents, and perhaps those quite as good; not but that water might have done for him all that electricity did; possibly it might have done more; he is telling what magnetism did do, not what other things might have done. But his full conviction is, that employed in connection with water, the efficiency of both would have been materially increased. In fact, his theory is, that one of the principal instrumentalities by which water effects its surprising cures, consists in its being such an admirable conductor of electricity, by removing it when excessive, and restoring it when deficient. That it subdues burning fevers is obvious; and in all probability it subdues them by drawing off from the system disturbed electricity. At all events, his long-continued and extensive observation disposes him to recommend to those who are suffering under chronic and local disease, particularly those of a painful inflammatory cast, the application of the galvanic battery to the parts affected. As to which battery is best, there may be doubt. He has tried them all—Sherwood's, Morehead's, and Smith's. On the whole, he gives his preference to the former, as in his opinion the most perfect and efficient. And there is this additional reason for recommending them, namely, that Sherwood has

simplified and improved them by labor and experiments almost incredible. He reduced the galvanic battery from a very costly, laborious, and inefficient structure, to that neat, compact, convenient, and remarkably powerful machine now used; and it would seem fitting that the author of such improvements should receive more patronage than his copying competitors.

Sherwood's theory of disease might with propriety be added to these remarks. In our opinion it comes nearer to the true theory than that of any other medical writer. In a subsequent number we shall make quotations illustrative of his theory.

ARTICLE XXXIII.

EXTRACTS FROM AN UNPUBLISHED WORK FOR YOUNG MEN, BY DR.
WILLIAM A. ALCOTT.

PHRENOLOGY.

"THAT Phrenology, in its first or leading principles;—that the brain is the material organ of the mind;—that different mental faculties have connection with different parts of the brain, etc., etc.,—is true, I can no more doubt than I could doubt the law of gravitation. But that every thing which is called Phrenology is worthy of your confidence, is quite another question.

"After the study of Physiology, generally, I hope you will pay some attention to Phrenology. It is a branch of Physiology, but a most important branch. The material organ of the mind is not so large as some of the other organs of the body—system, rather—such as the machinery of locomotion or of digestion; still it has a very commanding influence. It is to the confederate human system what Massachusetts is to the confederated political system of our country. But of this I have spoken elsewhere.

"Of course, I do not expect you to become adepts in this science. What you need is practical, general knowledge of the subject, such as you may obtain from Combe's and Fowler's Phrenology, and from the various works, both periodical and otherwise, of these two individuals, especially the latter. There are two of these Fowlers, however; but I have been most acquainted with the works of the eldest, O. S. Fowler. I recommend to you in particular, their Phrenological Journal. They have, it may be, their faults; but they certainly have many excellencies. What some call visionary in their works, more frequently deserves the name of soundly sensible. In truth, few works, in such a style, contain more 'sound, *round about* common sense,' than these of the Fowlers.

"As I said of your study of general Physiology, so I must say, and

with still more of emphasis, in regard to the study of Phrenology, make every thing practical. Apply the subject to your own personal improvement, either immediately or prospectively. What you need is, to be prepared for the great duties of life, which are so soon to devolve upon you;—some of which, indeed, always have, in a degree, borne upon you. There are duties to yourself—your friends—the world. There are duties to body, and duties to soul.

“Set not out, in these studies, with too many prejudices. Hold yourselves, every where, open to conviction. And if convinced you have a deficiency in your mental, moral, or corporeal structure, seek to supply it, in the best possible manner. Observe, that I do not say, in the most *speedy* manner; for the most *rapid* cure, moral or physical, is seldom so good, in the end, as the slower one. Indeed, he who is ardent and resolute in the great work of self-education and improvement, should ever have for his motto, ‘Make haste slowly.’

“There is one fact, which, to my own apprehension, speaks loudly in favor of the study of Phrenology, and indeed of Physiology generally. I never met with a man who had read the best works on these subjects, who was not much more happy, and much more efficient in his employment or profession, than he would probably have been in his ignorance.

“In traversing our country, I meet with a minister, here and there, who has investigated this great subject. The style of his preaching is much modified by it. His people will sometimes tell me that he has interested them more of late, than formerly; and they wonder what is the cause. Occasionally I have been struck with the power of a preacher in the pulpit who was an entire stranger to me; and on inquiry, have been not a little gratified to find that he had become a student of physical law, no less than of moral.

“The other evening I heard an advocate of temperance speak. I had heard lectures on all departments of this subject before, and had lectured much myself. Judge, then, of my feelings, when I found, near the close of the lecture, that he was not merely acquainted with the general laws of Physiology, but that Phrenology was also a favorite study with him.

“That I am liable to a little mistake on this point, either from prejudice or prepossession, is most certainly true. But then I do not believe I can be *wholly* mistaken. When a minister preaches in such a manner as to take a new hold upon me and every body else—when, in fact, he proclaims physical law, no less than moral and religious—I cannot but know it.

“And when I find a young mechanic, or manufacturer, or farmer who, by the acknowledgment of all around him (most of whom know not the cause, and can, therefore, have no prejudice against him), has, of late, made great progress, especially as a man of sound sense, and has come to tower a head and shoulders, like Saul, above his fellows; and then, on inquiry, I find he has been studying George Combe, or O. S. Fowler, or

myself, or all of us, and our associates in this department, how can I be mistaken?"

PHYSIOGNOMY.

"I have had some experience in this matter of practical Physiognomy, which may possibly be of service to young men; and which I am quite willing they should avail themselves of. Perhaps, indeed, I set out, in life, with more tact at detecting men's characters by their faces, than some people. In any event, I early *possessed* this tact, whether it was acquired or natural.

"Without having been a business man, in the common sense of the term, I have, for many years of my life, had a great deal to do with men of business in nearly every possible way. I have made it my rule to judge as well as I could concerning them, by their features and other externals; and if I judged them worthy of confidence, have taken and treated them as honest men till experience compelled me to do otherwise.

"Now, in pursuing this course, I have generally succeeded in carrying forward my plans, though not in every instance without embarrassment. Had I followed my own first convictions, I should seldom have suffered. In nearly every instance in which I have been a pecuniary loser—and these instances have been frequent—I have suffered from yielding to the opinions of others, instead of following my own judgment.

"For example, I had bought a building lot, and wished to dig a cellar, and proceed to erect a house. While surveying the site, a stranger came to me—indeed the people of the neighborhood were all strangers to me—and wished to dig my cellar. I was not pleased with his appearance, and did not say much about employing him.

"On inquiring, at the village near by, who were the best masons in that vicinity, I was at once referred to this very same man. Others were indeed named, but the former seemed to have the preference. I asked for specimens of his work; they were shown me, and were satisfactory. Of his honesty, I could learn nothing in particular; or of his general habits. It did not, however, appear that he was intemperate, or openly vicious. In fine, I yielded to the judgment of others, and employed him.

"This was the beginning of a series of difficulties that never terminated till I had not only suffered much, in various ways, especially by a total disregard of promise, but had even become involved in a serious law-suit. Whereas, had I followed my convictions concerning the indications of his physiognomy, I should have escaped.

"It has been so in several other instances. The conclusion to which I have been driven is to follow out my convictions of truth and duty in these cases for the remainder of my days—in other words, to yield to the claims of Physiognomy. And if you have any tact in ascertaining character by the face, I hope you will pursue the same course. It may save you as many thousands of dollars as I have lost, besides much time, trouble, and regret."

ARTICLE XXXIV.

ALL FORMS AND DEGREES OF ARISTOCRACY OUT OF PLACE IN THIS COUNTRY.

NATURE has a place for every thing, and every thing in its place. And it so is in the economy of nature that some things, intrinsically proper in their places, are exceedingly improper out of them. Fish out of water, birds in water, land animals in the sky, etc., illustrate this truth. This is still more the case in the mental and moral world. True, some things are improper every where, yet these same things are much more improper in some places than others. For example, tobacco-smoking and spittle are improper every where, yet more improper in the ladies' saloon than on the forward deck; swearing, improper every where, is doubly so in religious meetings; dancing, proper in itself and its place, is exceedingly incongruous and disgusting in the worshiping assembly; while Old Hundred, proper in the religious meeting, is quite out of place in the gay assembly. Of morals this is even more true. Thus, Combativeness, quite in place in many of the affairs of life, is altogether out of place in the family, where it is like discord in music; for nothing should ever be allowed to mar domestic joys. Acquisitiveness, proper in the counting-room, is improper in many other places; and Language, intrinsically right, is quite wrong when it interrupts the public or private speaker in the midst of an eloquent appeal.

This cardinal law of propriety, too obvious to require further elucidation, applies with overwhelming force to aristocracy, in all its forms and degrees, in this country. Supposing—which, however, is not true—that it were right for one man to domineer over, or put himself above, another; supposing that in England it were right for lords to lord it over servants, and the upper classes to subjugate and exalt themselves above the middling and lower classes—such self-exaltation is the height of impropriety and injustice in this country. What is the simple principle of our civil compact? What is the cardinal doctrine of our government? It is EQUALITY. The vote of the poor man goes as far as that of the rich—the ignorant as that of the wise. We are not now discussing the right or wrong of this cardinal principle of our republican compact. Its founders said practically to the old world, "Take your monarchical, aristocratic institutions; we go for the many. Here every man is a man. Titles, prerogatives, etc., we abrogate." And all who consent to live in this country, by obligations the most positive, agree to abide by our institutions and conform to them. Whoever goes to England, therein and thereby obliges himself to obey English laws, and conform to English institutions; and whoever takes up his abode

among us, thereby virtually avows that he will adopt our laws as the rule of his conduct, and conform to the TONE as well as the letter of our institutions. Now, since nothing can more effectually violate the entire tenor of our institutions than aristocracy; since democracy and equality of the many, and NO DISTINCTION of birth or wealth, is the simple basis of our governmental social policy,—therefore, however proper aristocracy may be in England, it is utterly irrelevant in this country, and as indecent, ill-bred, and outrageous as dancing or swearing in church, or as burlesque at a funeral, or any other palpable and shameless breach of propriety. It is saucy, impertinent, insulting, and a perfect outrage to every lover of liberty and equality.

In view of this truth, I put it upon the common decency of our would-be proudlings, whether they are not bound by every rule of propriety, and by the mere fact of their abiding in this country, to be thoroughly democratic in every thing, and aristocratic in nothing. Away with all your aristocratic airs and assumptions. If you live with us, be one of us, and not swell and swagger with any of your squinting-glasses, or dandyisms, or liveried servants, or dogmatic or aristocratic usages. You claim to be par excellence, well-bred, and mannerly, yet no breach of good-breeding can equal your practical insult to the working classes by putting yourself above them. Be one of us, or else vacate our premises. While enjoying the hospitality of a friend, how indecent to lord it over that friend. While enjoying our free institutions, how ill-bred, how impertinent, thus to trample into the dust that very principle of equality from which these blessings flow. In the name of decency and good sense, you are COMMANDED to do one of two things—abdicate our premises, or identify yourself with THE MANY; be democratic, or be OFF. Ye who love liberty and republicanism, frown with just but stern indignation upon every manifestation of aristocracy in church, state, social life, or literary assumptions. Keep this land true to its cardinal doctrines—the good of the many, the equality of all.

Not that talents and moral worth should not be respected. Their possessors are nature's noblemen, and have the inherent right to sway by talent and goodness. Yet no truly great man is ever aristocratic. These proud assumptions are indications of mental weakness and moral depravity, and are therefore doubly contemptible. All great and good minds evince their authority by elevating the many, instead of crowing over them; nor is there any surer sign of a weak mind, or else a depraved one, than these fashionable, aristocratic assumptions. Raise your voice loudly and sternly against these aristocratic airs. Bow down to no rich lordling; tell him in every act, that you are as much a man as he. Tell him you honor the God-made MAN, rather than the man-made purse, and let our country be in fact as it is in name, "the land of the free," and consecrated to equality and liberty.

ARTICLE XXXV.

PROCEEDINGS OF THE PHRENOLOGICAL CONVENTION—THE AMERICAN
PHRENOLOGICAL SOCIETY.

IN accordance with the call contained in our last, a public meeting of the friends of the science met at Clinton Hall, Wednesday of anniversary week. O. S. Fowler was called to the chair, David M. Hambleton chosen secretary, and S. R. Wells treasurer. It was thought that the time had fully come for embodying that mighty influence Phrenology had already acquired in this country, and was rapidly augmenting, into a distinct unity to give it "a local habitation and a name," in the form of a consolidated, central organization. A motion was made and carried, that we proceed to form such a society, to be called the AMERICAN PHRENOLOGICAL SOCIETY—it being understood that the term Phrenology or MIND-ology covered the whole ground of human nature, because it embraces all that appertains to mind, its organic or physiological conditions, modes of manifestation, signs of character, and every thing whatever concerning it, or in any way related to society, and man in all his relations.

A committee was chosen to draft a constitution, on which to organize such a society. Several instructions to the committee were then passed and suggestions made, and finally the time for presenting their report was discussed—some contending that we should "strike while the iron was hot," and report in a day or two; others, that it was a LARGE iron, which, considering its heat-retaining nature, would render it just as malleable months hence as now—that the society should be no trifle, but should comport with that giant strength and dimensions which characterize our age and nation—that its character depended much on the tone imparted to it by this committee—that ample time should therefore be allowed to render it as complete and powerful as possible—which views finally prevailed, and the committee were instructed to report after the phrenological lecture of the next evening, as far as they had progressed, and then allowed to name their own time for a final report of the constitution; after which the meeting adjourned till evening.

At the evening session the chairman, Nelson Sizer—who will be remembered as having nearly two years ago published in the Journal a letter requesting a phrenological convention—J. H. Cook, L. N. Fowler, and Professor Syme, a Presbyterian clergyman, spoke on a variety of points, appertaining to the need of such a society—what it could be made to accomplish, and what the present state of the science imperiously demanded at its hands—and descanted upon the next to omnipotent power it was capable of wielding, and would wield, if rightly formed and conducted.

The meeting then adjourned till the next evening, with the strongest expression of calm, yet deep gratification at the prospective influence of the society—feeling that it is to be **THE** die of the nineteenth century, as that is the die of the world's destiny—that it is to be Aaron's rod, to swallow up, or the mighty Mississippi to receive, all those rivers of reform and progression now flowing down the valley of time to the illimitable ocean of human perfection. To this perfection, every movement of the age, civil, religious, and political, is compelled to tend and contribute, and Phrenology is destined to furnish the true basis on which to reorganize business, government, theology, science, every thing; because it alone gives the true analysis of human nature, and thereby develops just what changes and additions are required to meet the wants of that nature, and completely fill all its desires. And this society is to constitute the embodiment of phrenological teaching and requisition. All that is required to usher in millennial glory, in tenfold greater splendor than prophetic vision ever conceived, is, to put man, in all the arrangements, ramifications, and institutions of society, public and individual, upon the true basis of his primitive constitution. Words utterly fail to express, or the human mind to conceive the diversification, extent, or acme of human happiness which would flow therefrom. This infinite *disideratum* Phrenology supplies, and this society is its instrumentality. Upon a greater means of good no sun ever rose, or probably ever will rise, than this morning's sun in shedding its light upon this embryo organization. As Christ came from an unexpected source, so will the millennium. We are not merely glorifying a favorite science when we say, that in the very nature of things, **IT ALONE** can constitute **THE** millennial instrumentality; for that instrumentality consists in bringing man to live **IN ACCORDANCE WITH HIS NATURE**. That done, the millennium is ushered in, and in a degree of glory far exceeding prophetic description or human conception. And does not Phrenology teach this nature, in all its ramifications and possible applications? Nor teach merely, but does it not **ENFORCE OBE-DIENCE** to the requisitions of that nature? Reader, has it not induced you to live far more in accordance with that nature than you would or could have done without it? And has it not thereby opened a fountain of millennial enjoyment within your own soul? And that, even though your knowledge of its doctrines and practices are so very imperfect?

Its power to make men live, do, and become right, or **TRUE TO NATURE**, is **OMNIPOTENT** in proportion as it is known. What it has done for you, it will do for universal humanity. We do not therefore say that Phrenology will **HELP** usher in the millennium, but that it is **THE USHER HIMSELF**. **NOTHING ELSE CAN INTRODUCE** it, because nothing else can teach the nature of man, or secure conformity thereto, whereas it can; and this constitutes the very essence and identity of millennial perfection and happiness. And since this society is to be the grand instrumentality for em-

bodying and extending the omnipotent millennial power of this science, therefore it is the one effectual agent, commissioned by the court of humanity, for bringing about that happy era,

“Which kings and prophets waited for,
And sought, but never found.”

The mighty engine for propelling human nature onward in its track of illimitable progression, IS MADE, and only requires to be put together. Aye, before you read this it will be AT WORK. Who will help get the train loaded with freight and passengers, for it can carry millions, nations, and the WORLD, as easily as one individual? Bring on, then, ye lovers of this science of man, the fuel of ardent zeal and burning philanthropy, the transparent waters of limpid truth, and the freight of human bodies and souls; stow and attach car after car, and let us take delightful passage together for the promised land of human PERFECTION AND HAPPINESS.

ARTICLE XXXVI.

THE TRUE MODE OF OBSERVING THE FOURTH OF JULY.

As the time has arrived for making arrangements for observing this national birth-day, some remarks upon the BEST MODE of celebrating it seem appropriate. That its proper observance might be made of incalculable service; that it, more than the whole year besides, could be made subservient to the progression, liberty, and perfection of our government, is apparent. That this is not now the case, is equally obvious. This powder and hurrah-boys mode of observing it is a great nuisance, robbing many of sleep, and even causing public and private accidents. It should be rendered a great national jubilee and universal holiday, in which to make people happy, and enliven both heart and soul. And such orations as are generally delivered fall infinitely short of securing the blessings attainable by its proper observance. Not that we should not glorify our government; but, instead of eulogizing our forefathers, shall we not dwell more on our governmental EVILS, and devise ways and means for their removal, as well as for the perfection of our institutions? As long as we are contented to eulogize our fathers, we leave the great work of national perfection where they left it. But much more remains for their descendants to do than they themselves achieved. They only BEGAN to emancipate the human mind. We, of right, honor those who signed our declaration, who fought our battles, who laid our republic's foundation; but it is in our power to lay for our posterity a far better one than our fathers have laid for us. By using the means in our power, we could do a more glori-

ous work in our day, than they did in theirs. The benefits of republicanism are incalculably great. The human mind cannot fully appreciate the blessings which can be made to flow therefrom, and are engrafted thereon. Shall we not, then, set our invention at work to devise ways and means to COMPLETE that mighty moral structure, the foundation of which they laid in blood? They brought together the stones and timbers of the most glorious structure upon which the sun has ever shone. Let all who love their country, embrace, and even make every possible opportunity to contribute their mite to rearing and adorning it. Let no one think of sleeping independence night until he has DONE something independence day to BENEFIT HIS COUNTRY. Let us have a hundred addresses where we now have one. Let all who can speak, write, or think, put forth their government-perfecting ideas, and let us multiply fourth of July pic-nic celebrations in all our towns, villages, and neighborhoods, and get up and diffuse the most cordial feelings and neighborhood sociality, as well as fight MORAL battles for right and reform as lustily as our fathers fought those of our physical deliverance. For my part, I feel bound to use my pen, and open my mouth, every fourth of July, for my country's good; and am sometimes almost inclined to institute an annual pic-nic celebration in my own shady grove, on the banks of the noble Hudson.

ARTICLE XXXVII.

THE WATER-CURE IN CHILDBIRTH. BY JOEL SHEW, M. D.

THE pains of mothers while fulfilling their maternal relations, pre-eminently entitle them to universal sympathy, and to whatever efforts can be put forth for their relief. Their sufferings are often incredible, and their dangers great; and all in the performance to the world of the most important service rendered to it, namely, the multiplication of our race. The pleasures taken in children are beyond computation; in extent and virtue, they are among the first of the blessings we enjoy. Are not their mothers, then, entitled to the regard and deep-toned sympathies, not of their husbands merely, but of the community? They appeal not to benevolence merely, but to our love and our gratitude—the fondest, strongest feelings of our nature. Consequently, whatever can be done to ease the pain, and obviate the dangers of child-bearing, should not only be done, but heralded with universal eclat. That there is no positive reason in nature for the hundredth part of the suffering experienced, is perfectly obvious. All that is requisite to render these pains too trifling to be dreaded, or even noticed, is a full knowledge and practice of nature's maternal conditions and requisitions. This subject, above all others, woman should study, and true wo-

man will study. That fastidiousness with which it has so long been regarded, is fast giving place to a common-sense investigation of its facts and laws, and are already doing wonders for mothers. Among the gallant laborers in this human cause, Dr. Shew stands conspicuous, and the work under review is his best contribution. It is not merely good, but very good; every bearing mother should by all means possess a copy, not merely in order to obviate her maternal pains, but to improve the original constitution, mentally and physically, of her prospective offspring. It is full of facts and practical suggestions, sound in theory, chaste in composition and sentiment, and admirably adapted to communicate a popular practical view of this subject. Quite long enough have books of this class been confined to the shelves of physicians; too long have mothers intrusted to their family physicians what they should have taken into their own hands. In popularizing this subject, Dr. Shew has done a good work. Preparation for confinement is much more important than the confinement itself; and if the former is properly made, the latter will take care of itself. This whole subject should be almost exclusively in the hands of woman herself, and this book does much to put it there; nor should husbands, actual or prospective, be without the knowledge it imparts. We commend it to universal patronage, and tell those whom it may concern, that rarely in the whole course of their lives, will they have an opportunity to spend twenty-five cents to better advantage, than the purchasing and perusing of this book.

At first, we were disposed to criticise its authorship, as dwelling too much upon water-cure in general before applying it directly to the matter in hand. But subsequent reflection convinced us that the doctor's course was right, especially since it does not render the price of the book objectionable, while it greatly adds to its practical value as a guide, not merely to bearing mothers as such, but in the application of water-cure to domestic sickness. Though but a short time before the public, its sale is very rapid, and popularity becoming remarkable. It can be had at the Journal office.

ANIMAL MAGNETISM.—Mr. Keeley has been lecturing in St. Louis on Mesmerism, and performing wonderful things by means of his subjects. The Reveille reports the following as having been performed upon a young man, the Reveille man being a witness:

“The youth, after having been put through many wonderful, as well as ludicrous experiments, was at length, still in a magnetic state, submitted to a committee of medical gentlemen. His pulse in this state was 120. Mr. Keeley now threw him into an ague of the severest character, apparently, the pulse sinking until, as the doctors declared, it was imperceptible. The subject was now raised, by degrees, and thrown into a raging fever, the pulse rising to 170. He was then restored to the regular magnetic pulse of 120, and finally awakened, his circulation falling to the usual healthful 70!”

MISCELLANY.

THE POWER AND VALUE OF STEAM.—The modern economy of doing by steam what was formerly done by muscle, brute or human, is incalculably great, and most promotive of the progress of the race, because, by saving human time, and land on which to raise animal provender, it allows a vast accession to the number of human beings, as well as multiplies and cheapens every kind of property, comfort, and luxury. The extent of this saving, say of horse flesh, and, of course, food and capital, may be inferred from the following :

“A pint of water evaporated by two ounces of coal, swells into two hundred and sixteen gallons of steam, with a mechanical force sufficient to raise a weight of thirty-seven tons a foot high. By allowing it to expand, by virtue of its elasticity, a further mechanical force may be attained, at least equal in amount to the former.

“Five pints of water evaporated by a pound of coke in a locomotive engine, will exert a mechanical power sufficient to draw two tons weight on a railroad a distance of one mile in two minutes. Four horses in a stage-coach on a common road will draw the same weight the same distance in about eight minutes.

“Four tons of coke, worth twenty-five dollars, will evaporate water enough to carry, on a railway, a train of coaches weighing about eighty tons, and transporting two hundred and forty passengers with their luggage from Liverpool to Birmingham, and back again, a total distance of one hundred and ninety miles, in four hours and a quarter each way. To transport the same number of passengers daily by stage-coaches on a common road, between the same places, would require twenty coaches and an establishment of three thousand eight hundred horses, with which the journey in each direction would be performed in about twelve hours.

“A more striking illustration of the incalculable saving in time and money produced by steam, cannot be given.”—DR. LARDNER'S LECTURES.

WIPING THE EYES.—MESSRS. EDITORS: In your last number you have a short article on the preservation of sight, without using glasses; and I am quite sure that whoever follows the directions there given, to rub the eyes from their outer to their inner angles, will repent of it, perhaps when it is too late. And if any one has represented that such was the practice of John Q. Adams, he is greatly mistaken. In operating on such a delicate and important organ as the eye, it is necessary to do it right; and nothing but a want of time, and space in your valuable periodical, prevents me from giving the proper instructions. I will, however, merely observe, that I have been engaged for some time in preparing a small manual on this subject, illustrated by appropriate engravings, and when it is ready the world shall have the benefit of it.

In haste, yours, etc.,

NEW YORK, April 20.

C. P. BRONSON.

EDITORIAL NOTE.—We did not err in the PRINCIPLE involved in our former article, yet did not, perhaps, give sufficient DETAIL. The end to be attained, to prevent or restore long sight, is, as we stated, to ROUND the eye; and to remedy short sight, to flatten it. The former is to be effected by inserting the fingers,

gently, as far behind and around the outer sides of the eyes as may be, and moving them gently INWARD, so as to ROUND up the eye; care being taken, however, not to press upon the BALL of the eye, for this flattens it, but to ease off all pressure by the time the middle of the eye is reached; while near-sighted persons should gently press the eyes from their inner corners outwardly, over the balls, so as to flatten them. The general direction, therefore, is, for far-sighted persons to manipulate their eyes from their outer, upper, and under sides, and as far behind them as possible, inwardly, so as to ROUND THEM UP; while near-sighted persons should rub them, so as to FLATTEN them.

PHRENOLOGY IN WHITNEYVILLE, CONN.—N. Needham's lectures in this place, in February, were well attended, and at their close the following resolutions were unanimously adopted:

RESOLVED, That the thanks of this class be tendered to Mr. Needham, for the satisfactory manner in which he has explained and illustrated the sciences of Phrenology and Physiology, and that in his lectures, and particularly his examinations, he has shown a knowledge of them which does credit to himself and to his teacher, Mr. Fowler.

RESOLVED, That a copy of these resolutions, signed by the secretary, be presented to Mr. Needham, and also that a copy be sent to the AMERICAN PHRENOLOGICAL JOURNAL, for publication.

WHITNEYVILLE, Nov. 24, 1846.

J. G. SMITH, Secretary.

The results of his examinations at New Haven jail were as follows:

His first remark of his first subject, a lad only eleven years old, was—"A splendid intellectual lobe, particularly reflective, with large Constructiveness; an apt scholar; violent tempered; very cunning and acquisitive; and liable to steal," etc.

He was convicted of horse-stealing, had an ungovernable temper, learned all kinds of work quickly, and learned to read remarkably quick.

To the keeper's request that he should point out the dominant trait of a young man next brought forward, Mr. N. replied that he had prodigious Acquisitiveness and Secretiveness, and small Conscience, and was predisposed to steal, which was correct.

His next subject added LYING to stealing, and Mr. N. described him accordingly. Others were examined with similar success.—COMMUNICATED BY H. A. LORD.

REV. DR. RICE, of Cincinnati, has been attempting to write down Phrenology and Mesmerism. He has published a book, in which he denies the existence of the phenomena, ridicules the philosophy, and deprecates the tendency of these sciences. As far as Phrenology is concerned, the reverend doctor will have his labor for his pains; he might as well try to disprove the received theory of arterial and venous circulation. Phrenology is TRUE, and is so declared by all eminent MODERN physiologists. Testimony upon this subject can be produced that will bury any objector a thousand fathoms deep.

The principles necessary to be understood, in order to form an accurate knowledge of character by means of phrenological developments, are so various

and complicated that few possess the knowledge and judgment which the ABLE exponent of Phrenology should have ; and it is from ignorant pretenders that the science has received the greatest injury. There are men, however, of talents and education, who have devoted their attention to the subject, and have completely satisfied every unprejudiced mind in reference to the truth of the doctrines, and their power, in making a successful practical application of them.

Mesmerism is far more mysterious. But the REALITY of the sleep, and the existence of a preternatural sympathy between the operator and the subject, have been established repeatedly ; and the man who could doubt the fairness of exhibitions such as we have witnessed, ought ever afterward not only to discredit all oral and written testimony, but to disbelieve the evidence of his senses, and distrust his own physical and psychical existence.

It is not our place to argue this subject ; and we commend the doctor to the attention of Messrs. Fowlers & Wells, of the Phrenological Journal. They are qualified to do him ample justice. With all our respect for Dr. Rice's eminent talents, we cannot but think that he is, in reference to true mental philosophy, quite behind the age.—WESTERN ORGAN AND MESSENGER, CINCINNATI, OHIO.

HENRY WARD BEECHER, the celebrated young pastor at Brooklyn, I never saw till this evening. He has been so "awfully" cracked up that I was prepared to be disappointed in him. His popularity is so extensive, so unmitigated, that I feared I should find in him a large portion of the arts and stratagems with which favorite authors are apt to beguile the ears of their deluded listeners. At least, I looked for something of the pious sentimentality, the salesman-like persuasiveness, which is getting to be the order of the day with so many conspicuous Morphine Velvets in the pulpits of every religious persuasion. The grand, effective, unflinching, sulphurous preaching of the lineal descendants of the old Puritans, in New England, has given way so much to draughts of warmish, sweetish water, that we can scarce listen to any bold, manly, muscular demonstrations, without a feeling of surprise. In the puttings-forth of Mr. Beecher, however, there is nothing to regret or to be apologized for. I listened to every word he uttered with unqualified respect, and could not help falling into the current of enthusiastic admiration which follows him wherever he opens his mouth. He is a man of plain, rather unprepossessing appearance, whom a careless observer would never point out as any thing extraordinary. You might meet him in stage-coach or steamboat without being overwhelmed by the imposing character of the outer man ; but if he should begin to talk on any subject which enlisted his feelings, I fancy you would find that he was "thar," and no mistake. He speaks from the heart, from earnest conviction, and from interior perception, without much regard to the prescriptions of the school, either as to manner or matter. His voice has an expression of remarkable depth and energy, though destitute of great sweetness ; but he knows how to manage its capabilities with masterly skill, and in the intensity of passion it rises into a preternatural elevation and power which even Webster might envy, and the effect of which on the audience is nothing short of terrific.

I am sure that Beecher has a big, warm heart ; and this is the secret of his eloquence. The fire of his genius has never been quenched or smothered by

sectarianism ; he loves his theology less than humanity ; is too sound in the faith to fear that his reputation for orthodoxy will be periled by a bold, fearless word, or an original, not to say an audacious, idea.—N. Y. COR. CHRONOTYPE.

THE LAW OF LOVE.

BEAUTEOUS the varied tints of spring,—
 Fragrant the blossoms on the wing,—
 Thrilling and sweet the song of bird,
 Or insect, as in mid air heard,—
 Sparkling and bright the chrystal stream,
 As flowing in the noontide beam,
 Or lulled to rest—a holier thing—
 Whence mirrored stars their radiance fling.

But fairer, sweeter, brighter far,
 Than flower, or bird, or mirrored star,
 The LOVE within our spirits wrought,
 To sound the deeper wells of THOUGHT,
 And trace 'mid nature's mystic plan,
 A semblance to the MIND of man.

Wintry and cold his heart may be,
 All closed by stern necessity,
 To joyous look and kindly tone,
 Which fill perchance a brother's home ;
 But let the Sun of MERCY shine,
 And love and truth their power combine,
 And every voice, but cheer him on,
 Life's woes to bear—life's evils shun—
 Will flowers not bloom within his breast,
 And birds come there to build a nest,
 And dews descend, and limpid streams
 Flow gently thro' his midnight dreams,
 Till all subdued, by kindness given,
 He seeks and finds a path to Heaven ?

M. H. S.

PARALLEL QUALITIES OF THE SEXES.—There is an admirable partition of qualities between the sexes, which the Author of Being has distributed to each, with a wisdom that challenges our unbounded admiration.

Man is strong—woman is beautiful.

Man is daring and confident—woman is diffident and unassuming.

Man is great in action—woman in suffering.

Man shines abroad—woman at home.

Man talks to convince—woman to persuade and please.

Man has a rugged heart—woman a soft and tender one.

Man prevents misery—woman relieves it.

Man has science—woman taste.

Man has judgment—woman sensibility.

Man is a being of justice—woman an angel of mercy.

CAUSES OF INSANITY.—The numerous cases of insanity, or semi-insanity, occurring among literary men has caused anxious inquiry as to the probable causes. In most cases we believe it results from nervous prostration, brought on by the over-use of various kinds of stimulants. It is too much the habit of literary men to seek, in noxious stimulants, to excite jaded or flagged mental power. Some resort to wine and alcoholic drinks, some to opium, and some to tobacco. The use of any of these artificial helps, however buoying for the moment, is dangerous, if not fatal, in the end. Whatever tension is thus given to the nerves and brain must, in its reaction, reduce the vital powers in ratio; so that the system is constantly undergoing an unnatural straining and relaxing, until it finally gives way. If literary men—men who use the brain more than the body—would take their stimulus in plentiful physical exercise, the steady use of cold water for bath and beverage, and abundant sleep; opium, brandy, and tobacco, would very soon be cast, with other physic, to the dogs.—*NEW YORK SUN.*

REMARKS.—The fact is as lamentable as true, that great men are very apt to fall into most egregious errors, and commit some fatal blunder in doctrine or practice. Indeed, this fact has passed into the proverb, "Great men have great faults." But why this? Because those excessive labors which raised them to distinction also diseased their body and brain; and this disorders their feelings, opinions, and conduct. The **HEALTH** of distinguished men should be their **FIRST** concern, because the basis of all talent and all correct feeling and conduct; while disease vitiates and depraves the man, **MENTAL** as well as physical. Alike to retain and to enhance their greatness, great men and women **MUST** preserve their **HEALTH**.

THE EXILE OF HIS HOLINESS.—In the touching pastoral of Bishop Maginn, in another column, will be found an allusion to the asylum that His Holiness might find in the republic of the United States. This is all very well as a poetic hypothesis; as a proposition, however, it makes our blood thrill with horror. No! Sooner than that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than half the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him—sooner than he should come to a land where more than one half the Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a Catholic land, would gape at him with their hats on, or sit in his presence with their heels up in the air—we would exclaim, with the "*Cercle Catholique*" of France—"Rather we will go to you; our arms, our wealth, our lives, are at your service; yes, we love you far more than we love our country or our homes; we are ready, at a sign from you, to chase out those robbers from the patrimony of St. Peter, and to re-establish your throne in the Vatican; but, holy father, do not afflict our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of the Christian civilization to know how to receive you becomingly!" Such would be the language that we would address to the sovereign pontiff. But we shall have no opportunity to do so. There are too many nations, baptized by the church, who vie with each other to do honor to the Pope, to afford us the necessity of meeting him on these shores.—*FREEMAN'S JOURNAL.*

The writer of the above is a large-boned, fleshy, prominent-featured, broad-built man, very enthusiastic, and very large in Veneration, Firmness, and Self-Esteem. I once heard a speech of his, which evinced a similar cast of mind. We can well afford to tolerate such anti-republicans; yet would not such heads do well to emigrate to Italy? No, for that nation is becoming too reformatory for them. Where, oh, where, can such poor souls find a resting-place in these days of progress?

ARTICLE XXXVIII.

PHRENOLOGICAL AND PHYSIOLOGICAL CHARACTER OF JUDGE LEWIS, OF PENNSYLVANIA. ILLUSTRATED WITH A LIKENESS.



No. 10. JUDGE ELLIS LEWIS.

JUDGE LEWIS'S temperament is one of the very best imaginable. It is one of those easy-working, elastic organizations which wear like iron, sustain an extraordinary amount of exertion, and bend to disease, instead of break under it. An organization better adapted to HARD and CONTINUED work, is rarely ever found. It is as tough as whit-leather, and at the same time efficient, and adequate to almost any emergency. It may be considered the very perfection of a working and enduring constitution.

He has remarkably distinct bones, a prominent physiognomical struc-
VOL. XI.—NO. VII.—14

ture, strongly marked brain, and corresponding activity and endurance. Such an organization could never be idle ; but work, work, work perpetually, yet is scarcely ever fatigued, and soon recovers.

It is also just the temperament for manifesting MIND—for clearness and impressiveness of ideas—for authorship, and exerting a controlling influence over mind. It is a beau ideal temperament for a philosophical writer, as will be seen by our articles on the temperaments ; that is, he is very sharp, and at the same time very prominent.

The size of his head is fair, but not great ; nor with this temperament would it do to be large, else it would soon exhaust any amount of physical energy ; but its full size, in conjunction with its remarkable activity and efficiency, confers a high order of natural talents. It is also well filled, and has very few extremes and excesses, or defects. One thing is remarkable—he has scarcely one weak point, yet a great many strong ones.

The corner-stones of his character are these four : first, indomitable PERSEVERANCE. His Firmness stands out in the boldest relief. His iron will nothing can subdue, nor any amount of obstacles divert him from his purposes ; and it is supported by large Self-Esteem, which gives consciousness of power, and that self-reliance which nerves him for any emergency. The will part of Self-Esteem is particularly strong, so that he is as immovable as the everlasting hills. As well drive mountains. And wherever he is known, this inflexibility is seen and felt, yet he is one of the most cautious and safe men to be found. But for his excessive Firmness, his extreme Cautiousness would render him too careful. But for his great Cautiousness, his large Firmness and Combativeness would render him headstrong and reckless. But this beautiful balance, or combination of extreme prudence with great decision, renders him safe and sure in the start, but unalterable in execution. Though he rarely changes, yet he has rarely cause to change, because of his uncommon prudence, forethought, and practical wisdom. Combativeness is also large, and supports Firmness, and so modifies Cautiousness as to combine with his discretion all the valor requisite to modify his boldness of execution. Nothing can intimidate him. Especially, his mental and moral courage are adequate for any draft made upon them.

The second corner-stone of his character is his unbounded BENEVOLENCE and extraordinary ADHESIVENESS. The former stands out as the crowning organ of his top head, while I have rarely, if ever, found Adhesiveness as fully developed in man. He makes friends of all with whom he has to do ; and has a warm, gushing fountain of cordiality, which renders him pre-eminently hospitable, and always kind, social, and congenial. Parental love is also strong, and accordingly for every child he sees he has smiling looks, pleasant words, or some encouragement or present. And there are few men to be found more disposed to help young men start in life than Judge Lewis. These two qualities, of friendship and fatherly interest, have

probably done quite as much as even his superior talents toward raising him to his present honorable and influential position. He has done a hundred times more for others than himself; has given the loaf to friends, retaining only the crumbs for his own use. He is beyond question one of the most kindly disposed and friendly men in the community, and is therefore universally beloved; while his Self-Esteem and talents render him as universally respected.

Amativeness is also large, yet purified and sanctified as it is by the higher faculties, he takes a deep and permanent interest in the improvement of the sex; is devotedly attached to wife and daughters, a pattern of a good father and husband, and peculiarly winning and attractive in the social circle. And this general amiableness of character is increased by moderate Destructiveness. But for his extraordinary Firmness, his great Benevolence and weak Destructiveness would prevent his sentencing criminals to the gallows, as he often has done, which he regards as the most painful part of his official duty.

The third corner-stone of his Phrenology, is his superior INTELLECTUAL abilities. His talents are unquestionably of a very high order. For extent of information, for legal learning and miscellaneous knowledge, for command of facts, decision, and improvements in the arts and sciences, he has few equals. He reads, reads, reads, often most of the night, literally devouring books as a starving man does food; and what is most remarkable, he RETAINS all he reads, incorporating it into his own mind, so that he can use it whenever occasion requires. In phrenological language, his perceptive faculties, especially Individuality, Eventuality, Language, and Comparison, are really extraordinary, and confer his great literary capabilities. Language is truly remarkable: hence the peculiar ease, copiousness, and force of his expressions. His ability to commit to memory, quote, and say exactly what he has to say, and in the best manner, is rarely equaled. But for his other intellectual faculties, he would be verbose; but for his great Language, he could not find utterance. As it is, the two are admirably balanced; and hence the number and excellence of his legal and literary productions. Order is extremely large, and applies even more to mental than physical things—to the systematizing of ideas and knowledge than to the arrangement of books and materials. Hence, method with him is a paramount characteristic. His Order is enormous. Form is also very large, and his memory of countenances remarkable. Size is also very great, as are also Locality and Calculation. These latter faculties, with his Eventuality and Comparison, confer his well-known scientific capabilities. As a professor he would have excelled quite as much as upon the judicial bench. But probably his intellectual forte resides in his Comparison. Though his other intellectual faculties are nearly all large, yet this stands out in still bolder relief, and is not often found as conspicuously developed. And for the expounding, criticising, and scanning

power it confers, he is not often equaled. He renders the most knotty points clear, solves difficulties to other minds unsolvable, and has a remarkable capability for summing up, or, as it were, embodying in a single well-spun thread, whatever intricacies or anomalies in evidence, or legal twistifications, may come before him; so that his jurors are rarely at a loss for that correct data on which to found a right verdict. Human Nature is also large, which, combining with his Comparison, enables him to read men at a glance, to study the philosophy of mind successfully, to judge from little things that men say and do their mental calibre and various predispositions. To this he also adds uncommon Agreeableness, which renders him persuasive, conciliatory, taking, acceptable, and every way popular.

Ideality is large, and hence his general refinement and mental perfection; but Sublimity is very large, and this, with his intellectual faculties, gives him that literary taste and superiority by which he is characterized. His Imitation, too, is altogether extraordinary, which shows itself in his speaking, describing, etc.

His fourth corner-stone is Veneration. Very few public men possess it in as full a degree. Though Firmness and Benevolence are both very large, his head is quite as high in the middle of the top as at either of those dominant organs. I was surprised to find it thus developed in his head, but found it equally conspicuous in character; for he is a consistent professor of religion, and very devotedly attached to the Episcopalian form of worship. His solemn manner in church, and devout expression of countenance, attests its activity in character, in correspondence with its size in head. Yet Spirituality is very feebly developed, and hence his requisition for positive evidence before he can found his belief.

On the whole, the coincidence between his Phrenology and Physiology on the one hand, and his mentality upon the other, is PERFECT; and furnishes as strong a proof of the truth of Phrenology as could be possible in any single head.

Twelve years ago, within an hour after my arrival at Danville, Pa., where a court session, of which he was judge, was in progress, I was called upon to examine his head, and finding him with his coat off, and other external signs of merely a common-place man, gave him a character exactly in keeping with the above, without knowing any thing of his character or office, of which the following from my work on Phrenology is a synopsis:

“A striking proof of the truth of Phrenology occurs in the person of the Hon. Judge Lewis, of Pa. In him the perceptive faculties and Comparison are very large, and, in accordance with this development, it is well attested of his intellectual character, that he possesses an astonishing facility in seizing upon the prominent facts in any given case (Individuality and Eventuality), and in rejecting every thing that does not bear directly upon the point in question (Comparison.) His brain is active, and his whole phrenological organization is very

happily balanced; and the effects of these favorable qualities are conspicuous in his character. In giving his decisions, his style is characterized by perspicuity and precision, and is always to the point."

ARTICLE XXXIX.

BIOGRAPHY OF ABBOTT LAWRENCE.*

But the cry was not heard in vain. Meetings, as is well known, were held in all the large towns and cities of the land, and vigorous measures for relief were adopted. At this time no one came forward with more alacrity, or contributed with greater liberality, than Mr. Lawrence. He had himself been in Ireland. He had seen how much the inhabitants of that island endure even in their years of plenty, and he therefore felt the deepest sympathy for their abject and suffering condition. What was then done is familiar to all. Ships were sent, laden with corn and bread; and even vessels of war laid aside their guns, and bore the products of peace.

Once a year, at Athens—so say the Grecian historians—a sacred vessel, called Theoris, was dispatched with offerings sacred to Apollo, to the shrine of that god at Delphos; and from the day the laurel garlands crowned the bark till it re-entered the Piræus no violent death was permitted to pollute the city. If ships of war, like the Macedonian and Jamestown, would more frequently lay aside their cannon, and carry to a suffering people the offerings of national sympathy, they would, ere long, be clothed with laurel, in token that a great moral triumph had been gained, and the carnage of armies and navies would cease to desecrate the world.

This allusion to the liberality of Mr. Lawrence, in one instance, naturally leads to that trait of character which has spread his fame so wide. Wherever generosity is esteemed or philanthropy is admired, there are his deeds of benevolence mentioned with praise. It would be difficult to enumerate the many schools of learning, the many societies of religion, the many institutions of charity, to which he has contributed. He seems to have entered every avenue that is open to the liberal man; and whatever has been the enterprise—whether to send the Bible to the idolatrous; to preach the gospel to the heathen; to advance the cause of learning; to mitigate the sufferings of the poor—he has always given freely, when persuaded that the object was good. But one gift of his deserves more than this passing and general allusion. We refer, of course, to his late donation to Harvard University.

A new age had appeared. With the advance of Christian civilization new departments of learning, new branches of science, had appeared. There was a demand for practical knowledge, which the schools and colleges then existing could not furnish. Chemistry had shaken off the misty dreamings which shrouded the alchemists of the middle ages, and had risen to the dignity of a science. Geology had rolled back the tide of ages, and taught how the earth rose out of chaos, and the story of the changes it had undergone before the morning stars sang at creation's birth. The spirit of man, which was leveling mountains and filling up valleys, so that the steam-car might course unchecked; which was restraining the overflow of rivers, and building harbors upon our great lakes—those seas embosomed in a continent—called for a knowledge of engineering, which only the military schools afforded. A seminary was wanted where these and kindred branches could be taught. The want was seen, and provision made.

* Continued from page 176.

In a letter dated June 7, 1847, Mr. Lawrence urged upon the corporation of Harvard University the establishment of a school to teach the practical sciences; and to aid in carrying the proposed plan into execution he offered the sum of fifty thousand dollars; "a larger sum"—in the words of Edward Everett—"it is believed, than has ever been bestowed in this country in one gift, by a living benefactor." The letter set forth the views of the donor with great clearness. The suggestions contained in it were as enlightened as the gift was liberal. But we will not attempt to praise what others have so eloquently extolled. Mr. Everett, when announcing the donation at the commencement dinner at Cambridge, spoke as follows:

"I shall make an acceptable communication to the company when I tell them that the corporation have this day passed a vote, that, in token of their grateful acknowledgment of Mr. Lawrence's liberality, and in perpetual commemoration of the same, the scientific school just founded in this seminary shall be called *The Lawrence Scientific School in the University at Cambridge*. There, if our sanguine hopes are not disappointed, it will live and be remembered till the last traditions of New England shall perish. There, while the pursuit and the diffusion of knowledge, the training for usefulness, and the formation of character, continue to be the honest pride of our community, the recollection of his bounty will be remembered and blessed. A succession of generous young men, reared on this foundation, and annually going forth to help forward, and often to guide, the great industrial interests of the country, will forever do credit to his memory. Yes, and so surely as intellect is destined to outlive the vicissitudes of matter and sense—so surely as a noble project survives the brass or marble on which it is commemorated, even though the day should come (Heaven grant that it may be far, far distant!) when the new-born city which he and his enterprising associates are calling into being shall have sunk back to the dust, from which it is now rising like an exhalation, and all the Lowells and Lawrences which he and they are planting over the land shall be like Bruges, and Ghent, and the other silent cities of Flanders—aye, like Carthage, and Tyre, and Nineveh—even then, if we and those who succeed us are faithful to our trust, his name and his bounty shall be held in ever fresh remembrance."

It is needless to glance at the more recent political events of the life of Mr. Lawrence, since they are familiar to all. We pass over, therefore, his prominent position before the late Philadelphia convention, for the office of Vice President, and the causes which produced his defeat. We will make no mention of his magnanimity, which induced him, as soon as the news of Mr. Fillmore's success reached Boston, to sign a call for a ratification meeting at Faneuil Hall, and how at that meeting, over which he presided, he endorsed, with all his weight of character and all his warmth of heart, the Philadelphia nominees. We will not say how necessary, in the opinion of politicians, this stand was for the interests of General Taylor in the North, and how effectual it was in securing the electoral vote of other states than Massachusetts. Nor will we dwell upon the able manner in which he canvassed his own state during the late political campaign, speaking with effect in many large towns and cities, and gaining the approbation of men who had listened to the great orators of the land. And in reference to his declining a seat in General Taylor's cabinet we will but say, that it was an act of the most disinterested patriotism, and one which proved that it was not for office or reward that he had labored, but simply to promote what he considered the interests of the republic.

But the highest praise due to Mr. Lawrence springs not from his public efforts and political services, but from the aid which he has ever rendered to education and good morals. Too often it is the misfortune of the world's benefactors to be denied, during life, that admiration to which they are entitled, and which impartial posterity is sure to award. This is not true, in its full extent, of Mr. Lawrence. He has, indeed, had the rare good fortune of witnessing many of the good results of his deeds while living, and

to obtain the approbation which is seldom assigned by cotemporaries to the loftiest merit. But the measure of *his* fame is not yet full. When across the lapse of years his deeds of philanthropy and liberality rise to view; when charitable institutions and seminaries of learning, which his bounty has endowed, are flourishing in their greatest splendor; when the varied industrial establishments which his own enterprise has quickened into being have attained their highest excellence, and are scattering blessings on every hand; when the cities which he has founded have become, like the Manchesters and Glasgows, teeming with population and alive with activity; when mankind shall listen to new revelations of science from those philosophers educated in the school which he has endowed, then will he attain that rank which he is destined to occupy in the history of the world. And while his name will be mentioned with the Peels and Arkwrights, who have given great stimulus to manufacturing enterprise; with the Franklins and Davys, who have, by their own exertions, forced their way to fame, and purchased honors from time that cannot perish; with the Hampdens and Marshalls, who have never violated the rules of political rectitude and honor; his loftiest and most enduring praise will be, that he is not unworthy to rank with the Howards and Oberlins, who have done much to elevate and bless mankind.

When America has ascended to that high place among nations which she is manifestly destined to attain—when the song of freedom, now heard on the coast of the Atlantic and along the valley of the Mississippi, shall be echoed back by the multitudes then thronging the shores of the Pacific, and dwelling on the banks of the Missouri, the Columbia, and the Sacramento—then will the American youth of that day turn to the biography of him whose life we have thus slightly sketched, and read what is there recorded. It will there be told how he, who received no advantages of education but those which the schools of his native town afforded, endowed colleges and seminaries of learning with the liberality of a Wolsey or a Richelieu. It will there be said how he, who was a merchant, gave life to vast communities, and established cities which can only perish with the destruction of the republic. It will there be written how his affable and warm-hearted manners gained the approbation of all who approached him; how they calmed the fears of the poor youth who petitioned for his bounty, or the foreign ambassador who shared his hospitality. It will there be learned how he, who was distinguished for his public donations, was marked alike for his private charities, and how the poor found no better counsellor than him who was their most liberal benefactor. It will there be recorded how he, who rose to greatness as a merchant, was worthy to rank among the first statesmen; how, never desiring political station, he twice represented his fellow-citizens with ability in the national Congress—"qui consulatum petivit nunquam; factus est consul bis"—and how the highest honors in the republic, when proffered to him, were unhesitatingly declined. It will there be seen how he, who lived in times of great political excitement, and was engaged in the chief struggles of his day, never allowed differences of opinion to bias his judgment of others, and how he ever extended to political opponents the same courtesy which the most eminent of his friends enjoyed. It will there be told that during a long life, which was exposed to the temptations of wealth and the invitations of power, his integrity was never questioned and his honor was never tarnished. It will there be shown how he, who was famed for wisdom, and patriotism, and generosity, was more distinguished for the practice of the Christian virtues, and his strict attention to the highest religious duties. And they will close the volume of the life of Abbott Lawrence with admiration of his deeds and public services, and with the resolve to imitate his virtues, so as subsequently to merit a measure of his fame.

ARTICLE XL.

REPUBLICANISM, AND ITS IMPROVEMENT—THE FOURTH OF JULY, AND ITS PROPER OBSERVANCE.

Up to the Fourth of July, 1776, the world was enveloped in darkness and misery. Supposing the larger planets, say Jupiter and Saturn, to be inhabited by superior races of beings, analogous to man, only in character more perfected by that progressive law written upon the constitution of things; and suppose two of the most moral and talented of those beings to have paid a visit to our earth at this epoch, and to have scrutinized the condition of the higher, middling, and lower classes; to have sought out the cause of the evils and misery which were ramified throughout all the relations of society, and to have measured, in the benevolence of their nature, the aggravated miseries of our race, what would they have thought? How would they have felt? To us, accustomed from infancy to these evils, they appear less appalling, and more necessary, than they really are. As the human system becomes so habituated to tobacco, and even poisons, as to endure them without repulsion, and even to hanker after them; so familiarity with these evils makes even the most reformatory tolerant of, and perhaps even enamored with them, while stoutly fighting against lesser ones. How utterly the most gifted fail to measure the height, length, breadth, condensation, and aggravation of the miseries to which mankind were subjected up to the Fourth of July, 1776! After this long night of human wretchedness and woe, day finally broke in upon the darkness of all past time. That dawn was the most glorious in its ultimate cause of good that ever has, that ever can, burst upon our earth. As no darkness that ever shall be, can at all compare with the darkness that has been, so no daybreak ever has been, or ever can be, as glorious as that. Its progress was at first slow. It merely knocked off the civil shackles of mankind. It released the American pockets from the grasp of despotism; but it still left the American MIND, religion, framework of society, and feeling, as thoroughly aristocratic as was the English mind itself. But the knocking off these civil shackles very soon began to loosen the other thongs with which American souls were then bound. As this light brightened, the glaring evils, before hid by the darkness of the past, became visible and appeared palpable. And then awakened up a spirit of human reform. Though that spirit had partially existed in the old world, yet its struggles had been comparatively powerless, and the reformatory spirit in them operated to save a few; but that spirit, planted upon the rich soil of our domain, took firm root and began to grow. Mas-

ter spirits in the various departments of human life, seizing the axe of demolition, began to lay on lustily against that bohemian tree which poisons our race; and although given individuals accomplished comparatively little, many of them who have since risen up, have collectively accomplished great things. They have now completely girdled this poisonous tree. Its leaves are withering, its bitter fruits are falling; and before we are aware, almost before society is prepared for the change, it will fall with a mighty CRASH that will shake the whole earth to its centre; and fall never to rise again, but to decay by slow degrees, till its place shall be found no more forever upon earth. And all brought about by that single principle of LIBERTY which constituted the thought of '76. Not that this tree has now fallen. Allowed still to stand, it will occasion an incalculable amount of human misery. It must be removed, and that by human exertion. It must be FELLED, its limbs cut off, its body burned up, its entire existence blotted out. A mighty work yet remains to be done—work enough for every member of the present and several succeeding generations. It must be burned, and in its place must be planted the trees of Eden, and fruits of Paradise. The land of mental society which we are now clearing, must be put under the highest possible state of cultivation. Hence, while I would hold out cheering hopes, I would urge that every philanthropic individual labor with all his might for the final consummation of that glorious reform our fathers commenced. Nor is it enough that our CIVIL liberty is declared. Have not most of all those miseries which have tortured and still afflict mankind, their foundation in ARISTOCRACY in one or other of its hydra forms? Take a few examples. What is the prime cause of the grinding poverty of the poor? It is the grasping rapacity of the rich. This destitution is not absolute, but only RELATIVE. There is property enough, and means enough for man's subsistence, but the evil is this: they are MONOPOLIZED by a few. One man holds in his rapacious grasp a thousand-fold more property, that is, instrumentalities of human comfort, than he can ever enjoy, and thereby deprives tens of thousands of their proportionate share of these comforts. Thus, John Jacob Astor owned houses and land enough for the subsistence and comfort of millions of human beings. Neither he nor his heirs could enjoy more than the merest moiety of them, and yet they kept them from the mighty many; and though they may rent them, yet they exact enormous contributions for the poor privilege of a temporary occupancy. Thus every rich man has in his possession that property, which, distributed, leaving any reasonable amount for his personal comfort, would render the many, who are now starving and homeless, comfortable and happy.

But what is the main spring of this grasping after excessive wealth? ARISTOCRACY, principally, excepting a few mean misers. It is not because they NEED this property, or even want it, or its cares, but because this property confers power, honor, or ARISTOCRATIC prerogatives and distinc-

tions upon its possessor. It is not the love of money, but of ARISTOCRACY which makes men hasten to be rich. In other words, if all mankind were out-and-out REPUBLICANS, no one would seek to amass more property than was requisite for his wants and those dependent upon him; and this would leave the surplus for distribution among the needy. Now the evils growing out of this love of wealth are enormous, and the cause of these evils is in the ANTI-REPUBLICAN tone of the public mind; and just in proportion as that mind becomes thoroughly imbued with love for the principle of republicanism, this prolific cause of human misery, and consequently the misery itself, will die out and pass away.

But to apply this principle to the fashionable world. The evils consequent on tight-lacing are infinitely beyond calculation, or even conception. How many millions of mothers and their children has it consigned to a premature grave, first inflicting all the miseries of aggravated suffering and a lingering death! And the general health, as well as the longevity of the entire civilized world, have suffered incalculably at the hand of this fashion. But what is the idea and feeling, the thought in which this custom was based? This,—that the smallest waist was the most GENTEEL, lady-like, or, in other words, aristocratic. It was the LOVE OF SUPREMACY. It grew out of precisely that same love of power which perpetuates all the thrones, and all of the aristocratic institutions of the old world. It was practiced less in the republican, than it was in the monarchical world, but practiced for the same reason here as there, namely, that it gratified the spirit of rivalry. It was just as much a badge of aristocracy, as the coat of arms of the lordly families of the old world.

The evils consequent on the excessive sewing now performed, especially by growing girls, are inexpressibly great. No posture can be more injurious to health than the sewing posture. Nothing can more effectually cripple body or mind, or deprave the moral tone, than the perpetual confinement of seamstresses; because, by cramping the stomach and nerves, they become inflamed, and thus vitiate all the mental faculties, and make that action of them vicious which would otherwise be virtuous. Now why is all this sewing requisite? Certainly not merely to render garments tasty or useful, but to make them FASHIONABLE. All those plaits, ribbons, flounces, stitching, fixing, etc., are regarded as so many badges of aristocracy; worn simply to give their possessors RANK in society. And what is this, but a miserable aping of the aristocracy of kings, lords, barons, etc., of the old world? They are thus honored because they are signs of WEALTH; for it is presupposed that those who can afford to dress thus splendidly and fashionably, are rich, and therefore entitled to stand high in society. Therefore all the evils which grow out of this excessive sewing, have their origin in the anti-republican tone of the public mind. Render all men purely democratic, and no one, by this insignia of wealth, will endeavor to trample upon and assert supremacy over those who can

not dress thus costly. Rich furniture, splendid palaces, grand horses and liveried coachmen, and all the insignia of fashionable life, have their origin in the same love of aristocracy which pervades both the poor and rich, the middling classes, and all the gradations of society. The very corns on our feet originate from the desire to wear FASHIONABLE shoes and boots. If shoemakers aimed at fitting their articles easily and comfortably to the feet, those painful appendages would never appear. But such unfashionable articles would never be bought, simply because they are not fashionable; and not fashionable, solely because the public mind loves aristocracy, and hates democracy. Render the public mind thoroughly DEMOCRATIC, and they will choose comfortable, instead of fashionable articles, not for their feet alone, but for their entire dress. If any think these pedal allusions detract from the general dignity and tone of our article, let them remember that our object is to apply the thought of this article to even MINOR things as well as those more monstrous, in order to show the height, length, breadth, depth, and multifarious ramifications of this aristocratic tree. We wish to show how very large a proportion of the evils of mankind grow out of their aristocracy; and thereby to inspire a love of democracy.

That slavery is a monstrous evil, all, South as well as North, freely admit; nor are anti-slavery men more unqualified in their denunciation of these evils than slaveholders themselves. Yet in what element of human nature is this institution based? In precisely that same element in which the autocrat of Russia, the queen of the sea-girt isles, the sultan of despotic Turkey, base their usurped power; the only difference being, that the one is a great aristocrat, and the other a little one, aristocracy being the sole element of all. Nor can slavery ever be abolished in spirit, whatever it may be in name, but by supplanting this SPIRIT of aristocracy by that of republicanism.

Take those monstrous evils engrafted upon the religion of the day—do they not all consist in that RULE held by religious leaders over their subjects? The enormities perpetrated by the Church of England in their wholesale and most outrageous robbery of the poor of that whole nation, are made up wholly out of this aristocratic broadcloth. It takes bread out of the very mouths of starving millions, simply to allow hireling bishops to revel in aristocratic splendor and vicious indulgences. This enormity is monstrous beyond description. Let an archangel tell us what would be thought of that institution which has reduced not merely a few individuals to a state of starvation, but has starved out the entire Irish nation, with the exception of those few who starve the many. Give back to Ireland what has been taken from her by her church-and-state policy, and her starving hungry would at once be relieved, and most of them soon be rendered comfortable. Only think of it—millions of human beings reduced to the borders of starvation, and thousands actually starved to death

Children in the arms of their mothers, and mothers clasping their children to their empty breasts! Fathers stooping over emaciated wives and children thus faint and dying! Not a single village merely, but whole counties and districts rendered almost wild, and many of them desperate and frantic, by the gnawings of hunger! Almost clotheless—deprived of every comfort—just by this church-and-state robbery! A highway robber of a single individual is a prince and an angel compared with this wholesale robbery. And the simple root of this monstrous monstrosity, is aristocracy!

A minor branch of this limb of religious aristocracy, deprives conscientious men of their liberty of conscience. Aristocracy, in any of its forms, is nothing more nor less than the ruling of the many by the few. In fact, it may safely be averred, that all the evils of our country, and of every other country, have their origin in this—the domineering over the many by the few. Most of our religious leaders, both present and past, are aristocrats. What are our catechisms, ceremonies, and creeds, but so many forms of expressing this lording of the few over the many? Practical republicanism, applied to religion, would allow every religionist to sit under his own vine and fig-tree, instead of those planted by the past. And to render our country perfectly democratic, would be to obviate every one of these religious evils.

To apply this principle to politics. That every nation, as a whole, literally GROANS under a great many national, political evils, is obvious. Granted that these evils in our country are light compared with the political oppressions of the old world; yet even here they are heavy compared with what they would be in a truly republican nation. And the more republican we become, the more we are casting off one and another of these lordly usages. Our laws themselves are nothing more or less than a literal transfer from the common law of England; and these laws were concocted by her lords and nobles with special reference to their own interests and operations. To an impartial observer, it would seem monstrous that a professedly republican nation should transfer the laws of a monarchical government to their statute books. The common law of England is the very essence of aristocracy, so that our laws are only feudal institutions and usages.

Even in the very framework of our government, pains were taken by the framers of the constitution to remove the power as much from the people as possible, and concentrate it into the hands of the President and Executive, and all because these framers, brought up under aristocratic institutions, feared to trust the people. That is, they were aristocratic instead of democratic. If Congress were not so far removed from the people, it would not perpetrate those enormities upon them which it now does with impunity. It is taking nearly or quite a hundred thousand dollars annually out of the pockets of the people for EXTRA mileage alone; and this only to support the extravagances of our leaders, and thus

enable the few to trample upon the many. To make our country perfectly republican, would be to obviate every one of these evils, in all their ramifications and relations. In fact, aristocracy consists in seeking the good of the few at the expense of the many; whereas republicanism consists in seeking the good of all. Yet aristocracy thwarts its own selfish purposes, in and of its own selfishness. The very way to seek the good of the few is to seek that of the many. If privileged classes, forgetting they are privileged, would set themselves earnestly at work to improve the condition of ALL, they would thereby, in the most effectual manner possible, improve their own condition, and multiply their own enjoyments.

To amplify this subject further seems hardly necessary. The reader from these instances will infer the balance. These are samples merely of the evils suffered by the many at the hands of the few. And it may safely be averred, that every evil in existence, whether in religion, in politics, or in society, is consequent on this dominion of the few over the many; or, in other words, in the SELFISHNESS of mankind. Obviate that selfishness, and you obviate aristocracy, and every evil that man experiences. In short, republicanism is the grand cure-all of the evils of society—is the universal panacea of human suffering. And, what is more, republicanism, and nothing else, can carry man forward in that grand march of improvement, which constitutes his legitimate destiny—the progression of the race. And republicanism is the grand instrumentality of that progression. Hence, to obviate the evils of society, and to make man PERFECT in every respect, we must simply render mankind republican.

And now, fellow-citizens, brothers of the great family of man, listen to appeal and exhortation. It remains for you to choose between aristocracy and its evils, or democracy and its blessings. Only one can you have. Will not, then, every member of this great republic gird himself earnestly to this common work of diffusing republican principles throughout the land? Lay down the sledge-hammer and the broad-axe of denunciation. Let anti-slavery men pour out no more vials of bitter wrath against slavery, as such; nor the religious reformers against religious evils; nor temperance men against the liquor seller or drinker. In short, let the machinery in progress to arrest these evils all be laid aside, and this one instrumentality be substituted, namely, the diffusion of republican principles. Let every one BEGIN WITH HIMSELF, and see wherein and how far he is republican, and make himself wholly democratic. That is, let him live for the many, instead of for the individual; and then let him stir up in the minds of all around him a love of FREEDOM and LIBERTY. In short, let him bind himself to every member of the human family; for republicanism is nothing less than the universal love of man for man: and this principle is the grand instrumentality of all good, and eradicator of all evil. Brother republicans, I love my country with my whole soul; heart, hand, head, every thing is consecrated to my country. Every power I possess I offer:

up upon the altar of the common good. I live and breathe, and am ready to die for the common good. Nor does any feeling of my being give me so much pleasure as this. And I would fain make you severally happy, by awakening in you this same spirit of love for man. Come, let us cast to the dogs all the past—every vestige of caste, privilege, and ascendancy of one over the many; and let us make our great nation the **MODEL** nation of the world. Every one of us owes a common duty to our confederacy. The distinctive principle of this great association is the **UNION OF THE MANY FOR THE GOOD OF ALL**. In this remarkable principle resides that almighty power which our government wields. And that power will become enhanced in exact proportion as we are true to this reformatory principle.

Every one will no doubt respond Yes, and acknowledge the truth of this principle; yet the first rich man you meet, ten chances to one but you will experience a kind of reverence for him, as if he were something more than a human being; reverence him, not as a man, but as a **RICH** man. You thereby practically acknowledge your own aristocracy. But then it may be difficult to change, and establish the opposite habit. Revolve it over in your mind, that he is only a man, and that you are also a man. He should be honored, not because of his riches, but on the score simply of his own private virtues. And just as soon as the public sentiment is rectified, there will be one grand **RUSH** of rich and poor for worth and virtues, instead of for gold. And even the middling and lower classes would have their proportion of these riches; and this would break up the present order of aristocratic usage.

See a splendidly dressed woman, and you regard her with the utmost complaisance, if not reverence; not because she is superior in talents or virtues, but because she is richly attired. If you were not aristocratic, you would not experience the slightest difference between the rich and poor man, the well dressed or poorly dressed woman. You would prefer the **HUMAN BEING** to the external paraphernalia of wealth.

Or if you go to the polls, do you vote for the man you know to be the most **DESERVING** of the various offices for which you poll your votes? Do you not vote as your party requires? If one decided majority of republican votes could be cast in this country, it would change the entire order of our government. Even a single such vote would demolish, as effectually as a blow from a sledge-hammer leveled at a glass bottle, every vestige of aristocracy in our country.

Perhaps you are religio-aristocratic, and pay not only respect to your clergymen, but are led to believe and do what you should not believe or do. Call you this republicanism? I call it aristocracy, and in its very worst form. It is the most hideous of all forms of tyranny, because it chains the very mind and soul. Remember, that when you pledge yourselves to be republican, you must follow no leader but nature, no dictates

but those of reason. But enough of these illustrations. Do you sign this republican pledge, with this explanation of its sweep and power? Do you discard all forms of aristocracy, and adopt the republican principle of *E PLURIBUS UNUM*—many in one? Our republican motto, whether by design or accident, is inimitably beautiful and expressive. Applied to the body, it is made up of many bones, muscles, organs, etc., which collectively constitute the common body. So applied to our body politic, that motto sees them composed of north and south, east and west, rich and poor, religious and infidel, every class; yet we are all bound together, so that whatever injures a part injures the whole body politic. Do you then subscribe to this pledge? “We are all one great national family. Every member of this republic is my brother. I live, I die for the united whole.”

Finally, ye privileged class, suffer my appeal. I do not stigmatize you as designed usurpers of the God-made privileges and prerogatives of the many. Your motives may be good and unexceptionable, but you continue virtual usurpation by making money specially for your own selfish ends. I do not ask you to parcel out your surplus wealth among the needy; but I do ask you to pay the *FULL* value of every service rendered you. And if you possess a greater amount of property than others, should you not gratify your Benevolence and higher faculties by administering to their comfort and happiness? In no way can you so effectually promote your own enjoyment as by promoting the enjoyment of your fellow-men.

Finally, let one and all strive with each other to throw aside all aristocratic insignia, and adopt, both in feeling and practice, the thought of our governmental institution—*BROTHERLY LOVE AND EQUALITY*.

ARTICLE XLI.

SUMMER FRUITS—THEIR UTILITY, AND DIRECTIONS FOR THEIR RIGHT USE.

NATURE, in her ceaseless round of ever-varying luxuries, is again spreading before us her delicious *SUMMER FRUITS*, in the form of berries, cherries, currants, etc. Shall they be eaten? Certainly. They were created for nothing else; nor created thus delicious for nought, but to enforce such eating by enticement. Hence they should be eaten *ABUNDANTLY*. This is established by the very fact, that food *TASTES* well. All food relishes, in order thereby to induce us to eat it. By parity of reasoning, that should be eaten most abundantly which tastes the best. Their value as a dietetic ingredient, is proportionate to their deliciousness to the unperverted taste; and what of all *Nature's* luxuries relishes equally well with summer fruits? How perfectly crazy are all children after strawberries, raspberries, whor-

tleberries, blackberries, and cherries! How exquisitely flavored, when cooked with more substantial foods! Scarcely a human being or a brute, but enjoys them in whatever form presented, and more than any other production of nature. This may be caused by their being the first fruits of the season; perhaps because they are soft and delicate; perhaps because of their delightful commingling of acid and saccharine matters, but more likely from these and other causes combined; and each one of these causes constitutes a reason why they should be eaten. Thus, after the solid foods and fruits of winter, as apples and dried fruits, health requires change; and as digestion is far less vigorous in warm weather than in cold, because of the warmth of the season, this change should be to something light and easily soluble, yet refreshing. Than the strawberry, what can be softer, or lighter, or more delicious? and that all tastes may be suited, some kinds are more sweet, others more acid; some earlier, others later, etc.

Among other materials requisite for carrying forward the life principle, are acids, because they enter into the constituent elements of which the body is composed. Accordingly they must be taken in our food, since air does not contain them; and hence, while we find them in some kinds of food, they abound in fruits, and contribute essentially to their deliciousness. The human system, therefore, requires fruit almost as much as bread. Though it can take them in other forms, especially alcoholic, yet there they are most gross, condensed, and diametrically hostile to life. But the deliciousness of fruits renders taking an abundance of acids through them, as pleasurable to the palate as they are profitable to the system. Hence every human being should eat FREELY of the fruits of all seasons, for Nature loves her human children, and has adapted the particular fruits of every season to the wants of man and brute at that season. That they are pre-eminently promotive of growth and health in animals, is an established fact. That they are even more so in man, is rendered absolutely certain, both by the physical adaptation of nature, and by man's relish for them. We should then literally FEAST ourselves on them; nor is there much danger that we shall eat too much, but too little. Even invalids may eat them with impunity. Thus strawberries are particularly good in burning fever, and cool and calm down agitated nerves, besides invigorating their whole systems. Blackberries are universally considered healthy for bowel complaints. These complaints appear in midsummer, just when this fruit is in its full maturity. Is there then no adaptation of one to the other? And since they remove them, are they not still better as PREVENTIVES? Neither the philosophical mind nor the human palate can require additional motives for partaking of these summer fruits, and giving them freely to children.

But mark distinctly, nature appends absolute CONDITIONS as to time and mode of taking them. That in proportion as we increase their quantity, we should diminish the amount of solid foods, is perfectly obvious. In

fact, as summer rarifies the air, so that we inhale much less oxygen than in winter, we should, under all circumstances, take much less solid food in summer than in winter, and that less rich in CARBON. If, however, in violation of this law, we eat as much other food as in winter, and of kinds destructive of health, and add large quantities of summer fruits to that already enormous surplus, no wonder that they so often prove injurious. Remember, then, that while you should indulge in summer fruits, you must eat proportionably less solid food, or rather, must SUBSTITUTE berries for meat. In fact, but little flesh should be consumed in summer even by the laboring classes, and none by the sedentary. Summer food should consist mainly of bread, vegetables, and fruits, but mostly of the latter—rice, corn, and the serial grains of course included. The forms in which these grains are cooked are of course important, yet that is extraneous to our present subject. They may be prepared separately, the grains ground, and made into pudding or bread, and the berries eaten with it; or cooked along with the pudding and bread, just as we cook raisins in rice. Yet we are not now speaking so much of cooking as of the mode of eating, and together, of course, the best mode to be adopted.

Reader, will you not for once try the following experiment? Taking in hand a piece of good bread, go forth to your strawberry patch, or raspberry, or blackberry, or currant bush, and make a breakfast or supper, or both, WHOLLY of bread and berries, eaten deliberately, so as fully to commingle both in the mouth, and tell me whether you ever made as delicious a meal before. Nature is simple in every thing, and simple food RELISHES better than that which is highly seasoned, or where many kinds are commingled. You will probably find no dietetic luxury to compare with berries, cherries, or fruit, eaten in the open air, especially with friends to keep up conversation. I, for one, shall pursue this course during the summer. When a boy, I remember to have made occasional meals in the garden of bread and currants, and to this day I recur to them as among the most delightful of my life, and I shall hereafter frequently repeat them.

Of course, in such cases the best fruits should be selected. For some, currants may be too tart; but as there is every variety of blackberries, raspberries, and whortleberries, some sweeter and others more sour, of course different tastes can cultivate those kinds which they relish best.

But the exorbitant prices of summer fruits furnishes an almost insuperable objection to their general consumption. The city laborer who gets but a dollar a day, is poorly able to spend two thirds of it for berries, which is about the average price. These altogether exorbitant prices are not the fault of the raiser—for he has a perfect right, as the world goes, to charge what he can get, since none are compelled to buy—but of their limited production. They can be raised in any required quantity, for they take little ground, so that those in cities can have their strawberry beds, and

raspberry and currant bushes, a square rod or two, highly cultivated, being sufficient for a small family. All required is a little PAINS; and as men are generally too busy to plant and attend them, while women are dying for some out-door exercise, why should not mothers and daughters take this matter in hand, so that when husband and son return from their daily toil, the deliciousness of their evening repast, besides making them forget their fatigue, shall throw them into so pleasant a humor as to make themselves and family happy all the evening. Females do not begin to realize the power they could wield over men, by providing such little luxuries. Nor is it any way improper for them to engage in their field and market culture; on the contrary, they are especially adapted thereto, except in dress, which for the time being might be modified. Their picking, how perfectly enchanting! Few seasons of my life have given me so much pleasure, as sallying forth with wife or daughters to the berry bushes. We fill our pails, while mutually exchanging cordial feelings and intellectual conceptions. Now and then an event of life stands out from the ordinary level like hills from plains, or islands from water, as way-marks to think upon with unqualified delight. One such day spent on a whortleberry plain with a brother, and the accompanying conversation, has been one of the brightest spots upon memory's disk. To eat fruit with friends is truly delicious, but to pick them with these same friends is scarcely less so. Reader, try the experiment.

One additional remark about their production. As, by means of the male and female principles, applied to apples, nature is perpetually reproducing new varieties, some of which are superior in some respects to any others—and thus of pears, cherries, peaches, etc.—so by this same instrumentality new kinds of berries are being perpetually created, even in the wild state, some remarkable for size, others for sweetness, some for early, others for late maturity, and each having flavors peculiar to itself, and some of course exquisitely rich. Now, since they are so healthy, why should they not be CULTIVATED, and especially new KINDS brought into existence, by planting the very best of berries, or by marking in the season of fruit, those bushes whose fruit is particularly fine, and transplanting them in fall or spring? Last summer, in berrying time, whenever I found a bush any way superior for size, richness of fruit, or abundant bearing, besides tying a string to the bush itself, I put the berries by themselves to plant, and this spring transplanted the bushes, hoping by culture to improve their excellence—a course recommended to universal adoption. As they will grow from cuttings like currants, their multiplication in fall or spring is perfectly easy, and I shall thankfully receive any cuttings of good kinds sent to the Journal office, done up in moss and cloth, and kept wet.

One additional remark. Fruit often injures children, partly because not fully ripe, and partly because added to an already overloaded stomach, as well as eaten between meals, neither of which should ever on any account

be allowed. None but fruit perfectly ripe when picked should ever be put into the human mouth. Hence, fruit bought in market bears no comparison, in healthiness or flavor, to that raised at home, because it is picked before fully ripe, so as to bear transportation. Hence they are too acid, and often cause summer complaints. The right time for picking is just before they are ready to drop; it is then they attain perfect lusciousness. They should be eaten soon after picking, and raised AT HOME. In fact, I can hardly encourage the eating of summer fruits obtained in market.

Again, to eat between meals disturbs digestion, and is detrimental. Hence these fruits should be eaten exclusively at our meals, and form a part of them. Nor should they be eaten as a dessert, after we have already eaten enough, but through the meal, and in conjunction with the other food, to flavor it. This point is highly important, and I warn readers not to follow that part of this article which recommends eating summer fruits in large quantities, without following it in connection with this imperative requisition of eating them ONLY at meals, and then not as a dessert, but WITH the meal. You may even make your meal almost wholly of these fruits. Yet I insist that you do not eat too much in the aggregate, but eat them as a relish, just as you eat butter.

As to whether milk and cream may be added, I think that cream and sweetening detract from the gustatorial pleasures of the fruit itself, and the acid of the fruit soon curdles the milk or cream either in the dish or stomach. Yet this is left to individual tastes, requesting all to try fruit with cream and without it, and see if they do not relish it best without. But however this fruit is eaten, remember never to take it BETWEEN meals, for this is doubly injurious, nor to allow children to eat it at irregular intervals, nor what is not perfectly ripe. Eaten under these restrictions, and with a restriction of the quantity of solid food, you need not fear that berries will hurt yourselves or children, but may rest assured that they will be as pre-eminently promotive of health, as they are delicious to the taste, for natural pleasures and profit are twin sisters.

ARTICLE XLII.

SHERWOOD'S THEORY OF DISEASE AND ITS CURE.

THE following from "The Magnetic Organization of the Human System, and its Application to the Cure of Chronic Diseases," by H. H. Sherwood, M. D., redeems the promise made in our June number:

"Upon a careful examination of all the organs of the body, as the brain, eyes, heart, lungs, liver, spleen, pancreas, kidneys, cystitis, stomach, and intestines, we

find them all, without exception, covered with a kind of skin called a serous membrane, in which is inclosed an incalculable number of minute glands or elementary organs, with ducts terminating in open orifices on the surface of these membranes, like those of the common covering of the body. The glands of both structures are found, on examination of the orifices of these ducts, to excrete an aqueous or watery fluid, by which these surfaces are constantly maintained in a humid or moist state. The great quantity of this fluid seen running off from the skin, and its accumulation in the cavities containing the organs, when these glands are excited to inordinate action, attest both the perfection of their mechanism and their fitness for their specific use.

“If we now proceed to examine the membrane which lines the internal parts of the body, we shall find it, with slight modifications, characterized by the same structure as the serous membranes which we have described. This modification principally consists in its having a villous instead of a serous surface, like the serous membranes. We find the whole track of the alimentary canal, including the mouth, cesophagus, stomach, and intestines, lined with this membrane, as well as the internal parts of every organ, including even the ventricles of the brain. On a minute examination of the structure of these internal membranes, which we shall term the mucous membranes, to distinguish them from the serous or external membranes, we find them, like the latter, inclosing a great number of little glands, or villi, as they are termed, having, like the papillary glands of the skin, their appropriate arteries, veins, and ducts terminating with open orifices on the surface. They are further characterized by numerous little cavities, crypts, or follicles, which have more or less a spheroidal shape, and which also open upon the surface of these membranes. These ducts and follicles are found to be filled with a semi-fluid, or mucus, which is constantly issuing from them, and which spreads upon these membranous surfaces.

“In pursuing this subject, we have thus found two different kinds of surfaces in the organization of the body, disposed in two different ways, and covered with two different kinds of fluids. We find also that the excretions from the skin and serous membranes are more or less acid, and those from the mucous or internal membranes more or less alkaline.* They are sometimes so strongly acid and alkaline as to excite the attention of the most common observer. The acid is found to be the muriatic, and the alkali is found to be soda and muriate of soda, or common salt. The acids and alkalies, which possess directly opposite qualities, and have at the same time the strongest affinities for each other, are universally diffused in the earth, as well as in the vegetable and animal kingdoms. Now it is satisfactorily ascertained from repeated experiments, that each of these different kinds of matter gives out constantly an innate and different kind of magnetic or electric force—the alkaline or positive matter giving out the negative force, and the acid or negative matter giving out the positive force. The positive matter, then, on the internal surfaces of the body and organs, is constantly giving out the negative force, and the negative matter on the external surfaces of the body and organs, the positive force. On a further examination of the

* For a corroboration of Dr. Sherwood's statements upon these points, we would refer to an interesting account of the experiments and conclusions of M. Donne, contained in the *Medico-Chirurgical Review*, for January, 1837.

human structure, we find four hundred and thirty-six muscles of different forms, disposed in different ways, for the purpose of producing motion. We know that they are formed for this purpose, for we can see that some of them expand and others contract, when we move the body and limbs.

"Now it is a remarkable fact, that every one of these four hundred and thirty-six muscles, which thus produce motion in different parts of the body, is covered with a membrane, the outer surface of which has a serous, and the inner side a mucous surface; hence these membranes are called muco-serous membranes. All these different surfaces, then, like those of the skin and membranes of other parts of the body, are covered with different kinds of matter, presenting together immense surfaces, from which constantly issue two forces of different kinds.

"The reader who has seen a common galvanic battery, cannot fail to observe that this arrangement of surfaces corresponds with that of the different metallic surfaces of the battery. He will also notice, that those forces, thus maintained on these membranous surfaces, exactly correspond with those necessarily maintained on different surfaces of the battery. The two forces are conducted from the two metallic surfaces to the poles of the battery by two metallic wires, and if we can now find conductors to convey the forces from the skin and different membranous surfaces to poles, the resemblance will be complete and satisfactory.

"In pursuing this object we first find numerous minute threads, called nerves, penetrating the little glands of the skin, surfaces, and mucous membranes, and every fibre of a muscle. On tracing these nerves, we see them uniting together and increasing in size in proportion to the distance from these surfaces, and at length conjoining with the spinal cord. The spinal cord is formed into four columns, united first with a broad base, and then with the brain.

"These forces are therefore conducted from the skin and membranous surfaces, and concentrated in the brain to form poles, or a motive power to put in motion this apparently complicated yet really simple machinery.

"This structure, arrangement, and order of the different parts of the human body, were well known to Malpighi, Ruysch, Haller, Hunter, and Bichat, and are recognized by every anatomist of the present age, and now present to our view a galvanic battery altogether superior to any thing ever made by man.

"After this brief general view of the motive forces of the human system, showing their nature and connection first with the spinal cord, and from thence to the brain, Dr. Sherwood proceeds to demonstrate, by a careful and minute dissection of its structure, the regular magnetic organization of the brain itself, and to point out the position of its magnetic poles. This part of the subject he has illustrated by numerous plates, which our limits will not allow us to insert. The result of his observations upon this point was, that the brain has five magnetic poles, the chief and most powerful one in the centre, and four smaller ones in the circumference. The magnetic organization of the brain which he has announced as an invariable law, he has corroborated in a very surprising and beautiful manner, by repeated experiments with circular steel plates, subjected to the action of a common galvanic battery, for the details of which we must refer to his published works. By these experiments it was found, that if iron filings be strewed over the surface of any circular plate, and thus subjected to

the action of the galvanic battery, they will be immediately arranged by the action of the magnetic forces into five separate points or poles, similar to those of the brain; one large one in the centre, and four smaller ones in the circumference. After thus pointing out the concentration of the magnetic forces to the poles of the brain, Dr. Sherwood proceeds to show their mode of operation in producing the various voluntary and involuntary motions of the body. It is a well-known law of the galvanic or magnetic forces, that magnetic poles of the same denomination repel, and those of opposite denominations attract, each other, with a force proportioned to the quantity of these forces in given spaces; and also that when they repel they expand, as is seen in the case of iron filings attached to the poles of the same denominations, and that when they attract they contract, as is seen in the case of iron filings attached to poles of opposite denominations. The two poles, then, of the same denomination, in the opposite hemispheres of the brain, may, through the spinal nerves attached to these hemispheres, expand one set of muscles on one side of the body, limb, or organ, at the same time that those of the opposite denomination contract the antagonist muscles on the other; for the muscles, like the organs and nerves, are necessarily double, for the purpose of producing motion by their simultaneous action. Thus one set of muscles is expanded by the repulsive force from the magnetic poles, while the other is contracted by the attractive force, in the same way that metallic filings are expanded by the repulsive, or contracted by the attractive forces from the poles of the common galvanic battery. The same law is then shown to be in operation in the motion of the fluids in the human body, by an analysis of the action of the heart, liver, spleen, and other organs.

“Every repulsion of a fluid in elastic bodies produces an expansion, and every attraction is succeeded by a contraction, according to the law of the magnetic forces already referred to as constantly in operation in the organization of the human system. Every repulsion of the heart repels, or pushes the fluids in the arteries, and every attraction draws the fluids in the absorbent vessels. The motions of the pulse correspond exactly with these laws, for every repulsion is succeeded by an expansion of the artery, and every attraction by a contraction of it; and as every organ of the body in its natural or healthy state is constantly excreting from its internal surface an alkaline, or positive matter, which gives forth a negative force, and from its external surface an acid matter, developing a positive force, the magnetic currents are continually in motion toward their corresponding poles, as in the common galvanic battery.”

Our limited space will not permit us to explain in detail the manner in which Dr. Sherwood proves the operation of the same laws in the attraction of the chyle from the mass in the intestines, of lymph from the lymphatic glands, and fluids from the stomach, and their conveyance to the heart; nor to follow his further minute development of the system by which the fluids are attracted to the centre of the body, and the motive power by which they are repelled from it. We can also only allude here to his very interesting account of the manner in which the whole glandular system has a direct magnetic connection with the brain through the spinal cord—one class by the nerves of sensation, and the other by the motor nerves, or nerves of motion.

Having thus shown a complete magnetic organization to be the motive power of the human system, and the sustaining principle of all the vital func-

tions, Dr. Sherwood next proceeds to illustrate that the cause of all chronic diseases is the derangement or disturbance of the usual or natural action of these magnetic forces in the human system. If an organ or limb becomes swollen or tuberculated, it follows from the law of the magnetic forces, that the repulsive or expansive force within the organ is prevailing over its attractive or contractive force; and to reduce the swellings, it is necessary that the contractive or negative force should prevail over the expansive or positive force.

"Nature frequently cures cases of this disease by a change in the action of the forces, in this order: thousands of cases of tubercular disease of the stomach, intestines, and liver, under the names of fevers, diarrhœas, and dysenteries, produced in the hot months, when the repulsive and expansive force of the atmosphere is prevailing over its attractive and contractive force, are cured in the cool months, when the attractive and contractive force of the atmosphere is prevailing over the repulsive and expansive force. When the hot weather commences, then those diseases begin to appear; and when the change of season gives to cool weather the ascendant, they begin to disappear, as is well known to the most common observers.

"If we can now find means to counteract the force by which the organs and limbs are thus diseased or expanded, we shall not only be able to assist nature in repairing the injuries sustained during the progress of these expansions in the hot months, but we shall be able to repair the injuries in the cases in which these natural influences have failed, owing to the settled or chronic character of the disease. In the natural constitution of matter, we find that there are two great divisions in the earth, one of which has a contractive, and the other an expansive force, or these forces greatly predominate over the opposite forces. We allude to the acids and alkalis. And as the muriatic acid, or the chlorine gas, concentrated in the muriate of soda, forms the basis of most of the other acids of our earth, so it is probable that soda, or a gas concentrated in it, forms the base of the greatest number of alkaline bodies. However this may be, we know that chlorine, combined with other negative matter, has a strong power of contraction, and soda, united with other positive matter, a strong power of expansion. By these means we can convey to the tuberculated organs and limbs, constantly and steadily, a harmless negative matter, in quantities sufficient to make the attractions and contractions in the organs and limbs prevail over the repulsions and expansions, which will cure these diseases in their first stages as uniformly as they are produced."

We have lastly to describe briefly the most remarkable and important, perhaps, of the discoveries of Dr. Sherwood. We allude to his simple and unerring method for the accurate diagnosis or determining of all chronic diseases. This method is founded upon the fact that the magnetic or positive and negative forces described as constituting the motive power or active principle in all organic life, always act in unison in a state of health, but are interrupted in disease, the signs of which can be distinguished with facility and certainty without any previous knowledge of the case, as we shall proceed to show.

The posterior spinal nerves are connected with the great sympathetic nerve, as is shown by Dr. Sherwood in his work on organic life, and terminate in the serous membranes or surfaces of the body, organs, and limbs, including those of the skin and fasciæ of the muscles, and are the MEDIA OF SENSATION. The

ganglions of the spinal nerves having their location between the vertebræ along the spinal column, and being thus as is described connected with all the different organs of the body, Dr. Sherwood came to the conclusion that whenever these organs were tuberculated or diseased, that pressure on the ganglions of the nerves connected with them would necessarily produce pain in proportion to the intensity of the disease, and that the seat of the disease could readily be determined by the particular spot along the spine which proved tender. This conclusion was strikingly confirmed by experience, and has been tested in so great a number and variety of cases during the very extensive practice of Dr. Sherwood for many years, that he has had no hesitation in declaring it an invariable law in the diagnosis of all diseases of the serous surfaces or tubercula. As the mucous surfaces are not connected with the nerves of sensation, but only with the motor nerves, which are the media only of the forces which produce motion and not sensation, disease in these surfaces will not produce pain in the nervous system, and will not, like the tubercular disease of the serous surfaces, manifest itself through the spinal column.

ARTICLE XLIII.

SLEEP—ITS OFFICE TO RESTORE WASTE.

WHETHER the following is strictly scientific or not, it is at least very plausible, and coincides with the fact that growing children sleep abundantly. That the function of sleep is most important is perfectly obvious, from the system's imperious demand for it. Of course its office is correspondingly imperious. And the function here ascribed to it, looks so reasonable as to command attention. Just as we are going to sleep, we feel a warm, glowing, comfortable, happy feeling, as if the ebb-tide of exhaustion was called back by the flood-tide of re-supply. At all events, to rob the system of what sleep it generally requires, is the worst form of personal folly. Even when excessive eating causes an appetite for sleep—and gourmandizing always produces lethargy—gratify that appetite, only be careful not to eat so much next time as to cause stupor—of which over-eating is a principal cause. . But to the article itself :

“Solidification—that is, the conversion of blood into the solid parts of the body—goes on only during sleep. The chief end, indeed, and object and intention of sleep, would seem to be this final assimilation of our food—this solidification of the blood into the several solid parts of the body.

“The accomplishment of this miraculous change seems to have required the perfect concentration of all the energies of the system upon itself. It seems to have required, that the attention (if I may so speak) of the brain and nervous system should not be distracted by any other object. It seems to have required, that every thing both within and without the body, should be hushed

into profound repose during the accomplishment of this nightly wonder, in order that nothing might disturb or interfere with the exquisite and miraculous process employed to effect it. To this end, the portals of sensation are closed—the eye sees not—the ear hears not—the skin feels not—the very breathing is scarcely audible—the pulsations of the heart scarcely perceptible: all the living energies are now concentrated into the greatest possible intensity, like rays of light into a focus; and directed, with almost complete exclusiveness, toward this simple object.

“In the day, therefore, we make blood: in the night, that blood is converted into solid matter. In the day, we garner up the building materials; in the night, we repair the building. The hour of rising, therefore, ought to be at the time at which our physical strength is the greatest; and with perfectly healthy persons this is the case. The languor which sickly persons feel in the morning arises from the process of repair not having been fully accomplished: the building had not been repaired, and therefore its strength has not been restored. The apparent additional strength which is felt, during the day, after eating, is only apparent; it is merely excitement derived from the stimulus of food: in the first instance in the stomach; and after that food has been assimilated, of new blood in the system.

“From all this, we learn two important truths; first that we should take our severest exercise in the early part of the day: secondly, we learn how and why it is that late suppers are improper. When you retire to bed with a full stomach, before the process of solidification can commence, the food which the stomach contains must be assimilated. The two operations of solidification and assimilation of food into blood cannot go on together; because, as I have just shown you, the process of solidification requires the concentration of ALL the living energies for its accomplishment. The commencement of this process, therefore, must be postponed until the assimilation of the supper to blood has been completed. But all the living energies, except that of solidification, are diminished in intensity during sleep. The secretion of the gastric and other juices, therefore, necessary for the assimilation of the supper to blood will go on but slowly, and the completion of the process will be exceedingly protracted; and thus, so much of the season of sleep will be employed in the assimilation of food, that a sufficient portion of it will not be left for the solidification of blood. But this is not all the mischief; for the process of assimilation of the supper into blood has not only abstracted from the process of solidification a portion of that season (the season of sleep) which ought to have been exclusively devoted to its own accomplishment, but it has also robbed it of a portion of those living energies, the whole of which were due to itself; viz., that portion which has been consumed in the secretion of those juices necessary for the conversion of the supper into blood. When, therefore, the hour of rising arrives, it finds the body still unprepared and unrefreshed; and the individual still overpowered with sleep, and disinclined to rise.”—JOHNSON.

Young men begin before they get ready, while old men get ready before they begin, and accomplish about as much in the end.

ARTICLE XLIV.

NEEDLEWOMEN.

THE following, from the New York Tribune, reveals so forcibly one of the oppressions of woman, that we transfer it to our pages:

“ The Tribune has already contained a series of statistical articles on the subject of female labor, which gave many curious and surprising facts. Our object at present is to review things in the general, for the purpose of giving the reader a comprehensive view of the various classes into which society in the metropolis is divided. It will be sufficient, therefore, for our purposes to present in a few words the average prices paid for various kinds of needlework, at the principal and prosperous establishments.

“ Common cotton shirts, and flannel under-shirts, six cents each. A good seamstress can run up two of these shirts per day; and even a very swift hand, by working from sunrise to midnight, can make three—being seventy-five cents per week for the common workers, and \$1 12½ for the swiftest; of course allowing nothing for holidays, sickness, accidents, being out of work, etc. Good cotton shirts, with linen bosoms, neatly stitched, are made for twenty-five cents apiece. A good seamstress will make one in a day, thus earning \$1 50 per week, by constant labor. Fine linen shirts with plaited bosoms, which cannot be made by the very best hands short of fifteen to eighteen hours' steady work, are paid fifty cents each. An ordinary hand can make a garment of this kind in two days. Trowsers, overalls, drawers, under-shirts, etc., pay a shilling apiece to the seamstress, who can make one and perhaps two a day. Cloth pantaloons, vests, etc., pay eighteen to fifty cents—very seldom the latter price—and a woman makes, on the average, about one a day. Thus, not to prolong these details, it may be stated, in a word, that the seamstress who is fortunate enough to get steady work earns from seventy-five cents to \$2 a week. Besides these, it is necessary to state that the dress-makers, or at any rate the great majority of them, get absolutely nothing for the work. The way it is managed is this: The proprietors of the large dress-making establishments receive a great number of apprentices, who remain six months for nothing, boarding themselves in the mean time, for the privilege of learning the trade. They can already sew swiftly and well, or they are not accepted. To them are given out the dresses, and they are kept constantly at work, sewing (not learning any thing new) until the very day before their apprenticeship expires. Then a few hours are spent in giving them some general directions about cutting a dress, and they are discharged—there being no room for journeywomen on wages in an establishment where all work is done by apprentices for nothing. As fast as their ‘education’ is completed, they are replaced by other apprentices—and so it goes on—the dashing proprietress of the establishment growing rich and aristocratic, and the poor girls turning out upon the world to die of starvation and despair, or sell themselves to infamy.

“Here then are the facts respecting a large and increasing class of our female population; and a sad enough picture they present. It is this picture which gave rise a few days since to the following eloquent outburst of feeling from a lady of our acquaintance, of whom I was soliciting information: ‘Is it not the strangest thing that can well be conceived, that Woman, who by the present constitution of society is made politically and socially a slave—who has no voice in the government to which she submits, in making the laws she is forced to obey; who is in short not recognized by any human institution of these days as an independent individual, or as any thing apart from the necessity Man has for using or abusing her—that she is not, like other slaves whose existence is merged in their masters, even secured food, clothing, and shelter for the fleeting “gleam between two eternities,” on which glides by her pale and suffering apparition! The workwoman has indeed no rights of her own. She can be oppressed, cheated, trampled upon, until the joyous life within her becomes a dead and poisonous impulse that drives her through the world eager for the grave, or stings her into desperation and revenge. But how revenge her wrongs? She has no redress, neither in those laws she did not sanction, nor in that public opinion she cannot influence, and which regards her not. Seeing this, her gentle and tender nature at length undergoes a change. Then the feeble becomes the terrible, the weak and suffering woman is transferred into an avenging demon. And who may wonder at her?’

“In this great republican metropolis—this foregone result of the highest and best thing that civilization can do, with all our boasted ‘free’ institutions in full bloom and life—there are thirty thousand virtuous women who have to live, die, and be buried on what they can earn with their hands. In the ranks of this class of our population we find women in almost every aspect of misery, ever struggling and faint with the burden of life. Wives and daughters of broken-down merchants and speculating politicians form a large item in this catalogue. Reduced from affluence to poverty and keen want, they are all unlearned in the great secret of yielding gracefully to the inevitable, and maintain day by day a fierce, unequal, but not doubtful contest with ‘cruel Fortune,’ until they sink beneath temptation or despair to the brothel or the grave! A majority are borne up by pride alone from beggary, and the few who still calendar them among their acquaintances do not suspect to what strait they have been driven, until the crises arrives and is over.

“Next come the widows of tradesmen and mechanics, the wives and daughters of those who cannot get employment, and the wives of sick and intemperate husbands, and the children of invalid or drunken parents. Here are to be found some of the most patient and long-suffering, starving, toiling, heart-broken, yet courageous women that ever glorified their Creator. Here, in miserable open garrets, utterly deprived of human hope and sympathy, and often languid and faint from the mere want of food, these creatures show what angels women are. Sometimes—oh! too often—the selfishness of pain and suffering, or the brutal appetite of hunger and intemperance, makes the sick father or the drunken mother command the pale and tender daughter to go out into the streets and sell herself for gold! Must it not be a life resembling hell itself that begets such crimes as this? And how dare we wonder and shrug our shoulders with a pious sneer at those among these unfortunates who do not desist?”

"Then, too, from out their workshop windows, through the chinks and cran- nies of their miserable lodgings, our poor workers see how gayly the busy and seeming-joyous world goes on—how every one appears to have hope in his eye and elasticity in his step. Nor can they fail to mark among the passing throng many women not more beautiful than themselves—whom perhaps they have well known as fellow-workers—who go flaunting idly along in gay and costly robes, receiving the stealthy smiles and admiration of the lords of creation, who follow skulking after till they turn down some dark corner, and with the outlay of a smile and a seductive word secure their victim. They want for nothing—they live in luxury—their white hands look fair and delicate from want of employment—their eyes seem to sparkle with health, and their forms are rounded and elastic with generous fare and absence of toil. Is it surprising that our poor workers, looking out from their rags, and squalid poverty, and starvation upon all this, should forget (what perhaps they have never been informed of) the horror, the agony, the despair, the disease, the madness, which are the inevitable future of the courtesan, and that too many of them should, alas! desire to be like her?

"But we are trenching on somewhat broader grounds than we had intended to occupy in these unpretending sketches, and find ourselves in contact with that great and terrible question, the Causes of Prostitution—a question which none has as yet had the courage to answer. Our object is simply to present a correct view of a large and unfortunate class of females, surrounded with all the trials and temptations which beset them—leaving the reader to draw his own conclusions. Having done this, with what little power of pen-linging we possess, we will take advantage of the occasion to solemnly warn young women in the country against indulging for an instant the fatal desire of coming to the city to seek their fortunes by labor. If they could, as we have done, attend day after day the bar of the Police Court, or read the secret docket of the innumerable cases of heart-brokenness, desolation, and crime that there appear—or hear from their own lips the history of the wretched creatures who people the innumerable dens of infamy that abound in the metropolis—they would learn this one frightful truth: That more than half the prostitutes and female criminals in the city came here from the country to earn a living in some honest way, and to gratify an innocent longing for a little female finery, and a passion to 'see the world.' The sad story is ever the same—first destitution, then absolute want and hunger, then turned out of doors houseless and homeless, or offered the dreadful alternative of prostitution. Young woman! if you are indeed a real woman, and no innate demon assuming angelic form of purity the better to carry on hell's work on earth—mark well our warning. Stay calmly where you are, beneath your own pure skies and amid the virtuous freshness of your home, no matter how humble it may be. Work—spin—dig; till the soil—do ANY THING virtuous that will earn you bread—and mere bread is not so very difficult to get in the country! But as you value your mortal purity and the welfare of your immortal soul, come not into the city, to lose yourself in the boiling, seething cauldron of licentiousness that rages forever here. If you have an intellect too active to be satisfied with the dull routine of a country life, read and improve your mind by study and mature your heart by contemplation. If you have aspirations for the beautiful, surround yourself

with flowers, and teach birds and gentle creatures to be your playmates and companions: endear yourself to all the little children in the neighborhood—conceive the grand and noble ambition, the only one worthy of woman's soul, of rendering yourself necessary to your fellow-creatures, within the natural reach of your sphere, and of adding something to the beauty of this beautiful earth, of which God has made you the brightest and most precious blessing. Thus may you, poor and humble though you be, fill your life with a gentle joy that shall bring health and happiness to cheek and eyes, and surround your innocent pillow with celestial dreams."

ARTICLE XLV.

PHRENOLOGICAL CHARACTER OF EX-PRESIDENT JAMES K. POLK. BY L. N. FOWLER.



No. 11. JAMES K. POLK.

THE above cut is a good likeness and outline of this prominent man. He had rather a large-sized brain, and a temperament more favorable to stability, perseverance, patience, and uniformity of character, than for brilliancy and display. He was more grave than witty, and more sound than showy, in consequence of his having a predominance of the bilious and motive temperaments, with but a fair amount of the vital and mental.

His phrenological developments range as follows, in a scale from 1 to 7:

Size of the brain, 6	Alimentiveness, 5	Mirthfulness, 6
Strength of the system, . 6	Acquisitiveness, 6	Individuality, 6
Mental activity, 5	Secretiveness, 6	Form, 7
Propelling power, . . . 6	Cautiousness, 6	Size, 7
Vital temperament, . . . 5	Approbateness, 4	Weight, 6
Motive " 6	Self Esteem, 6	Color, 4
Mental " 5	Firmness, 7	Order, 6
Tone & elevation of mind, 5	Conscientiousness, . . . 5	Calculation, 4
Amativeness, 5	Hope, 5	Locality, 6
Philoprogenitiveness, . . 6	Marvelousness, 4	Eventuality, 4
Adhesiveness, 6	Veneration, 4	Time, 4
Inhabitiveness, 6	Benevolence, 5	Language, 5
Concentrativeness, 4	Constructiveness, 5	Causality, 5
Vitiveness, 5	Ideality, 6	Comparison, 6
Combativeness, 6	Sublimity, 6	Suavitiveness, 6
Destructiveness, 6	Imitation, 6	Human Nature, 6

From the above it will be perceived that his organization is quite evenly developed, with a predominance or deficiency of but few faculties. He was social and domestic in his feelings, having large Adhesiveness, Philoprogenitiveness, and Inhabitiveness. He adhered to his friends, had strong love of, fondness for, and interest in children. His interest in woman was not sensual, but platonic, and his love connubial, rather than promiscuous and sexual.

He had large Destructiveness, and still larger Combativeness, Self-Esteem, and Firmness. From these faculties arose the strongest features of his character. He was courageous, and if necessary, in order to gain his ends, was forcible and unchangeable. Consequently, in his plans and will he was very positive and even; set in his way, after he had determined on a course of action, and maintained his opinions with dignity and independence, giving the impression that he had perfect confidence in his own judgment, and was prepared to assume any amount of responsibility necessary to secure his desired object.

Such an organization would not trifle in small matters, or be trifled with, nor lean on others, or feel that his character depended on the opinion of others, or what was said of him. He was respectful and polite, affable and familiar so far as he could be without compromising his dignity and self-respect; yet his Approbativeness was too small and his Self-Esteem too large to allow him to pursue any other than a straight-forward, independent course, comparatively regardless of public or private opinion.

His moral faculties were generally full in development; capable of modifying, though not controlling his character, unless circumstances were particularly favorable to their exercise. He had a fair sense of justice, was respectful and kind in his feelings, yet not over-sanguine, enthusiastic, and spiritually disposed.

The general tone of his mind was above the ordinary standard, and his enjoyments and associations were comparatively elevated. He had a

strong imagination and perception of beauty, perfection, and grandeur; was fond of oratory, and had good talents as a speaker. His mind was comprehensive, and he took extended and general views of subjects. His intellectual powers were strongly and evenly developed, thus giving him a full share of common sense and sound judgment. He had more general than special talent, and was capable of manifesting about the same amount of talent in a great variety of channels, with equal opportunities of improvement. All his talents were available, and he was both systematic and methodical. He was reserved, rather conservative, and disposed to keep his plans and business to himself, and could be quite politic, if necessary.

Independent of his position in society, and the circumstances and institutions that surrounded him, his developments indicate good, sound, practical sense; great energy and force of character; strong attachments, likes, and dislikes; good general moral honesty, and an almost unlimited degree of will, perseverance, stability, and independence of character.

His political friends may claim more than this for him, while his enemies, particularly those opposed to war and slavery, will not allow him so much that is favorable, but this much says Phrenology. History will record his acts, and future ages will pass an unbiassed sentence upon his motives and character.

A true cast of his head can be seen at the Phrenological Cabinet, 129 and 131 Nassau street, Clinton Hall, New York.

MESMERISM AND DRAWING TEETH.—Having always been rather skeptical in our faith, relative to the science of Animal Magnetism, and averse to believing the marvelous stories we have heard of the wonders performed through its agency, we were induced on Sunday evening last, to accept a special invitation from Dr. H. Marshall, of this city, to witness an operation upon Mrs. McDowell, our next door neighbor, who was laboring under a severe attack from toothache.

The lady was thrown into a deep mesmeric sleep, by Mr. Culbertson, in a few minutes; after which Dr. Marshall proceeded to extract two large teeth from her lower jaw, which he did in the most skillful and dexterous manner, without causing the least apparent pain to the lady; who, during the operation never moved a muscle, nor expressed the least sign of consciousness. When aroused from her slumber, by Mr. Culbertson, she was perfectly ignorant of what had been done; and when Dr. Marshall inquired of her, if she was ready to have her teeth extracted, she replied in the affirmative. The doctor told her then to open her mouth, and put her finger on the teeth which pained her; she complied with the request, but found, to her great astonishment, that the teeth were gone. We had them in our hand! She assured all present, that she felt no pain—knew nothing of the loss of her teeth, until she put her finger in her mouth—and that she felt no unpleasant sensation after awaking to consciousness.—KENTUCKY FLAG.

MISCELLANY.

MEETING OF THE AMERICAN PHRENOLOGICAL SOCIETY.—The committee appointed to draft a constitution for this society will report it on Tuesday, July 10th, at Clinton Hall, at 3 o'clock, P. M. All, male and female, who are interested in Phrenology, Physiology, or their applications to human improvement, are cordially invited to attend, and participate in its deliberations.

O. S. FOWLER, Chairman.

THE ILLUSTRATED PHRENOLOGICAL ALMANAC FOR 1850, is already published. Among the numerous portraits which it contains, those of **HIRAM POWERS** and **DANIEL BOONE** will be looked upon with interest. The Almanac contains some twenty illustrations, together with a proportionable amount of very interesting reading matter. The calendars are adapted to all the meridians in the United States. We will refer again to this excellent Almanac. **FOWLERS & WELLS**, publishers. Price, six cents per copy, or twenty-five copies for a dollar.

TOBACCO: ITS HISTORY, NATURE, AND EFFECTS ON THE BODY AND MIND; With the Opinions of the Rev. Dr. NOTT, L. N. FOWLER, Rev. HENRY WARD BEECHER, Hon. HORACE GREELEY, Dr. JENNINGS, O. S. FOWLER, R. T. TRALL, M. D., and others. By JOEL SHEW, M. D. Large 12mo., price 25 cents, available. **FOWLERS & WELLS**, publishers, Clinton Hall, 129 and 131 Nassau street, New York.

This excellent work is now stereotyped, and will be issued from the press on or before the fourth of July, 1849. We can at present only advise every **CHEWER, SNUFFER, or SMOKER** of Tobacco to read this book.

TO THE FRIENDS OF HYDROPATHY.—With the July number we commence the **EIGHTH VOLUME** of the **WATER-CURE JOURNAL AND HERALD OF REFORMS**. A few brief statistics will interest our readers and patrons.

In April, 1848, the undersigned assumed the publication of the **WATER-CURE JOURNAL**. Instead of thirty-two, it then contained only sixteen pages monthly. Its circulation at that time did not amount to a thousand copies. In fact, it was less than nine hundred. In the course of four months (to July, 1848), it reached **TWO THOUSAND**, and in December, 1848, **FIVE THOUSAND**. and in the next six months, up to July, 1849, it had reached **TEN THOUSAND**.

In consequence of this rapid and unprecedented increase, we have been obliged to reprint several of the back numbers in order to supply our subscribers.

We shall commence the new volume with twenty thousand copies, not doubting a corresponding increase on previous volumes.

We take no credit to ourselves for this **HYDROPATHIC TRIUMPH**. The real merits of the cause, together with the good efforts of our friends, have not only placed the **WATER-CURE JOURNAL** on a firm foundation, but have secured for **Hydropathy** a place among the **SCIENCES AND REFORMS OF THE AGE**.

FOWLERS AND WELLS, Publishers.

ARTICLE XLVI.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY OF REV. THEOBALD MATHEW,
THE GREAT TEMPERANCE APOSTLE. WITH A LIKENESS.*



No. 12. THEOBALD MATHEW.

He has a predominance of the vital temperament, with a full development of the motive and mental; consequently he is ardent, susceptible, and rather impulsive; yet this temperament indicates a smooth, even cast of mind, with less of the rough, sparkling, showy, brilliant, or eccentric elements; being more favorable to the development of the feelings than the intellect.

His phrenological organs are round and full in manifestation rather than sharp and pointed—hence his character is not as marked and distinct as it is uniform and well balanced.

*This most excellent likeness is from a Daguerreotype by White, drawn by Wallen, and engraved by Howland, expressly for the American Phrenological Journal.

● He has large Adhesiveness, Philoprogenitiveness, Inhabitiveness, Combativeness, Destructiveness, Alimentiveness, Cautiousness, Conscientiousness, Hope, Imitation, Form, Size, Order, Language, Causality, Comparison, and Suavitiveness, with from large to very large Individuality, Eventuality, and Locality; and very large Benevolence, full Time, Tune, Human Nature, Calculation, Mirthfulness, Sublimity, Ideality, Constructiveness, Firmness, Self-Esteem, Approbativeness, Continuity, and Acquisitiveness; average Amativeness, Secretiveness, Spirituality, and Color; and moderate Veneration.

From the above we infer that he is chaste in his feelings, and places a true value on woman; has strong attachments to children and friends, and devoted fondness to home and place of residence; strong likes and dislikes, with a full degree of energy and force of character. He has strong appetite and good digestion; values property for its uses; wants it more to give away than to keep and lay aside, yet does not waste; is candid, open-hearted, and honest in speech; dislikes concealment, yet is prudent, cautious, and mindful of consequences. He has a full amount of ambition, without being particularly fond of display, parade, and public attention; is more under the influence of Self-Esteem, which gives dignity, independence, self-respect, and sense of liberty. He has perseverance and general stability of purpose, without the extremes of stubbornness or fickleness; more commonly, however, he is pliable, and disposed to conform. He has strong sense of justice and feelings of obligation, also hope, and anticipation of future enjoyment. His sense of the spiritual is but average, and he is generally governed by sight and reason more than by the eye of faith; does not mystify, and takes few things for granted; gives as much credit to natural causes, or to philosophy, as to Providence, or a supernatural agency. He is somewhat wanting in the organ of Veneration, hence is democratic in his feelings toward men; does not look up to them, or lean on them for an opinion, as many do, but does his own thinking, and values the opinions and characters of others according to the dictates of his own reason; in his religious feelings and exercises, devotion, worship, adoration, and sense of the holy, are the most backward and weak of any of that class of emotions. He has fair ingenuity, imagination, sense of the beautiful, sublime, and extensive in nature, with a full degree of mirth, and capacity to enjoy a joke; and a still better faculty to imitate and conform to circumstances. His intellectual faculties are particularly full in development, and his talents are more available, practical, and matter-of-fact than those of most men. He has unusual powers of observation, ability to collect information, to commit to memory, to remember past occurrences, and to communicate the same to others, and can easily learn a language or talk it. All the perceptive organs are amply developed, as seen in the likeness. He has a happy faculty to teach, relate anecdotes, and entertain company. His perception of things, and their qualities and uses, also of circumstances, and the fitness of things, is good. He is neat, systematic, quite precise,

fond of order, and considerably annoyed if every thing is not as it should be. His reasoning intellect is large, but modified some in its manifestation by the perceptives, and the vital temperament; consequently he is less abstract, metaphysical, and far-fetched in his mode of reasoning, and more practical and matter-of-fact; is more interested in the natural sciences, study of mind, and the development of human nature, than in books and abstruse subjects. Suavitiveness is large, rendering him youthful, pliable, and easy in his manners and address to others, so that persons soon feel at home in his society.

But the largest of all his organs is Benevolence, which modifies his whole character, and directs the actions of the other faculties. They are called into action to accomplish its designs. Its peculiar influence as modified by his temperament, gives benignity, sympathy, kindness, and interest in the welfare of others, rendering him willing, and even glad to serve in relieving human suffering and promoting happiness. The secret of his unparalleled success in the cause of temperance, lies, not in his forcible reasoning or enthusiastic eloquence, but in his ability to operate on the feelings, and particularly the sympathies of his people; and it is on those of similar developments to his own that he operates with the greatest success. Attention is invited to this point as he passes through the country. It will be found also that his numerous anecdotes and facts will all have a direct tendency to act on this faculty. His large brain, healthy organization, and unbounded sympathy give him a power over the human mind not perceptible at first, yet too strong to be easily resisted, and too deep to be readily forgotten.

The above remarks have been made with strict reference to the developments of his brain. The following is a condensed history of him from boyhood up to his landing in this country, from his "Life and Writings," by J. Sidney Henshaw:

"Mr. Mathew was born October 10th, 1790, in Thomastown, near Cashel, Tipperary county, Ireland. His grandfather, James Mathew, was living near by when he was born. His mother was the daughter of George Whyte, of Cappawhyte, Tipperary county, and his mother's mother was niece of General Mathew, spoken of in Sheridan's Life of Swift.

"At an early age he was left an orphan, and being adopted by the amiable and accomplished Lady Elizabeth Mathew, the wife of his uncle, Major-General Mathew, of Thomastown, he became accustomed, in childhood, to depend solely upon that excellent lady for maternal guidance, and his infant spirit undoubtedly imbibed from her affectionate counsels and example those humane, humble, and pious traits which have since distinguished him.

"His education was commenced, by the directions of his foster mother, under the care and tuition of Rev. Dennis O'Donnell, the late reverend pastor of Tal-lagh, in Waterford county, with whom he continued until he was thirteen years of age. He was then promoted to the lay-academy of Kilkenny, long and ably managed by Rev. Patrick McGrath, late Catholic Rector of Emmistogue, in

the diocese of Ossory; whereat, as his contemporaries state, he soon became a special favorite of the discriminating president of that establishment. At a later period of his academic course at Kilkenny, it appears he became a favorite and attached friend of two old Capuchin friars of the place, whose frugal living, temperate habits, and active benevolence inspired him to emulate their example, and contributed much, then and in after life, to develop those fruitful scions of goodness which his foster mother engrafted upon his heart.

"After a course of seven years at the Kilkenny academy, Mr. Mathew was sent, by the advice of his pastor, the Most Rev. Dr. Bray, to Maynooth, to pursue ecclesiastical studies, for which he confessed he felt an earnest desire and a special call. Here, though a close student, he contrived to keep his benevolent sympathies in daily activity, and, by his amiable qualities, won to his interests the enduring friendship of many excellent college-mates. Among the most devoted of his companions, though somewhat his senior, was the very observant, most accomplished, beneficent, and ever-useful friend, the late Very Rev. Dr. Power, of New York, who was from an influential family of the same county in which Mr. Mathew subsequently settled, who confided in him as a brother, and whose services, together with those of his numerous relatives, have been always at his command.

"Upon his completion of the usual course of three years at that rigid but thorough institution, Mr. Mathew returned to Kilkenny, there embraced the order of Capuchin friars, and remained in that city, with his two old friar friends, who had become his brothers, until he was appointed upon a mission to Cork. He then immediately repaired to Dublin, and, after a season of spiritual preparation, under the care of the Very Rev. Celestine Corcoran, of that city, he was ordained, by Dr. Murray, now Archbishop of Dublin, on Easter Saturday, in the year 1814, and directly went to Cork to assume the labors of his mission.

"Father Mathew, as he then began to be called, soon evinced untiring energy and fidelity, with singular equanimity, as a pastor and almoner. Night and day he was found searching out, and administering spiritual or physical comforts to the poor of all classes, creeds, and parties; and he was forever entreating the vicious to reform, and directing the eyes of the self-deluded to the chains they were riveting upon themselves. Nor was he content with such services, in addition to his ministry at the altar; but often managed to settle disputes, to reconcile old friends long estranged by family quarrels, and frequently succeeded in compromising the claims of litigants, before they were fairly entangled in the meshes of the law, and the means of all parties devoured in its voracious maw. He was indeed revered by all, beloved by the good, and almost idolized by the poor and friendless, long before he was publicly noticed, or attracted the special attention and praise of speakers or editors.

"The first act by Mr. Mathew, which seemed to involve him unexpectedly in notoriety, and to elicit a spontaneous acclamation in his favor from the people of Cork, was a purchase by him, out of frugal savings, of eleven acres of land, which had been called the Botanic Garden, for the express purpose of opening it as a cemetery, free to the poor, who previously had no place, in or near Cork, where their remains could be decently buried without exorbitant charges.

"Near the centre of this beautiful cemetery, which is on Friar's Lane, in the Evergreen precinct, Mr. Mathew has caused to be erected a plain obelisk.

about sixteen feet high, and, upon a tablet in the middle of one of its sides, are simply inscribed these words :

ERECTED IN 1830,

BY THEOBALD MATHEW.

“Under this monument, with no after inscription upon it but the dates of his birth and death, he desires to be buried, and, when it was erected, he expected to be surrounded there only by the bodies of his poor friends; but a wealthy class, partly Protestants as well as Catholics, have persuaded Mr. Mathew, by considerable and much-needed contributions to his charitable funds, to grant them the privilege of being laid in that now lovely place with him and his poor dependents, and there already are to be seen numerous monuments marking the resting places of the rich, the most beautiful of which is one, executed by the Irish sculptor, Hogan, for Dr. Dennis O'Connor, in memory of his lovely, devout, and accomplished wife, who was one of Mr. Mathew's chosen friends.

“The frequent applications to its generous proprietor for the burial of the poor, in this Irish *Père-la-Chaise*, revealed to his notice the fact, before strongly suspected, that the majority of the poverty-stricken about him were hurried into destitution and to their graves by intemperance. His devotion to the wants and afflictions of the poor, urged by this revelation, induced him to investigate further the extent of so great an evil. An examination of official records assured him that the workhouses, and prisons also, were chiefly filled by the wretched victims of that ruthless tyrant, and every day's observation, in his charitable visits among the community, presented additional proofs of its lamentable devastations.

“He had seen the wretched people of his country pass through several famines, in 1817, 1822, and 1829, each nearly decimating their ranks. He had seen hereditary oppressions, aggravated by odious laws and heartless lords, gradually augmenting the rent-charge upon the poor cottier's lot and habitation, increasing too the affliction of absenteeism, by which not only the greater part of their produce was withdrawn from the country, but also a great proportion of their employers. But, nevertheless, he thought he saw more hideous and potent forms of evil and oppression, in the distilleries which were daily increasing their perversion of wholesome grain into a noxious and depraving liquor, and in the equally increasing disposition of the people to encourage the same, by adopting the pernicious potion, as a lethean draught, ‘to steep their senses in forgetfulness,’ to quiet their consciousness of hopeless poverty, and to consummate the degradation and ruin which other causes only threatened.

“At wakes, at marriages, at festivals, and fairs, drinking was an invariable indulgence, and, at the latter gatherings, especially, excessive drinking was common, and generally followed by fightings and riotings. Ancient family feuds, and the pent-up passions and dire revenge, engendered by political oppressions, then and there sought vent, and were inflamed by intoxication into madness and outrage. Mr. Mathew saw all these and more of the dreadful effects of intemperance. He saw his wretched countrymen, in their desperation, kindling with infernal torches a funeral pyre, made up of all their remaining substance, habitations, and title-deeds to mansions above, upon which they were about to sacrifice their families with themselves, and he resolved to arrest and withhold

them from so suicidal and sacrilegious a course. As he says, he 'was determined to devote all his time and all his energy to the task of arousing the people of his beloved country, to oppose that monster evil and to crush it, before it had degraded the land and the people beyond cure or redemption.'

"Many were the obstacles obviously in the way of the accomplishment of his resolve. The old custom of offering strong drink to guests and friends, and of making the readiness and liberality of spirituous offerings the chief tests of hospitality and fellowship (which was then common to all classes, and indeed to almost all civilized countries), seemed to be irradicably established in Ireland, where every virtue of hospitality grew spontaneously, and flourished fruitfully, and every sign or blossom of it was tenaciously cherished. Even the clergy, of all denominations, in a great degree, sanctioned the hospitable use of spirits, by their examples, and, as many believed Mr. Mathew's object impracticable—a kind of crusade against the wind—there was scarcely an Aaron or a Hur among them, for a long time, to hold up his hands in support of the sceptre of truth in that contest. The gentry too—by whose smiles and favors all other classes live—were generally both consumers and manufacturers of strong drinks, and it was evident that any attempt to stop the consumption of spirits aimed a deadly blow at the pecuniary interests, as well as tastes, of this influential class. Moreover, among the manufacturers, were many dear friends, and even his own brothers, who had severally invested their entire fortunes in the making of spirits, and who, therefore, must be morally disrespected in proportion to Mr. Mathew's success, or pecuniarily injured and probably ruined. But, though he loved his friends much, and his brothers ardently, he loved the welfare of his countrymen more. He had to expect, as a matter of course, that the host of publicans and tapsters throughout the land, whose name was legion, would revile him and his cause, and do all they could to oppose his efforts, through the public prints, by caricatures, and, possibly, by violence. But his greatest obstacles existed in the predilections and habits of the masses of the people—the poor consumers—who had very generally become manufacturers, in their humble huts, of a domestic whiskey, called *poteen*, which was temptingly pure and cheap to them; whose habits and ballads—those potent law-makers—had long favored and excited their love of intoxicating draughts, and who were accustomed to learn and believe that a few drops of whiskey were 'victuals and drink, and lodging too,' a cloak for a winter's day, and a blanket by night, a comfort to the stomach, and a delight to the heart.

"He began his work of reform, at first, by personal applications to the poor inebriates about Cork. He entreated them in private, as their friend, to break off at once from their tempter and destroyer, and to pledge their word and honor that they would no more taste intoxicating drinks. He exhorted them from the altar, as a servant of the Lord, to desist from habits of intemperance, as they hoped for prosperity here or for happiness hereafter; and, in 1838, he commenced holding his public meetings twice a week, on Tuesdays and Saturdays, at a place in Cork, called the Horse-Bazaar, where he addressed the people generally upon the importance of tee-totalism, also distributed among them his temperance circulars, several of which were American stories, and administered the pledge to the accumulating crowds, which then began to seek his instructions, and to adopt the terms he enjoined.

"Irishmen had often before voluntarily promised to themselves and friends,

that they would not drink intoxicating liquors within certain limits of time or space, but they had generally contrived, by their native wit, to evade such promises.

"To prevent evasions and to render the resolutions or pledges of temperance sacred and effective, Mr. Mathew prepared a form of promise, which could not be easily evaded, and induced his followers, upon their knees, severally to repeat it after him, in a solemn manner. Then, laying his hands upon the head of each kneeling promiser, he would solemnly pray thus: 'May God bless you, and enable you, in his mercy, to keep this promise!'

"Subsequently he had medals prepared, to give to those who took the pledge, as evidences to their friends and employers, and as monitors to themselves of what they had done; and he also commenced keeping a register of all the pledges taken. The first form of his medals represented, on one side, Mr. Mathew, in person, administering the pledge to a group kneeling about him, with these words around the device: 'May God bless you, and grant you strength and grace to keep your promise!'—and on the opposite side was this Scriptural quotation: 'He reasoned of righteousness, temperance, and judgment to come.' He afterward devised another form of medal, which was adopted by him, and also by the total-abstinence society, of which he is president. On one side is the pledge which he now generally administers, and on the other, in the centre, the cross and altar of the Lamb, with the figure of a man beside it, bearing the standard of 'Sobriety;' and opposite, the figure of a woman with the standard of 'Domestic Comfort,' each about to be crowned by an angel; and, on the lower step of the altar, industriously employed, are seated a boy and girl, with their feet upon the verdant grass, among shamrock and roses; while over the cross, upraised, is this motto: 'In Hoc Signo Vinces.'

"The success of his efforts, in Cork, attracted attention every where, and induced hundreds of pilgrim-inebriates from Kilrush, Kerry, and other distant places, to seek his influence; but incited no spirit of co-operation, among the great and influential abroad, until, in December, 1839, the Catholic bishop, Dr. Ryan, invited him to favor the people of Limerick with his presence and labors. The advent of the Great Irish Reformer having been announced in the cathedral, and by handbills, and still more generally and enthusiastically, by the eager rumors of the people, from house to house, he was greeted by dense crowds, as he approached the city, and within it, was surprised and almost overwhelmed by the immense throng, assembled from the suburbs and surrounding country, to see, to hear, to welcome and obey him. So much did the proportion of strangers exceed the accommodations of the city, that four thousand persons, at least, were that night there without a bed, although every cellar and shed was filled, and the Commercial Rooms thrown open, gratuitously, to about five hundred. On the following day, when he commenced addressing the people, anxious masses continued to flock into the city and press their way toward their supposed deliverer, whom the poor of Cork had reported abroad as their special friend, and revered spiritual father. So great, indeed, was the pressure of the advancing crowd, at one time, along the banks of the Shannon, near which the assemblage centred, that the iron railing, opposite the house of Mr. Dunbar, in which the Reformer was stopping, gave way, and many were precipitated into the river, though happily without injury or loss of life; and some of the mounted guard of the Scotch Greys, stationed there to preserve order, were lifted by the

people from the ground, horses and riders together, and borne away a short distance by the rush of people; and, in the denser part, near the centre, where twenty thousand people were seen kneeling together, eager converts were quietly allowed to walk over the shoulders of their countrymen, to obtain the pledge, with the charm of a blessing, from the great apostle himself.

“From that unparalleled demonstration of popular sympathy and veneration for Mr. Mathew, his fame spread rapidly from city to city, and the cause for which he labored and his own character became objects of interest and honor to Ireland, and, in some degree, to the United Kingdom and the world.

“Since that auspicious extension of the field of his mission, he has visited every part of Ireland, in many places often, traveling at least one hundred and fifty miles every week, sometimes into various parts of England and Scotland, and with such inexhaustible patience, that he is ready to go any where, at any time, if practicable, to secure the pledge, and save from ruin, but one inebriate. He has distributed an enormous number of his invaluable circulars, at an average expense for printing them of from twenty to thirty dollars a week. The number distributed of his medals has been almost as many as his converts, and so extensive and onerous has his accumulating correspondence upon temperance movements and interests been, that he has been obliged to support a private secretary, to aid him in that department and in keeping the register of his converts. Yet, notwithstanding these unceasing labors of reform, together with his ministerial services in religion, and his general care of the poor in life and in death, he has continuously superintended the school and charities of Black Rock Convent, and almost supported a school for the poor in Cork, and, during the present famine, not only been the dispensing agent of a large part of the charities for the vicinity of Cork, from America and other regions of the world, but also established and managed an independent soup-kitchen for the starving, at which, in the year 1847, hundreds were daily fed.

“And what has been the result of his exertions and sacrifices in the cause of temperance? Travelers, both English and American, who have visited Ireland before his reforming power was applied and since, declare that the change wrought among the people is marvelous, and, as the work of one man's agency, incomprehensible. Previously, drunken persons met you every where, and, at fairs or other merry gatherings, the sober man was the exception. Now you may travel in Ireland, hundreds of miles, and for weeks together, without seeing a single person affected by liquor. Even among fifty thousand persons, at Donnybrook Fair, upon a recent occasion, not a symptom of inebriation in a single instance could be discerned. In the small town of Listowell, in which, in 1839, there were no fewer than thirty-three places licensed for the sale of ardent spirits, there were, in 1843, only six; in Dublin, in some of the worst districts, where there were a dozen places for the sale of spirituous liquors, there is not more than one now; and a house, standing at the junction of several well-frequented roads, in the county of Tipperary, where twenty gallons of whiskey used to be sold every day, in small glasses, has been shut up a long time, and not a glass of whiskey can be procured in the neighborhood.’

“At a national meeting, held in Dublin, in 1843, by the nobility and gentry, in honor of Mr. Mathew, at which the Duke of Leinster presided, the Hon. Col. Southwell stated, as a magistrate presiding weekly at the sessions where it occurred, that whereas previously there were twenty cases of drunkenness

before him in one week, there had not been, during the three preceding years, more than six or seven cases altogether. Thomas Wyse, Esq., M. P. for Waterford, stated, that, in the village of Bonmahon, in Waterford county, where, previous to Mr. Mathew's visit, upward of fifteen or sixteen whiskey shops flourished for the perversion of the minds and hearts of the people, not a single shop exists now. Dr. Richard Carmichael, surgeon of the Richmond Hospital, of one hundred and thirty beds, stated, that, before the pledge was generally taken by the poor, they were never without cases of wounds, and broken heads or arms, cruel beatings, infants half burned or scalded to death, and delirium tremens, many of which were fatal, all effected by drunkenness; but, since the people have become sober, the records of the hospital exhibit not a single instance of wounds, burns, or scalds, attributable to drunkenness, very few cases of delirium tremens, and the gratifying fact that the rate of mortality among the poor was greatly reduced. Mr. Houghton, as one of the Committee of the Cork-Street Fever Hospital, said, that, in this large establishment, that fearful disease, delirium tremens, used to be very frequent, often several cases admitted in a week, but after the middle of 1841 not a case of the kind was presented: and, in the Richmond Penitentiary, near Harold's Cross, the committals for drunkenness, during the year 1842, were 847 less than in the previous year, being a proportion of about one third of the whole number. Captain Layard, M. P., also stated, that, a short time previous to 1843, four hundred men in one regiment of the army had taken the pledge, through Father Mathew's influence, and he wished to God that every man in the British army would do the same.

"De Tocqueville expressed great astonishment, in his visit to the United States, that one hundred thousand men should here be associated, and bound by solemn pledges, to suppress their appetites; but how much greater subject of wonder it must be to him, that seven millions, out of the nine millions of the people of Ireland, have as solemnly pledged themselves, within ten years, to the same purpose, having nearly all their names recorded in the register of one man, with the dates of their respective pledges, and that, with very few exceptions, they have religiously kept those pledges unbroken!

"The writer of this sketch has seen several of the tee-total cabmen about Cork and Dublin temptingly tried and bribed, by young travelers, to break their pledges, but not induced to yield. At most of the hotels in Ireland, the proprietors prefer tee-total servants. Many of the hotel keepers themselves regret exceedingly that they are obliged by custom to supply their patrons with either spirituous, vinous, or malt liquors, and will not allow a servant in their employment to taste either; and some of the old proprietors have even given up their hotels at the risk of impoverishing their families, rather than to deal in spirits.

"Every where in Ireland, drunkenness is now a disgrace, and tee-totalism is, in every class, a high virtue, except among the very few who are allowed, among other privileges, to set religion and morality at defiance, and to destroy themselves or each other, in any FASHIONABLE way which they prefer. Previous to the present famine, three or four years ago, there were other and various signs of the happy effects of tee-totalism throughout the land: the ratios of the destitute and of the criminal calendar were decreasing, habits of industry and peacefulness increasing, and contentment and thrift spreading from cot to cot; and it is now evident, that, through the dreadful ordeal of three years of

starvation and pestilence, the general temperance of the people has greatly contributed to sustain their strength, and has aided them in the exercise of that singular spirit of patience and fortitude which has characterized them, and in preparing them for the trials of disease and death.

"These are some of the results of Mr. Mathew's labors and influence in the work of reforming the intemperate of Ireland. Yet, though great and marvelous, and richly meriting the praise of men, he 'lays not the flattering unction to his soul,' but ascribes all to the blessing of God, whose humble instrument simply he professes to be. He claims no superiority above his fellow-men, no extraordinary genius or ability, which enabled him to accomplish so much.

"He never possessed the magic power of the orator to thrill the souls of men, to command the irresolute, to alarm the apathetic, and, by one dazzling flourish of his sceptre or wand, to make the promiscuous multitude yield submissively before him. He had nothing of the startling eloquence, the glowing imagination, the artistic skill in narration—

'The thoughts that breathe, and words that burn,'

of an oratorical leader, nor even the highly-extolled dramatic power of his American coadjutor, Mr. Gough. It was not by such charms that he wrought the moral wonders which distinguish his efforts; but, relying upon the power of truth, he presented his simple facts and entreaties to the understanding of men, with such earnestness and kindness, and commended them so admirably by his own pure example, that the majority of all classes believed him, and loved him, and felt encouraged to enter the fold of a shepherd so humble, considerate, and exemplary.

"He has been patient and persevering far beyond the degree that most men WILL be, though not at all beyond what any man MAY be. Although interrupted often at his frugal meals, by calls of poor people for the pledge, in his ever-open office, when perhaps a morning of tedious toil and traveling, or other fatigues, have given him an unusual zest for his repast, or when perhaps he had guests at his hospitable board, he has never hesitated promptly to attend such calls, out of consideration to the precious moments of the poor, to whom time is money, and lest, as he says, any, unconfirmed and neglected, should go away and be lost. Nor does he murmur at similar interruptions when made by applicants a second or third time (as they often are, with the idea that repeated pledgings and blessings, like renewed vaccination, insure effect), but, in such cases, he administers the pledge and his blessing as usual, and returns to his guests and cold meal with the same bland good-humor and unruffled temper with which he left them.

"His perseverance has been already exhibited in the narration of his labors, though not half the difficulties which he surmounted have been mentioned. At times, the demands of his cause and his charities have exceeded his means and involved him in debt, but he was never disheartened; and, since success has crowned his efforts, and encircled his brows with honors, old friends and new sources have relieved him from such embarrassments, and by the recent favor of his sovereign and his nation, he now enjoys a pension of £300 in addition to his usual income. Though in the early part of his career he was assailed by the scoffs, the threats, and denunciations of a few selfish, wicked, or distrustful men, he was never daunted. If reviled, he reviled not again; if threatened, he heeded not; but shielded only by the armor of righteousness, he saw the

venomed arrows of his enemies fall harmless at his feet; and while he pursued 'the even tenor of his ways' onward triumphantly, they, one by one, shrank, silenced with shame and confusion, into obscurity.

"He has received praises and honors enough to check the usefulness of any common man; but he is not easily 'puffed up,' nor thus diverted, and although occupying a higher station in the esteem of men than the vainest would dare to assume, he is ever the humblest in his pretensions. Though recently tempted to diverge from his mission-path, by the opportunity of being Bishop of Cork, he preferred to persevere through life under the simple title of Father Mathew, in his humble though more arduous and extensive field of labor, in visiting the sick and afflicted, and in raising wretched inebriates from degradation.

"In Christian charity, patience, forbearance, humility, industry, wisdom, and perseverance, his example has been conspicuous throughout his career; but in none perhaps has he taught a lesson, or set an example, next to temperance, more useful to his countrymen (and may I not add to our own?) than in his rare spirit of liberality. In administering the pledge, or any other offering or office of benevolence, he has never required any test, political or religious, has seldom inquired of what party or sect the subject was, and always treated them with the same undiminished kindness, when he knew they were opposed to his faith or his sentiments. Upon matters of religion he has often said, 'Let each be satisfied about his faith in his own conscience, but not be uncharitably bigoted; for while each one is striving to get to heaven the best way he can, according to the light which God hath given him, why should we quarrel with one another?' His views upon this subject are probably well illustrated by the remarks of a Dutch farmer of New York, in reference to the same point, who said that when he arrived safely in Albany, with a load of wheat, he was never asked which road he came, but simply about the quality of his wheat, and, therefore, he would never abuse a neighbor who might prefer to travel the old road instead of the turnpike. Even in the great contest for temperance, in which he is commander-in-chief, the same generous charity marks his conduct toward those opponents of his cause, who see no evil in manufacturing spirits for depraved appetites, or whose patrons require them to provide and sell the same. 'I have no hostility,' he says, 'to spirit dealers; but I am sorry that they are in the traffic, or in any degree depend upon it for a living, because they cannot make fortunes thus, except by the ruin of thousands.'

"Other virtues and incidents in the character and life of this great man might be mentioned, if requisite for a complete appreciation of his worth; but for this end, probably more than enough has already been expressed, and it only remains for us to notice some of his personal features.

"Physically, Mr. Mathew is in truth a living evidence of the benefits of the principles he inculcates, and his countenance is to his character as a crystal dial to a clock, clearly revealing its workings within. Behold him, reader, in the portrait which I will endeavor to present to your fancy, and judge for yourself if, in his form and visage, we have not the full assurance of a man with the stamp and signet upon him of the Great Sovereign of sovereigns!

"In height, he is very little above the ordinary stature, or about five feet nine or ten inches, with a full, though well-proportioned figure; he stands, now in his fifty-ninth year of existence, as erect and agile as any military commander of scarce forty summers. His face, always smoothly shorn, is nearly round,

quite free from wrinkles or indentations, and finely relieved by a full drapery of very dark hair, here and there interspersed with silver threads. He has a capacious forehead, marked by the signs of strong understanding, under the brow of which his soft blue eyes seem to be ever beaming with the light of benevolence and a quick sensibility. He has a Roman nose, and a well-proportioned mouth, whose benign and thoughtful expression in repose, and bland, winning smile, assure the observer of the purity and sincerity within; and he has a sanguine, ruddy complexion, slightly tinged with a healthy, golden hue. His dress, though he lives in a country where the several professions are often distinguished by peculiarities of costume, is never of an ultra clerical character, yet always scrupulously neat. He usually wears a long, black frock-coat, with a cloth vest of the same color, and sometimes black small-clothes, with polished Hessian boots.

“ His deportment, always pleasing, is marked by a rare combination of equanimity, simplicity, and urbanity. He has a cultivated taste for the fine arts, and a general stock of information which, with his affability and modest deference to others' opinions, render him agreeable to every circle and class of society. He is free from every sign of affectation, of conventional punctilio, and clerical sanctimoniousness, and his usual manner may be said to resemble most that of

‘ A fine old English gentleman,
One of the olden time.’ ”

ARTICLE XLVII.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT—ITS DESTINED INFLUENCE AND PERFECTION.

WHILE in Canada, in 1840, the conversation at the public table turning on the comparative merits of Republicanism, the editor of a Tory paper summed up his argument against it somewhat as follows: “ Your government, sir,” addressing himself to the editor, “ though it has some excellences, yet has this one DAMNING defect—it lacks POWER. It has no inherent MIGHT in it by which to ENFORCE its requisitions. It ordered its citizens not to interfere in our civil war, in 1839, but to no avail, because it lacked the executive AUTHORITY requisite to enforce obedience. It looks well, and sounds well, yet is powerless to PRESERVE ORDER in times of powerful public excitement, and must soon fall from constitutional debility.”

I replied: “ But, sir, it has the filial LOVE of its citizens, and this is a more powerful restraining motive than fear. Your argument presupposes us to be all brutes, in as much as nothing but BRUTE force can keep us in order. Your citizens hate their government, and think it a virtue to operate against it, and do all they can to thwart the law and executive power. True, our government has less force than yours, for we need less, because we suffer little and enjoy much from our government, and this makes

every citizen a virtual executive of those laws that thus bless him. All foreigners express agreeable surprise at the help our citizens cheerfully render our police constables and all executors of law, and remark that their citizens, by stratagem, and all means in their power, baffle their legal officers in their executive functions by secreting those under legal ban, swearing falsely to screen them, smuggling all they can, etc. Now, which is best—to coax men, or to drive them? You operate on their fears, we on their love and hope. Which is best?"

This, reader, is the exact point of difference between republican and all arbitrary governments. From beginning to end, they rest on force, and appeal only to fear. Hence their standing army and their swarms of police officers, ready to pounce, falcon-like, upon all who dare to say their souls are their own. Hence that dire vengeance breathed by their oppressed millions against those in power.

Not so with us. Our government, employing less force, oppresses less, makes fewer enemies, and therefore needs less power to quell insubordination. In THIS POINT lies all the difference between us and them.

Another phase or mode of expressing this difference is, that here, by ballot, we say annually how much force we will put into executive hands to be employed against us when occasion requires, whereas they allowed feudal ages—when the common people were deemed the mere tools of the privileged class—to determine the ratio of this power. Our constitution we alter at pleasure; theirs, "like the laws of the Medes and Persians, altereth not," but to be overthrown.

Republicans, which side is correct? Remains there an intellectual doubt as to whether more or less governmental power is the better? Not one. Arbitrary, irresponsible power always has been, always will be abused, till men become too perfect to require any power, or even law.

Nor is our government weak or inefficient for want of additional executive force. In fact, my own opinion is, that our government still has too much power, instead of too little. And the entire tenor of all our state conventions for amending their constitutions, is to LIMIT power instead of extend it, and this is the unqualified opinion of our people. Reader, does your judgment assent to this proposition? Are you willing to see the minor power wielded even by our government still further reduced? Please make up your mind on this point before you proceed. It is certain to be abused, except where both king and people are too good to require it, and then it is not needed; so that it becomes injurious when and as far as it is needed, and useless where it is not. I vote for CURTAILING governmental power. Reader, what are your politics on this point? I hear but one answer from both republicans and philosophers, from experience and the nature of things—Too much power is the great evil of our government.

But, reader, in this decision you virtually take ground AGAINST THE AR-

BITRARY PUNISHMENT OF CRIMINALS. Where is the stopping point—the natural line of demarkation—between regal power and that power which punishes crime? There is none in principle or form, only in degree. By as much, therefore, as republicanism is better than monarchy, because less powerful, is little primitive power and light punishment better than capital punishments and a severe penal code. The argument lies against ALL power, or, rather, against the very FACT of such power.

“What!” you exclaim, “let all criminals run at large? throw off ALL restraint? let all sorts of criminals go without ANY punishment? This is the only legitimate conclusion to your argument.” But did you not yourself assent to those premises on which alone this inference rests, namely, that the less power the better? So that this is virtually YOUR conclusion as well as mine. Or, rather, the solution of the whole matter is this, that the DERRY punishes all sin, in and by the very act of its commission, all that is necessary or best. He wants no human help in this matter, for he has taken it effectually into his own hands. All crime fully punishes itself, and all we can or need to do is, to show criminals that they suffer in PROPORTION as they sin, by virtue of the very sin itself, and that all escape is utterly precluded. Let them once realize this, and they would commit no crime. Let government cease to punish all offences, and spend a tithe of the money now paid to criminal lawyers, judges, jailers, etc., in indoctrinating the people with this one idea, and there would soon be no need of any prisons or criminal code, or even locks, or any restraint whatever; for this great truth, once understood, is the most powerful restraint man can feel. PREVENTION, not cure; PERSUASION, not force; LOVE, instead of fear. Since a republican government is stronger than a despotic—and the stronger the latter the weaker, for its very DESPOTISM is both its Scylla and Charybdis—because its subjects love, and therefore sustain, instead of fear, and hence plot treason; therefore the weaker a republican government in nominal power, the stronger in real power. Here is a great mental law, and it applies to criminal jurisprudence just as effectually as to governments, and teaches the inevitable conclusion, that the LESS WE PUNISH THE BETTER. Nor is there any getting by this conclusion, without choosing despotism in its stead.

That our present mode of treating criminals is most faulty, is beyond all controversy. That it ALWAYS, and in the very nature of things, renders them worse, is a universal fact. In proof of this point we shall soon offer indubitable evidence. Vice breeds vice; bad men together are far worse than apart. Prisons congregate the bad and make them still worse, first by propagating the vices of all throughout all, but mostly by that SOCIETY-HATING spirit which punishment, in the very notion of things, engenders. They are often roughly handled, and even abused, and this steels them against good, and sharpens up their inherent depravity. As long and as far as we rely on the PUNISHMENT of crime to prevent it, so long will crimi-

nals be rendered thereby more CUNNING, lest they be detected, and more DESPERATE. Nothing can EFFECTUALLY prevent vice but an innate love of goodness, and this can and will. Awaken the better feelings of criminals, and you hold them in the vice of conscience; rely on their fears, and they will be quite as wicked, and turn all their ingenuity to prevent detection or effect escape, instead of attempting to reform. Reader, I put this your conclusion from our premises upon your own inner consciousness of truth and ability to perceive it.

One final inference, to enforce which alone was this article written. Let it be the one great object of a republican government to educate the people, and the entire population. Every poor boy should be hunted up and sent to school at public expense. Reading, writing, intelligence, and morality should be indispensable qualifications for voting. Nor should moral teachings be neglected, but be prominent. Away with criminal judges, jails, and laws, and of course demolish the gallows, and spend the money thus wasted in abortive attempts to punish crime, in INSTRUCTING those who are not provided with educational facilities by their parents. Since we start on a new governmental platform, why not on a new criminal one also, especially since the same principle of mind applies to both. Let us try the republican no-force experiment IN FULL, especially since it works so well in fact. O my countrymen! I long to see you all OUT-AND-OUT REPUBLICANS, and to see adopted, as the one cardinal doctrine of all political parties, universal education as the first governmental duty, and relying on the people's love instead of fear. Who will get up, and who join such a party? Who make this new feature—the real gist of republicanism—their watchword? Who will lead off this governmental reform, and who vote for it—ay, that is it—who will vote for it?

ARTICLE XLVIII.

PEACHES AS AN ARTICLE OF DIET, AND FOR INVALIDS—WITH REMARKS ON PEARS AND APPLES.

OF all the fruits of nature, and probably of every thing eatable, the best kinds of peaches, when in perfection, are probably the most delicious. Berries, so excellent in their season, as shown in our last number, and so inviting to the palate, after all do not equal first-rate peaches. Not that either very early or very late peaches will bear this high encomium, nor but few kinds, nor that this is generally true of those found in market. But take the finest flavored peaches, picked from the tree when perfectly ripe, and ready to fall—perhaps just beginning to be specked, or preyed upon by insects—and the human palate can hardly be regaled with a more delicious eatable in the whole round of natural luxuries. And their luxuriousness

is nature's warrant for their use ; and in corresponding abundance, coming in the very warmest weather, and even when the land is parched with drought, so that other edibles are dried up or insipid ; full of juice, and that of the most delightful compound of sugar with acid ; nearly all water, and also highly medicinal, particularly in slow, febrile complaints—they are not excelled by any thing else for healthfulness. In very hot weather, but little solid food should be eaten, especially little meat, because digestion is then weakest. How beautiful the provision of nature, that just at this point of time, when most needed, they should be supplied in greatest abundance ! And being composed mainly of water and gelatine, which, condensed, becomes jelly, and which enters largely into the animal composition, they furnish exactly the KIND of diet requisite for hot weather. Muscular exertion under a powerful sun should not be violent, or great in amount ; hence less hard work should be done in hot weather than in cold, in which case less carbon and fibrine are required in food. Nor do these elements abound in peaches, composed mainly of gelatine and water, and these are more particularly required for hot weather, because the system, constitutionally composed of four fifths water, perspires more freely, so as to require great quantities of fluid. Hence, besides drinking freely of water in warm weather, a large amount of additional fluid may properly be taken in the peach.

Besides, warm weather requires greater freedom in evacuations than cold ; hence diarrhoea and like complaints abound in summer, particularly in children, and are nature's instrumentalities for evacuating the corrupt matter from the system, and when not violent should be regarded as friends rather than enemies, and be promoted rather than checked. In these days of fine flour bread—than which few things are more promotive of costiveness and bowel torpidity—few articles of diet are as necessary as those which promote these evacuations, and to this peaches are particularly well adapted. They also promote perspiration, by introducing large quantities of water into the system, and thereby facilitate the action of the skin, open the pores, and evacuate through that channel great quantities of material spent by the life process.

Scarcely less beneficial, probably, is the acid they contain. In fact, they are every way as grateful to the system after eating as they are to the palate while eating ; and hence should be as abundantly used, not however, in addition to large quantities of other food, but in PLACE of it. Be careful when you eat freely of peaches, that you eat less solid food, and make your chief living of peaches and bread, adding milk and sugar if you like, and the beneficial effect upon your system will be almost magic. A celebrated physician near Boston was in the habit, for some thirty years, of saying to his chronic patients, "Wait till peach time, and then almost live on peaches, and you will be quite sure to recover." And has that general improvement in health which takes place in September and October, nothing to do with the fruits of fall as well as with cool nights ?

We need not repeat those cautionary prescriptions, touching ripeness, quantity, time of eating, etc., given in our article on "Summer Fruits," for they apply with equal force to peaches, but eaten in conjunction with these conditions, we are quite sure that our readers will thank us for bringing them thus pre-eminently forward.

A few words, in conclusion, about pears. The height of pears occurs about the same time with that of peaches. True, some kinds ripen earlier, and others can be kept till winter and spring, yet the greatest numbers of the richest varieties ripen with the peach, or a little after. Nor can I resist the conviction that they, too, eaten under proper restrictions, form a most excellent article of diet. They are somewhat more solid than peaches, and abound in one quality—namely, iron—peculiarly serviceable in the animal economy. All animal blood abounds in iron, so much so, that rings are made of the blood of deceased friends, and worn, as we wear their hair in breast-pins, as tokens of remembrance. It is by means of this iron that the blood takes on oxygen from the lungs, and also takes up the carbonic acid formed in the system by means of the life process, and, carrying it back to the lungs, expels it through the breath. In fact, no element of the blood is as important as iron, for without this it would be comparatively useless. How many patients have medical men cured by iron, in some of its compounds or ingredients. Since, then, this iron abounds in pears, why not take it into the system by eating them, instead of in its more condensed form?

Some, however, complain that they are indigestible, disorder the stomach, etc.; yet, is not this caused by eating them at improper times, or after too much OTHER food has been eaten, rather than by any thing inherent in the pear itself? Some kinds of pears are well-nigh as delicious as the best of peaches: such as the Bartlett, Seckle, Syckle, White Dayenne, etc., and this is nature's guarantee deed for their proportionate usefulness. Cooked pears are perhaps as delicious as any other form of cooked fruit, and may be cut and dried, through the season of use, and cooked throughout the year with profit.

Of apples, very much might be said, yet we will only remark, in conclusion, that considering every thing, particularly their KEEPING the year round, the amount of nutritious material they contain, their aperient qualities, their value for culinary purposes, their fattening properties—for what will fatten animals, will generally put flesh upon man—their great variety, easy production, etc.; they probably stand at the HEAD of all fruits in point of utility, and hence we recommend them to free and universal use the year round. Yet as fewer varieties come to perfection in the summer months, and as the best kinds ripen after peaches and pears, nature evidently designs them more for winter than summer consumption; and this idea is formed from their being more solid and hearty, and hence better adapted to cool weather than warm.

ARTICLE XLIX.

WOMAN : HER CHARACTER, SPHERE, INFLUENCE, AND CONSEQUENT DUTIES
AND EDUCATION.

THE following, from a correspondent, so entirely coincides with the true analysis of the female character as given by Phrenology, that we not only insert it, but incorporate it into our own series of articles on woman. Written by a Phrenologist and a true woman, it just meets the present exigency. We hope frequent contributions from this gifted pen may grace our pages.

In the human race, as in nature, variety seems coeval with being. We may seek, but in vain, for exact similitude in plant, animal, or man. Individuality is so distinctly impressed on the works of creation, that by the use of our powers, we may distinguish not only each existence, but the peculiar attributes which belong to it, and the several uses to which they may be applied. Sexuality, too, is stamped upon all the productions of Divinity; and mind as well as matter intuitively assumes its appropriate position, and sends forth good influences in proportion as its efforts are conscientiously exerted therein.

There seems never to be a doubt as to the ultimate direction and use of all the faculties of man; he may assume, argue, convince, or command at pleasure, that is, if his mentality prove all-sufficient for his purpose, but for woman, it seems questionable whether or no her powers of mind are given for any legitimate use. Now we hold equality to be an unmeaning word when applied as leveler to the ability of the sexes, nevertheless, we cannot concede to man one iota of precedence in aim or influence. Like parallel lines from one source and tending to one object, each has his or her respective line of progress, and both are essential to the great end in view. Each is recipient of distinct qualities of mind, for the improvement and disposal of which they are alike accountable; and as it is a fact, that in proportion as man is faithful to his nature as an intellectual and moral being, he is noble and praiseworthy, so it is equally true that woman is never so lovely or so beloved, as when prompted by her own pure and gentle affections, they being controlled by a high sense of moral responsibility. The reaction of different attributes of mind, or of different minds upon one another, is one of the most perfect contrivances of Deity. The understanding, of itself, is cold and cheerless—it may transmit light, but not until warmed by the sweet charities of life, will it quicken to useful action. So in turn, “that instrument of a thousand strings,” the human heart, needs the abiding stimulus of mental vigor, to nerve it to wholesome duty, like the light and heat of the sun, before whose united influence nature springs into new life, clothes herself with fresh beauty, and yields her choicest fruits. But separate them, and the sun, like the mind of man, may shine, but in wintry splendor; and the heated atmosphere of summer midnight tells the tale of woman's *wilted* affections, when they are not modified and controlled by the clear light of intellect.

As woman represents the affection in natural life, it is generally supposed that her intellectual powers are limited, her usefulness circumscribed, and her whole nature weakened by her susceptibilities. Now we know this to be the case so far, and only to the extent that it acquires dominion over her. Extreme sensitiveness may unfit her alike for domestic life and extended effort, while intense feeling, chastened by the moral, and regulated by the sterner faculties of mind, will give her unqualified influence, and a power which the supremacy of intellect could never yield. Trace her where we will, unshackled by prejudice and under the control of her higher nature, we find her as prompt and efficient in execution, as she is clear to see the necessity of her co-operation in "the great world-plan."

That affection is all-powerful, we have only to notice its perversions to decide. What spectacle can earth offer so disgusting and humiliating as wickedness in woman? Let it assume what garb it may, is it not of all the deformities of which human nature is capable, the most loathsome and deplorable? Angels themselves might weep, when she clothes herself in vice. But let us turn from the dark side of the picture, and contemplate her in her true sphere. Not as a competitor in mystic lore, neither as an expositor of civil or executive government, nor on the platform of contention for or against local prerogatives, would we form our estimate of her usefulness; but in the development of her mind, in her daily example, in her elevating influence, through her moral exertions, would we feel persuaded that even her intellect was not made in vain—

Give to man's thirst the meed of fame,
His glory oft is woman's shame,
While her true "rights" by Heaven crowned,
In Love's BLEST USES still are found.

We love our own nature too well not to rejoice in every progressive step in its manifestation, and it is with unmingled pleasure that we see woman gradually releasing herself from the shackles of society, and casting aside the bondage of fashion and folly, and nerving herself for the great conflict of life. The flood-gates of knowledge are open to her, formality and distinction are dethroned by enlightened industry, and the bright beams of intelligence gild alike the dwelling of the rich and poor. Their minds become alike receptive of new and wholesome truths. We no longer look to "caste" for the evidence of greatness, but a mightier star has arisen, and by its light we can trace the true nobility of nature's children. We learn, too, that virtuous endeavor and uncompromising integrity give dignity alike to high and low—that the daily earnings of the intelligent poor bring to their humble homes a blessing which the recipient of unbounded wealth can never realize. We see also the avenues of woman's usefulness widening and increasing, till no longer trammelled by the limits of moneyed aristocracy, but sustained by the diffusiveness of general knowledge, and pressed on by the existing evils of her own sex, she assumes her TRUE position, and rises into the freedom of thought and independence of action, modified ever by those deep and pure affections pre-eminently her own.

With the editor's permission, we will endeavor to show, in future numbers, the correspondence between the aims, labors, writings, etc., of some of our noble women, who long ago committed themselves to the public, and their natural capabilities, as proved by Phrenology.

M. K. S.

ARTICLE L.

PHRENOLOGICO-EDUCATIONAL MOVEMENTS IN GREAT BRITAIN.

THE great thought so frequently and forcibly urged by all phrenologists, that IGNORANCE is the paramount cause of crime, and education the remedy, and that the true way to obviate crime, is to FORESTALL it by educating poor children, has finally begun to be acted upon in England on a rather large scale. To Phrenology is the world indebted for this new theory of diminishing crime, and the coupling of the name of George Combe, and other leaders in this science, with this movement, shows who parented this great reform measure. We are put to great expense and inconvenience, and often losses, by criminals. The cost of all our doorlocks, and bolts, and other precautions against thieves, is so much money paid to prevent crime, as are also all those public taxes levied to build and tend jails, and for lawyers, judges, etc. Criminals impose upon community heavy burdens in a thousand ways from which it can and should almost wholly rid itself, merely by seeing to it that poor, uncared-for children shall be educated. And if government will not take this matter in hand, individuals should. The great thought practically illustrated in the following quotations from an article in "The Scotsman," embodies the only true panacea of vice—is the cure-all and preventive of all crime.

UNITED INDUSTRIAL SCHOOLS.

The general meeting of the subscribers and other friends of this institution was held yesterday, in the saloon of Gibb's Royal Hotel. The meeting was numerous and respectably attended. A considerable number of those present were ladies. We observed among others present, Lord Dumfermline; Lord Murray; Sheriff Gordon; Bishop Carruthers; Adam Black, Esq.; Sheriff Currie; George Combe, Esq.; William Chambers, Esq.; Angus Fletcher, Esq., of Dunans; J. H. Burton, Esq., advocate; C. F. Shand, Esq., advocate; W. Murray, Esq., of Henderland; W. B. D. D. Turnbull, Esq., advocate; Dr. Henry Marshall, Deputy Inspector of Hospitals; James Mackenzie, Esq., W. S.; J. F. Gordon, Esq., S. S. C.; Mr. Gerard, of Rochsoles; John Boyle, Esq.; William Ivory, Esq.; Peter Nimmo, Esq.; R. Gordon, Esq., etc., etc. The children attending the school were present. They were conducted to the meeting by Mr. Maxwell, the superintendent of the industrial department, who had judiciously directed some of them to bring with them specimens of their handiwork at the turning-lathe, and in carpentry, tailoring, and shoemaking. The best specimen of their industry was, however, their own clothing. The boys were clad in stout fustian jackets, waistcoats, and trousers, entirely made by themselves; and the girls were clothed in the produce of their own needlework.

Lord Dunfermline said he had been requested to move the first resolution, which was as follows :—“ That the published report of the committee has given unqualified satisfaction to the subscribers to the United Industrial School.” The report had stated with so much clearness and ability the progress of their proceedings, that it might almost be considered unnecessary for him to do more than simply to move the adoption of the resolution ; but as this was the first occasion of a general meeting since the school was called into action, he thought it might not be either uninteresting or uninteresting to those who were present, and not without some usefulness on the public mind and feeling, if he drew their attention to what were the professions which they made before the school was opened, and endeavored to show how these professions had been realized. They were all aware that their school was intended for the benefit of a particular class of children ; for those who were orphans—for those who were neglected by destitute parents—and for those who were abandoned by dissolute parents. Owing to the condition of these children, who were without the means of any proper support, it became obvious from the first, that in order to carry their objects into execution, they must depart, in two important respects, from the ordinary class of schools. The first was, that they should supply food as well as instruction. That this was extremely desirable, admitted of no doubt whatever ; but it was perfectly clear that any school founded on such a principle must be open to abuse. The temptation of food and instruction was so great, that there could be no doubt of a great competition for the enjoyment of these advantages ; and consequently a great opportunity for misrepresentation. It was accordingly strongly impressed on those who undertook the management of the school, that the greatest care should be exerted in order to prevent this taking place. In this, and in every respect, the managers of the school had performed their duty with the greatest zeal and success. (Applause.) They were guided by experience, and according as experience dictated, they framed a series of resolutions for the purpose of guarding against fraud and imposition ; and which he was justified in stating had been attended with complete success, when he referred them to the report made by Mr. Carnduff, who said, judging from his own experience and knowledge, he was convinced that were these children dismissed from the school, with the exception, perhaps, of some of the older boys who were able to work, they would all be forced to resume their former occupations. (Hear, and applause.) If such was the state of the case, it was obvious that these schools must be efficient ; for it was evident that none were included but those who were fit and competent objects. That the competition for admission to these schools was extreme, was proved by the evidence of the teacher, who declared that he was so beset on one occasion by the importunities of those who wished to be received into the school, that he found it difficult to extricate himself. (Hear, hear.) They might, he believed, with confidence, say that they had undertaken to furnish food, and that they had not been imposed on ; and that they had, in this respect, fully redeemed their pledge. (Applause.) The next point was that which related to parental care and instruction. They should reasonably look to parents for the culture and direction of the social habits of their children ; and for the control over their moral conduct, and for their religious instruction, to the clergy of the sect to which they belonged. But the condition of these forlorn children was such that none of these advantages had been enjoyed ; because the very description

of children admitted into this school implied that they were destitute of all parental care ; and therefore it became the duty of the managers of this school to do their utmost to supply, though it might be, under any circumstances, most imperfectly and defective, parental care and instruction. Let them see the result of the efforts made by the managers of the school in this respect. The school was opened on the 30th of November of last year. Shelter, warmth, food, and instruction were found for the children during the day. The class of children who were first brought into the school were described as having been children who never received any instruction—who had no notion of cleanliness, order, or propriety, or any of the circumstances which characterize civilized life. It was, therefore, a considerable time before the teachers, with all their exertions, were able to produce even the semblance of order, regularity, or discipline. But these were not the worst qualities which characterized these children. They were described as having been in a most wretched condition ; and they were described also as having been possessed of the most unamiable habits ; as having been trained to be expert in thieving, and as being very skilful in other vicious habits. These were the objects with which the teachers had to do. Let them see how far they succeeded in this respect, without laying any stress at present on that fundamental part of education, which depended on teaching the children to read and write. Mr. Carnduff states : “ In their conduct toward each other in the school the greatest change may be observed. Instead of being, as formerly, anxious to see their neighbors suffering, there is seldom any case of a boy’s being amenable to punishment, in which some of his companions did not intercede for him—become security for his future good conduct—and, in some cases, where punishment is unavoidable, voluntarily offer to bear part of it themselves. With respect to the distinction between Catholic and Protestant children, they are, for one hour daily, instructed according to their respective rituals, in separate apartments of the school ; with this exception, they are continually together ; and I do not know of one instance in which this distinction has caused the slightest disturbance. While both classes are together, the system of education pursued is precisely similar to that in which I formerly conducted a parish school.” This was the change which had taken place in these children by withdrawing them from the vicious course of life in which they had been engaged, and affording to them the means and opportunity of useful instruction. (Applause.) Another profession which was made was, that they would respect the principle that the child, as far as possible, should be trained in the faith of the parent. (Hear, hear.) To this they had rigidly adhered ; and he was happy to say that the effort that had been made to make the secular instruction common to all classes of children, whether Catholic or Protestant, had been carried on with the most perfect success. There was not a whisper of doubt or suspicion on the subject of religion. (Great applause.) He had stated these points very shortly ; and he now wished to draw their attention to a remark made by Mr. Carnduff in his report, and which he appeared, very properly, to consider an extremely significant one. He says : “ As to the progress which the children have made in education, I may safely assert that I have never taught classes so very apt to learn. They exhibit a degree of earnestness and ingenuity altogether foreign to those who have been better fed, and more carefully attended to.” This was very striking and remarkable ; and he (Lord Dunfermline) could find no explanation for it except by

referring to the previous habits of the children themselves. If the understandings of those who have been better fed, and more carefully attended to, are found to have been more sluggish and backward, he could only attribute it to ill-directed training. But when he found that children, who had no culture of any kind, either moral, religious, or social, were remarkable for such qualities as Mr. Carnduff had described, he believed that it must entirely result from this painful fact, that as they had no means of supporting themselves, they were in danger of perishing if not able to draw their subsistence from being expert in the practice of those vices and crimes so degrading to themselves, and so injurious to the community. Let those who had contributed to these industrial schools take home to their feelings and their hearts this consolation, that every mite which they had contributed had been applied in withdrawing these early criminals from those bad habits in which they were indulging, and in which they showed such earnestness and ingenuity. (Applause.) When they recollected how much had been said about the reformation of criminals—when they saw what time, and labor, and incalculable sums had been laid out, he feared, in the vain effort of reforming confirmed criminals—the inference was that the state had begun at the wrong end. (Hear.) These children were, in fact, the nurseries whence all the confirmed criminals came; and it was time that these nurseries underwent a clearance. It was perfectly clear that it was only in the early stages of youth that there could be any rational or well-founded hope of reformation. Habit was a second nature, and confirmed criminals, except in very few cases, seldom turned aside from the course in which they had so long persevered. These institutions, and others of a kindred nature to which Mr. Black had alluded, were, no doubt, doing all that they could to mitigate this evil; but it was vain to expect that private or individual exertion could reach the whole extent of the necessities of the case. It was only by a general system of national education that the case could be fairly met (applause); and the state was neglecting one of its primary and important duties so long as it left this great evil unheeded. (Great applause.) He could not, therefore, refrain from expressing his satisfaction at the success of this institution. They had shown, in Scotland, that Catholics and Protestants could receive the same secular education; and that they both could be instructed in the tenets which they professed, with all those feelings of attachment and good will which ought to subsist between them. (Hear, hear.) He joined, therefore, with Mr. Black in the hope that their case might be fairly considered; and that when the public took into account the success that had hitherto attended their efforts, he trusted that they would not be backward in extending their support to such a valuable institution. (Applause.)

Mr. W. CHAMBERS said, he had very great pleasure in seconding the resolution, the more so as he believed that in the management of this school they had, in some degree, solved one of the most difficult problems of the present day—namely, the difficulty of instructing under one roof children of different religious denominations, without in any way infringing on one another's rights. (Applause.) It had long been said, that there should be universal tolerance, and that one party had no right to domineer over another from whom they chanced to differ in opinion. This, however, had been too long kept in the abstract, and not reduced to practice, but they had now, for the first time in Scotland, settled this great difficulty. They had in this school a great number of Roman

Catholics and a great number of Protestants who received not only secular education, but religious instruction; and this without the slightest interference. The children were assembled in one large apartment, and were instructed together in secular education under two teachers; and one hour a day, between ten and eleven o'clock, they went into separate rooms, and there received instruction in the different tenets to which they adhered. In carrying out this arrangement there had been no attempt to proselytize either the Roman Catholic or Protestant children. When it was fully known that such an object had at length been accomplished, they might reasonably expect that it would soon be followed over the country, and he need not add that the diffusion of such a system would be of incalculable value. Some years ago, he had occasion to travel through the states of Holland, where he saw the children of different sects taught under the same roof. On one form he saw Catholics, Protestants, Jews, and Baptists; and it was stated that there never was an instance of one child disputing or quarreling with another as to his religion; neither had there been any attempt at proselytizing. He considered that it was only by carrying out such principles that they could have national education. (Applause.) Another point deserving of notice was the industrial system that was carried on in this school. The occupations were not of the usual kind; such as were practiced in Aberdeen and Dundee. In these places the industry of the children was confined to such operations as tensing wool or hemp; which was, in a great measure, only the means of keeping them out of mischief; and they went out of school without being taught any thing to which they could turn their hand. But in this school they endeavored to give them instruction in arts which would be useful. (Hear.) A considerable number of the boys were employed in making shoes; some as tailors; and some sawing and planing; thus preparing themselves to be adopted as apprentices in any of these trades, or to be employed in shops throughout the town. He believed that there would not be the slightest difficulty in getting such boys into situations. When they went out of school they would be able to earn three or four shillings a week; and tradesmen instead of getting raw, stupid lads for apprentices, would get lads initiated to some extent in working. This was a matter, he considered, of great importance. He was of opinion that institutions of that kind should, properly speaking, be carried on under the guardianship of the Parochial Boards; for he did not see how private individuals should be called upon to supply funds that ought to be supplied by the whole city. He, therefore, looked upon this institution as tentative—as merely stopping a gap; and he held that matters would never be in a proper state until they had a legislative measure which would enable them to seize hold of every begging child that went about the streets of Edinburgh, and sent him to these schools. (Hear.) In its present state, the institution did all that was possible to be expected from it, to remedy what was defective on the part of the Government, and on this account was deserving of every encouragement. (Applause.)

Bishop CARRUTHERS, after incidentally paying a high compliment to the Chairman for the able and satisfactory manner in which he had so long filled the honorable and important office of Lord Provost, said it reflected great credit on the institution in whose behalf they were assembled that they should have such a worthy gentleman to preside at their first general meeting. (Applause.) He (Bishop Carruthers) was in a position to say that all the statements made

in the very able report that had been submitted to them, were correct in all their details. With regard to the children that were more immediately under his inspection and guardianship, he was delighted to state that their instruction, based on their own Scriptures, was a system of light, and peace, and love. (Hear.) It was a system of instruction that would qualify them for living in harmony and peace with those around them. The resolution which he had to move was as follows : " That the subscribers are requested to visit the schools as often as they conveniently can, as well during the hours of religious instruction as those devoted to ordinary education." (Applause.) He trusted that all, but particularly the ladies, would visit the school, and make themselves acquainted with the extent and nature of the instruction which the children received. He must say that they had been very fortunate in having proper masters, who gave their whole heart to the work. He was glad to know that there had been the most perfect harmony between the masters ; and he could bear witness to the faithful manner in which the inspector of the school had discharged his duties, which were of a most important character. (Applause.) It was a great pity that they were so much confined in their operations for want of funds ; but he hoped, when the good that had resulted from the institution became fully known, that they would be in a better position in this respect. He was satisfied that the good that had been done, small though the number of children attending the school had been, would tell hereafter on the youth of Edinburgh ; and it would also be an example of what might be done on a larger scale, for the problem had been solved that Protestants and Catholics might be educated together under the same roof, and by the same teachers, and yet so educated as to contract for each other kindness of disposition and love, such as would lead them to help each other in after life. (Applause.)

Sheriff GORDON, in seconding the resolution, said he had peculiar pleasure, in such a meeting as that, in following the right reverend bishop who had just addressed them, and whose own life was a bright proof of holding fast the faith dearest to his heart, and at the same time of exercising toward all mankind the useful and gentle charities of life. (Applause.) He (Sheriff Gordon) had an opportunity not long ago of stating generally how anxious he was to promote the welfare of all similar institutions ; and therefore it was not necessary for him to go over the same ground again. But it was with a feeling of more, perhaps, than ordinary satisfaction that he took part in the proceedings of that day, because he looked back with peculiar pleasure to the fact that he recollected of drawing up, with his own hand, those rules which had now been practically approved of as the basis on which this institution rested. (Applause.) There were no observations which he adopted more cordially than those which fell from Lord Dunfermline in reference to the attempted reformation of criminals. His own experience was teaching him daily that it was a task dismal, discouraging, and almost hopeless ; but, at the same time, if they must be compelled to acknowledge, by hard experience, that it was difficult to drive out habits of idleness and crime, was it not encouraging, on the other hand, to know that it was not difficult to put into man habits of honesty and industry ? (Hear, and applause.) No doubt that would depend on the season which they chose for doing it ; and his belief was that they could not begin too soon. (Hear, hear.) He was perfectly certain, if this project was carried out to its full extent—and he could not see any reason why it should not spread over the whole land—that

they would hear less about the necessity of prison discipline and of the reformation of offenders ; because they would have fewer of them to deal with. (Applause.) He would not pretend to say that the success of the school proved every thing but one thing. He would not say that it actually solved that problem which, instead of making the road to knowledge smooth, had been, during later years, perplexing them with all kind of obstacles. But he went a good deal farther than even Mr. Chambers, because he thought their success went far to macadamize the avenues to a national system of education. (Applause.) He thought they were not merely entitled to say, here is a plan that has succeeded ; but they were also entitled to go to those in whose hands the direction of the education in this country was placed, and to ask them where is the valid objection to this system ? (Applause.) They were entitled to do more than merely to stand on their success. They were entitled to ask from those persons a direct answer to this question, why should they not solve the experiment now which had been so successful in one of the wynds of Edinburgh ? Why should it not be extended and applied to the whole of the towns and population of Great Britain ? (Applause.) It would be difficult, indeed, he thought, for Government to state or give reasons which should prove to Scotland that they should now cease from endeavoring to promote a plan which, so far as it had gone, had led to nothing but results of the most blessed kind. (Applause.)

ARTICLE LI.

A BRIGHT EXAMPLE—LAMARTINE'S WIFE.

Who is there in the United States that can read, and has not heard of the good and great Lamartine ? After reading the following, which we find in the Home Journal, who can wonder at the strength of his greatness ? What can a man not accomplish when he possesses the sympathy and assistance—to say nothing of the example—of such a wife ? The time is nearly passed when man will be honored for courage on the field of carnage ; but will be appreciated for the good he has done to his race by elevating their standard of MORALITY, as well as contributing to the cultivation and enlightenment of INTELLECT. What is there woman cannot do if she is not prevented by the “lords of creation,” who fear she will get out of her place if she leaves the cooking-stove, the wash-tub, or the nursery ? Her heart would prompt her to do many things for the relief of the distressed, while she avoided those AWFUL things attempted by men that do no one any good, but for which, if he escapes with his life, he is covered with GLORY. Let woman know her duty, and be allowed to pursue its path according to the dictates of her nature, and she will do it ; for that is her desire, and she is now pining—almost languishing—for some legitimate source in which to expend her energies for the good of her race.

“The wife of M. de Lamartine is an Englishwoman, of generous and enthusiastic character, much esteemed and beloved. She has founded a retreat for repentant females, which is a model of good order and management. She has a country establishment for poor girls attacked by consumption. She is at the head of the great and glorious work of the *Creches*—an institution which relieves the poor day-worker of the charge of her infant during the day, and yet separates not mother and child; which provides nurses, food, and clothing to the babe just born, and yet tears it not from its mother’s bosom. Oh! it was a goodly sight to behold the procession of the patronesses of this holy work to the Hotel-de-Ville, the other day, headed by the Princess de Beauveau and Madame de Lamartine, followed by thousands of little children, and accompanied by a Jewish rabbi, a Catholic priest, and a Protestant pastor, each attired in the robes of his sacred office, and walking abreast, in bonds of brotherhood and peace! It was a sight to unman those of the stoutest nerves, and we wondered not to see many a stout National Guard—through a line of which the procession passed, his countenance still blackened with powder, from the conflict of the day before—turn aside and hide his face upon his hands, crossed over the muzzle of his firelock, nor to behold the heaving motion of his brawny chest as he did so. Now, tell me honestly, have any of the ladies—whose departure the weak-minded portion of the community profess to regret—left behind them one single institution of the kind? The time is gone for words; the time is arrived for truth, and truth alone. It has been the canting fashion of the times, when compelled to yield to the conviction of the baseness and corruption of the ex-king and his favorites, to exclaim in favor of the redeeming piety and goodness of the queen—of the upright mind and high integrity of the Duchess of Orleans. We seek not to deny the existence of these qualities in both cases, but of what avail were they to the country? Where are the hospitals endowed—the orphans portioned—the aged fed, housed, and clothed? Who would have followed the queen, with their prayers, into sorrow and exile? To what institution of benevolence or charity has the Duchess of Orleans left the care of rescuing her name from oblivion? In the hour of peril and disgrace each one must stand by his own good deeds. These alone shall arise to turn aside the wrath of the people. I was much struck by the strong good sense of a man who stood near me, among the crowd, after the king had departed: ‘The Duchess of Orleans presents herself with her children, and is not received,’ said one; ‘poor lady, she is very interesting!’ ‘Parde!’ replied the other; ‘she is interesting enough, but not to us. When were we of the slightest interest to her, I should like to know?’ You may judge, by this, of the exact sentiments of the Parisian people toward the royal family.”

CAUSALITY AND MIRTH.—It takes as much nonsense to perfect sense, as it requires sense to perfect nonsense. That is, since Causality and Mirthfulness are located side by side, fun and philosophy should be commingled with each other. The recreation furnished by Mirthfulness is as requisite to greatness as the philosophy furnished by Causality. And wit without sense is as insipid as deep thought unenlivened by mirth is monotonous.

ARTICLE LII.

PHRENOLOGICAL CHARACTER OF FORDYCE HITCHCOCK. BY L. N. FOWLER.



No. 13. FORDYCE HITCHCOCK.

THIS gentleman has a large head compared with his body, and one peculiarly shaped, which indicates that he has a comprehensive mind, and a marked character. The conditions of his body are favorable to great activity and energy, having more action than strength and ability to endure. He cannot contentedly keep still, and is too apt to overdo. The motive and mental temperaments are large, while the vital is only average.

His phrenological developments are distinctly manifested, some of the organs being large, while others are average. Most of them, however, are large, which gives force to his character.

His social qualities are all strong: hence he is warm-hearted, social, easily makes friends, and is too liable to be influenced by them. He does

not forsake old for new friends; and his love and connubial feelings are strong and active, making him more than commonly kind and polite to woman, and much interested in her society, and capable of making a most devoted and warm-hearted husband. Love of children is very large, more so than is usual for a man. He is passionately fond of them, and enjoys their society much. Children are also perfectly at home in his society. As a parent, he is liable to be indulgent, and take every possible means to improve and secure the happiness of his children.

Inhabitiveness is large, and strongly attaches him to home—to one place of residence and of business; and he always changes with reluctance. Continuity is moderate, preferring variety of thoughts and feelings, with more intensity than connectedness. Combativeness is full, and Destructiveness large: these qualities, joined with his great activity and ardent temperament, furnish him with an unusual degree of energy, force of character, and desire to do his business effectually. He is capable of strong prejudices, yet could not readily yield to feelings of revenge, because of the restraining influences of other faculties. His Destructiveness takes a business turn.

Alimentiveness is naturally strong, but his digestion is weak, owing to in-door business, sedentary habits, and too much mental labor. Desire for gain and the feeling of economy are fairly developed, without producing undue economy or selfishness; but whether he is acquiring or not, he must be doing something. Secretiveness is rather moderate. He is candid and honest spoken, and would find it difficult to misstate things or deceive; is at times too liable to expose his feelings and thoughts; but Cautiousness being large, he is careful, watchful, prudent, disposed to provide against dangers and accidents; always feels his way, and is sure he is right before he ventures much. This faculty naturally acts with his Causality, disposing him both to know and feel that he is sure and safe.

Approbateness is rather large; Self-Esteem large; and Firmness very large; which dispose him to please others, excel, be polite and affable, yet more disposed to act independently of others, be his own man and guide, rely on himself, form his own character, and, more still, to hold on to his purposes and plans, and persevere till he has gained his end. He is remarkably firm and persevering, also steady and unyielding, especially in matters of justice. He is also self-possessed in times of excitement and danger. Benevolence and conscience are his two strongest moral organs, and they have a distinctly modifying influence on his whole character. He is particularly sensitive as to duty, obligation, and justice. Conscience being very active, renders him scrupulously just and upright in his dealings. Hope and Veneration are full, and their influence firm but not controlling. He is sufficiently sanguine to be cheerful and generally contented with the present, without being over-enthusiastic, or lacking in hope and sense of the future. He has enough Veneration to produce respect and deference, with a full degree of the feeling of devotion; yet this faculty does not prevail in in-

fluence. Benevolence is large and active, and modifies his whole character; his feelings soon become enlisted, and his sympathies are easily excited, amounting at times almost to an excess, which the judgment sometimes finds it difficult to control. It leads him to be kind to others, tender in his treatment of the dependent, and pliable in his feelings. Constructiveness and Imitation are large. He has versatility of talent, is quite ingenious, good at contriving, very fond of the arts, and might excel in some mechanical department, or in original planning and invention. He is decidedly fond of witnessing and contemplating the grand, vast, extended, and comprehensive, also enjoys the beautiful and perfect, yet not at the expense of utility. Mirthfulness is large—as seen in the cut—is a constant companion, and acts abundantly with all the other faculties, and aids greatly in making friends and entertaining them. Language not being large, he cannot make fun equal to his perception of it, yet he enjoys it much.

His intellectual faculties are distinctly marked. Those giving thought, originality, ability to plan, devise ways and means, and judge of cause and effect, are decidedly prominent, and have a controlling influence in the intellect. He has the rare combination of prudence and judgment united. His plans are well digested and understood before acting upon them. Difficult and most complicated subjects are more easily disposed of by him than trifling matters. He is naturally more philosophical than scientific, more thoughtful than observing, and more sound and sensible than showy. Form, Order, Calculation, and Locality, among the perceptive faculties, are large. He is a good judge of shape and outline, is systematic, particular in the arrangement of matter, very much annoyed if things are deranged, a quick accountant and book-keeper, has good general knowledge of localities and the whereabouts of objects, and is fond of studying the qualities of articles and the adaptation of one thing to another; but perceptions of the laws of gravity, of colors, of memory, of the passing news of the day, of succession of time, and names, and words, are inferior qualities of mind, as their respective organs are inferior in size. Language is only average, as seen in the cut—the eye not projecting. He is not free, easy, and copious in the use of language, cannot find words to express his ideas, and can think and write much better than speak.

Seldom do we have occasion to describe a character where there are so many strong points and distinct traits. The cut is a faithful likeness and true representative of the outline of his head. It is high, broad on the top and in the frontal lobe. He has the elements of a high-toned intellectual man; and having very active Benevolence, Mirthfulness, Approbation, and the social faculties joined with the above qualities, he is particularly adapted to a public sphere, requiring him to make friends, keep them, secure their confidence, and entertain them. All who knew him as manager of the American Museum of this city, will bear testimony to the above qualities; and in his new sphere of a merchant he bids fair to be equally successful.

MISCELLANY.

CONSTITUTION OF THE AMERICAN PHRENOLOGICAL SOCIETY.—In accordance with the announcement made in our last number, this Society met July 10th, to hear the report of its committee, appointed to draft a constitution; which was read, article by article, discussed, and passed, and is as follows:

CONSTITUTION.

WHEREAS Phrenology embodies whatever appertains to MIND, especially in its organic relations; and thereby develops all the laws of our being and conditions of happiness, as well as causes of suffering and their remedies, and

WHEREAS, to promulgate a knowledge of this science, by teaching man his true nature, and inducing him to live in accordance with its laws, is a most effectual means of improving his character and condition—

Therefore, for these purposes, we associate ourselves under the following Constitution:

ARTICLE 1.—This Association shall be called the “AMERICAN PHRENOLOGICAL SOCIETY.”

ART. 2.—Its object shall be To STUDY and PRACTICE THE LAWS OF MIND, and promulgate such knowledge and practice amongst all mankind; and apply them to correct education—criminal law—insanity—civil government—social relations—morality and religion—and all the great interests of mankind—to establish in the city of New York a cabinet or museum of specimens from the whole range of organized nature—especially skulls, casts and portraits of men and animals, from all parts of the world—to provide a course of instruction for Phrenological teachers and missionaries—to promote the formation of kindred societies, and like cabinets—to establish a Phrenological Library and Reading Room—and to employ all proper means to elevate the condition of the human race.

ART. 3.—The officers of the Society shall be a President, six Vice Presidents, a Secretary, Treasurer, and an Executive Committee of twelve members.

ART. 4.—It shall be the duty of the President to preside at all meetings of the Society, when present, and to give the casting vote.

ART. 5.—The Vice Presidents shall discharge the duties of President in his absence in the order of their election.

ART. 6.—The Secretary shall keep a record of the proceedings of each meeting—notify all regular and special meetings, and carefully preserve all books and papers of his department.

ART. 7.—The Treasurer shall keep the financial accounts of the Society, receive all moneys, and pay all demands, taking proper vouchers therefor, and report the same to the annual meeting, and oftener, if requested so to do, by the Executive Committee.

ART. 8.—The Executive Committee will have the charge of all property belonging to the Society—procure suitable rooms for its use—determine the time and place of meeting—give directions for calling extra meetings when requested by the President, or any five members—arrange for one or more Courses of Lectures annually—appoint agents—send out missionaries, and carry out as fully as possible, the objects of the Society. They are to make a report of their doings annually, and as much more frequently as required by a vote of the Society.

ART. 9.—The Executive Committee shall appoint one of their number as Chairman, who shall be the Corresponding Secretary of the Society.

ART. 10.—Any person, by signing this Constitution, and paying one dollar, shall become a member of the Society, and be entitled to all its privileges and benefits.

ART. 11.—The entire board of officers shall be a faculty or College who shall select from their own number one or more persons as professors of Phrenology, and a like number for professors of Physiology, who shall constitute a board of Instruction and Examination for those desirous of becoming teachers of these Sciences, and to all successful candidates, they may grant Diplomas, signed by the President and Secretary, and by the professors on behalf of the Society. And this College shall also have the right to appoint one or more of their number to report on any subject which shall claim the consideration of this Society.

ART. 12.—Fifteen members of this Society shall constitute a quorum for the transaction of business.

ART. 13.—This Constitution may be altered or amended at any annual meeting of the Society, by a vote of two thirds of the members present—but any proposed amendment must be laid before the Executive Committee, in writing, at least thirty days prior to said meeting, and the Executive Committee shall give due notice of the same through one or more of the journals of the City, at least ten days previous to its being acted upon.

On examining this constitution, two of its features will doubtless strike every observer as worthy of notice. 1. The comprehensiveness of its object, or the magnitude of the work it attempts, by its embracing every thing belonging to man and his interest; and, 2. The organization of its officers into a college to qualify teachers of the science, and carry out the objects of the society.

The question now arises, How much will we do to carry out these objects? How many will lay hold of this new engine of moral power, and propel it onward? One of the great features of the society is its being a kind of PARENT society, to which auxiliaries may become attached, and to and from which contributions of specimens, etc., may be communicated. Its usefulness will be in proportion to the number of its auxiliaries, and their efficiency; and we hope these will be many, and true co-workers.

THE ILLUSTRATED WATER-CURE AND HEALTH ALMANAC FOR 1850. Stereotyped. Large 12mo. Price only six cents, or twenty-five copies for a dollar. Published by Fowlers & Wells, Clinton Hall, New York.

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An advertisement, containing a table of contents of this work, will be found in our advertising department. The Scientific American, in alluding to this work, says: "No farmer, mechanic, or manufacturer should be without it. Its extreme cheapness places it within the reach of every individual; and notwithstanding its low price (only twenty cents), it is printed in the very best manner."

ARTICLE LIII.

THE PHRENOLOGY AND PHYSIOLOGY OF LEWIS KOSSUTH, THE PRESIDENT
OF HUNGARY, WITH A LIKENESS.



No. 14. LEWIS KOSSUTH.

BOTH his Phrenology and Physiology, as indicated by this likeness, are altogether remarkable—not one in ten thousand as much so. The two distinguishing characteristics of his Physiology are LENGTH and PROMI-
VOL. XI.—NO. IX.—18

NENCE: the former indicating activity, the latter power. To this he adds a large share of the mental temperament, and hence this activity and power take on mainly a MENTAL direction. His thin face indicates a deficiency of vitality, while the angularity of his features denotes the highest order of mental activity. All these conditions combining, he could hardly help becoming conspicuous among his fellow-men, especially in some great mental and moral undertaking. As stated in the accompanying biography, consumption is plainly written upon his constitution, yet so powerful is his organization that a due degree of care of health would effectually keep at bay this predisposition. Those thus predisposed almost always have clear minds and intense feelings, because their mentality greatly predominates over their Physiology.

Certainly not less remarkable than his Physiology is his Phrenology. His head is unusually long, high, and broad in the whole coronal region, but comparatively narrow at the base. Such a one could not live therefor for himself mainly, or for the gratification of his merely animal instincts, but must live in and for the exercise of the highest elements of our being. To do good to man is obviously the crowning motive of his soul. Such Benevolence, Conscientiousness, Firmness, and Ideality are rarely found on human shoulders, which, combining with great Cautiousness and Intellectuality, add superior judgment to devoted philanthropy. Both his perceptive and reflective faculties are powerfully developed, and his whole intellect is evenly balanced, and as the moral faculties are also very large, it must combine mainly with them. Hence he would show the highest order of talents, directed by the purest philanthropy and most exalted motives, and all under the direction of a high order of practical wisdom, correct judgment, and that prudence which are indispensable to success in all great undertakings.

Of the natural sciences, such a head must be extremely fond. My own experience has led me to the observation that heads thus developed have a special passion, along with uncommon capabilities for the prosecution of all the natural sciences. His Language, too, is very large, which, together with his large or very large Individuality, Eventuality, Comparison, Causality, Mirthfulness, Ideality, Sublimity, Form, and Size, and his exceedingly active brain and nervous system, would render him both oratorical and poetical in the most marked degree, and these same faculties would give him extraordinary powers for writing. Nothing but power of voice and vitality are wanting to render him one of the first of orators.

In short, this head, as a whole, is one of the highest order. No phrenologist can contemplate it without enthusiastic admiration. A head indicative of equal disinterestedness, moral purity, elevation of motive, moral excellence, and intellectual capability, combined with as little selfishness, is rarely met with in our day and generation. That his mental character corresponds perfectly with his Phrenology, every reader will see from the following biographical account of him, collected from various papers.

KOSSUTH, THE HUNGARIAN LEADER.

In many respects the most remarkable man of our day, in Europe, is Kossuth, the master spirit of the Hungarian revolt against Austria, and who has recently, by acclamation, been chosen President of his country. A letter from Frankfort, published in the Newark *Daily Advertiser*, says he is not only an orator of the most surprising power, but he proves to be a statesman of consummate foresight, and a chief, civil and military, both bold and prudent. In his tour through the provinces to raise the *landsturm* (all the able-bodied), so great was his power over the peasantry, that frequently men, women, and children together, running to their houses, and seizing hooks or whatever their hands could find, assembled on the spot, and insisted on being led directly against the enemy. Many women are found serving in the Hungarian ranks, and even sometimes noble ladies command in person the troops raised, equipped, and paid by themselves.

The present position of this extraordinary man is the more remarkable, as it is owing purely to the force of his talents. A few years ago he was a poor and obscure lawyer in the town of Pesth, depending chiefly for subsistence by acting as secretary or steward to several deputies of the Diet who had previously befriended him when a student in the university of that place.

He was born in a little village of the north of Hungary, April 27, 1806, of a poor but noble family of Sclavonian origin. His father acted as steward to another nobleman of more favored circumstances, but was not able, it seems, to support his son at the university. The application and talents of the latter, however, found him friends, who not only enabled him to finish his studies, but also continued to assist him subsequently.

In 1835, when so strong an opposition existed against the Austrian government in the Hungarian Diet, Kossuth, who was already somewhat known as the founder of political clubs for young men, was employed to conduct an opposition paper. The proceedings of the Diet up to this time had never been properly reported. The government would not allow the employment of stenographers, and the reports, as they appeared in the official journal, gave no idea at all of the real proceedings. All liberal speeches and propositions, as well as expositions of the abuses of the administration, were entirely suppressed. Kossuth learned stenography, and undertook to give true reports. But, as it would be necessary to submit his paper, if printed, to the censorship, by which every thing liberal would be crossed out, he went to the immense labor of issuing it in manuscript. A great number of persons were employed to copy, and thus it was sent in the letter form to every part of the country. This extraordinary manner of proceeding surprised the government, which for a time was at a complete loss what to do. It soon, however, took its resolution. Every one of these dangerous letters was put out of the way before reaching its destination.

When this became known, they were no longer trusted to the post; but the local authorities of the different counties took the charge of conveying and distributing them to the subscribers. The county of Pesth, in which the paper appeared, even authorized publicly, in spite of the government, its issue and distribution. Thus matters continued till May 2, 1836, about a year after the establishment of the paper, when, on the closing of the Diet by the King (Em-

peror of Austria), six persons suddenly disappeared: Baron Wesselenyi, the most formidable enemy of the government in the Diet, Kossuth, the editor of the opposition paper, and four students of law, leaders in the young men's political clubs. For above three years the public was entirely ignorant of the fate of these persons. At last, in 1839, they appeared again, as mysteriously as they had disappeared, not even knowing themselves where they had been, for they had been seized secretly, and conveyed blindfolded to dungeons, from which they were brought out in the same manner. But what a horrid change three years in damp, filthy dungeons had made! Wesselenyi was blind, Lovassy, one of the students, crazed, and the rest dangerously ill. Kossuth seems to have escaped the least affected, though his constitution was thereby much shattered. Such was the detestable conduct of the Austrian government. It was afraid, in such a country as Hungary, to accuse these men openly, for no violation of law could have been proved against them. Had the place of their imprisonment been known, too, they would not probably have remained long in it. It feared, however, to have them die upon its hands, lest it should afterward be accused of secret assassination. When it thought them therefore out of the condition to be no longer formidable, it set them free. It got rid indeed, of two enemies, but one of the others became ten times more dangerous.

The unjust imprisonment of Kossuth rendered him of course extremely popular. A year after, he became editor, though not openly, of a paper issued in Pesth, called the *Pesti Hirlap*. So popular did this paper immediately become, that from 563 subscribers, which it had in July of 1840, it amounted by the end of the year to 11,000, which is a greater number than any paper in Germany has at present, except the *Augsburg Allgemeine Zeitung*. It appeared every day, at the low price of 4 florins (\$1 62½ cents) per year. Its character was exclusively political and national.

Besides opposing the Austrian government on general questions, it brought to light many abuses of the administration, both local and general, which, when known, surprised the people. It was very soon after its establishment to be seen in the hands of almost every peasant. It did more, also, for the spread and general use of the Hungarian language than all the laws of the Diet together. Germans and Slavonians who had formerly paid little attention to that language, now learned it, to be able to read a paper that excited so much the public mind. But the talented editor was not left long undisturbed in his labor. The government succeeded in bribing or threatening the publisher, who in 1843, discharged Kossuth from the editorship, and employed some one else.

But the active nature of Kossuth would not now suffer him to remain idle. He turned his attention to founding societies for establishing and encouraging domestic manufactures, and for constructing public roads. Hungary was at that time in some respects in an almost semi-barbarous state.

In six months after the founding of the "protection societies" by Kossuth, more than half the Hungarian people were pledged to wear only articles of domestic manufacture.

In the Hungarian Diet, which met at Presburg, Nov. 11, 1847, Kossuth was elected deputy from Pesth, to the lower house, in which he took from that moment a leading part. It will be only necessary to enumerate the decisions of this Diet, from Nov. 11 to Feb. 22, to see that a gigantic reform was going on in Hungary, even before the breaking out of the French Revolution, and the sub

sequent movement in Germany. The following were among its decisions:—Freedom of the peasantry to change their place of abode (they were before attached to the soil, as under the feudal system), and unrestricted freedom in the selling of landed property (abolition of hereditary property, such as exists in England)—abolition of tithes, for a fixed compensation—liberty for strangers to settle in the country—the taxation of all classes equally (the nobles were formerly exempt)—emancipation of the Jews—language regulations, by which the Croations are permitted to use their own language in conducting their interior affairs—eight millions set apart to encourage manufactures, and construct roads. On the 22nd February, still before the revolution at Paris, Kossuth used the following words in a speech:—

“Since 600 years, we formed a constitutional state; we wish therefore that ministers sit on these benches to hear and answer our questions. *From this day forth we wish to have a Hungarian ministry.*”

Five days after, the news of the movement at Paris reached Presburg. The conduct of Kossuth at this not only contributed more than that of any other man to rouse up the Hungarians to demand their rights, but also had great effect in exciting to activity the people of Vienna itself. He was at the head of the deputation, which, the 16th March, demanded and obtained from the Emperor a separate Hungarian ministry. From this time forth he was the soul of the Hungarian Diet. As dangers and difficulty came, his influence increased. On the 11th June he became finance minister. June 17th broke out the war with the Servians. Aug. 25th with Croatia. Sept. 20th he was president of the ministry. Sept. 26th appears the “Imperial manifest,” which produces the open rupture between Hungary and Austria. At the head of the committee of safety, Kossuth now conducted Hungarian affairs. His history since is that of Hungary itself, which I need not repeat here.—*Western Literary Messenger.*

This great man was educated as a lawyer, and was, therefore, fitted by early training to head a movement whose object was the maintenance of legal and constitutional rights. Persecuted as a journalist for his defence of some young men accused of high treason, illegally arrested, and condemned to a long imprisonment, he became a martyr, pointed out by the Austrian government itself as a leader of the coming revolution. The Diet of 1839 interceded so energetically in his behalf, that the imperial ministry thought it prudent to release him, under the pretext of a general amnesty to all political offenders.

After an imprisonment of some years, he reappeared as the promoter of many plans for the material improvement of his country, such as the projected railway to connect the Danube with their port of Fiume, on the Adriatic; thus seeking to release and give a vent to its pent-up forces. In 1847 he was elected deputy to the Diet, and became the leader of the opposition. In April, 1848, he was appointed Minister of Finance. When the war with Jellachich broke out, he was elected president of the committee of defence. Since April 14, he has been a president of the kingdom (not the republic of Hungary, as his enemies assert), and thus invested with an ancient title of its most glorious era.

His influence over his countrymen is immeasurable. In spite of defeats and the occupation of the capital by the enemy, he was enabled, in the face of an overpowering force, to collect an army of 200,000 men, whom he had inspired with enthusiasm by his eloquence, and supplied by his indefatigable activity with

all the material of war. By taking advantage of undeveloped resources, by the establishment of magazines and manufactories, by carefully organizing the forces of the country, he was enabled to maintain these supplies. Although himself ignorant of war, his genius enabled him to select from the crowd those generals, many of them as yet untried, whose battles were a series of triumphs. Perhaps there does not exist in Europe another statesman so profoundly acquainted with the wants and prejudices of his countrymen, or whose ambition so entirely represents their cause. With millions at his disposal, he lives simply, and improvident of the future, well knowing that his victorious country would never allow his family to want. As for himself, he knows his days are numbered, for he is consumptive, and he redoubles his activity in order to concentrate the more into the shorter time. But the great secret of his influence—that which, more than his inexhaustible eloquence, his organizing intellect, or his genius as a statesman, marks him as the chief and central point of the movement—is his unshaken *faith* in the ultimate triumph and brilliant future of his fatherland. This is the electric spark which, emanating from him, pervades and unites the nation as one man.

When Hungary was invaded by Jellachich, in September last, and 50,000 armed men were collected in a fortnight, in the neighborhood of Stuhlweissenburg, to repel the aggression, Kossuth issued a proclamation, from which we extract the following sentences :

“It is an eternal law of God, that whosoever abandoneth himself will be forsaken by the Lord. It is an eternal law that whosoever assisteth himself, him will the Lord assist. It is a divine law that false swearing, by its results, chastiseth itself. It is a law of our Lord’s that whosoever availeth himself of perjury and injustice, prepareth himself the triumph of justice. Standing firm on these eternal laws of the universe, I swear that my prophecy will be fulfilled—it is, that the *freedom* of Hungary will be effected by this invasion of Hungary by Jellachich.”

This proclamation, which electrified the chivalrous people to whom it was addressed, concludes in a style not unworthy an eastern prophet, nor unsuited to the genius and origin of his race, by these words :—“Between Vesprinn and Weissenburg, the women shall dig a deep grave, in which we will bury the name, the honor, the nation of Hungary, or our enemies. And on this grave shall stand a monument inscribed with a record of our shame, ‘So God punishes *cowardice* ;’ or we will plant on it the tree of freedom, eternally green, from out of whose foliage shall be heard the voice of God speaking, as from the fiery bush to Moses, ‘The spot on which thou standest is holy ground ;’ thus do I reward the brave. To the Magyars, freedom, renown, well-being, and happiness.”

His speeches in the Diet were of another kind. In these we find the lucid exposition, the cool reasoning, and large views of the statesman. In these he ever stands forth as much the resolute opponent of communistic violence as of military despotism.

That he is an Orator, inferior to few men, living or dead, the following from a foreign correspondent indicates :

“The effect of his oratory is astonishing. When he rises to speak, his features, finely moulded, and of an oriental cast, though pale and haggard, as from mental and physical suffering united, immediately excite interest. His deep-

toned, almost sepulchral voice, adds to the first impression. Then, as he becomes warmed by his subject, and launches into the enthusiastic and prophetic manner peculiar to him, his hearers seem to imbibe all the feelings that so strongly reign in his own bosom, and to be governed by the same will. In his tour through the provinces to raise the landsturm (all the able-bodied), so great was his power over the peasantry, that frequently men, women, and children together, running to their homes, and seizing hooks, or whatever their hands could find, assembled on the spot, and insisted on being led directly against the enemy."

Such orators become the highest of human agencies in concentrating the power of a nation, and thus Hungary is fully aroused from her centre to her farthest limits.

KOSSUTH'S PROCLAMATION TO HIS COUNTRYMEN.

The National Government to the People: Our Fatherland is in danger. Citizens of the Fatherland! To arms! To arms! If we believed the country could be saved by ordinary means, we would not cry that it is in danger. If we stood at the head of a cowardly, childish nation, which in the hour of peril prefers defeat to defence, we would not sound the alarm-bell. But because we know that the people of our land compose a manly nation, determined to defend itself against the most unrighteous oppression, we call out in the loudest voice, "Our Fatherland is in danger." Because we are sure that the nation is able to defend its hearths and homes, we announce the peril in all its magnitude, and appeal to our brethren, in the name of God and their country, to look the danger boldly in the face, and for each man to take his weapon in his hand. We will not smile and flatter. We say it plainly, that unless the nation rises to a man with bold resolve, prepared to shed the last drop of blood, all our previous struggles will have been in vain, the noble blood that has flowed like water will have been wasted, our Fatherland will be crushed to the earth, and on the soil where rests the ashes of our ancestors, which Heaven has destined for a free inheritance to our children, on this soil the Russian knout will be wielded over a people reduced beneath the yoke of slavery. Yes, we declare it openly and without reserve, that if the people do not rise in their united strength, they must fall a prey to famine. He who is not pierced by the weapons of the barbarous foe, must fall by hunger; for the wild invaders not only now mow down the fruits of your industry, the ripened sheaves of your harvest, but we tell you, with a bleeding heart, that the savage hosts of Russia destroy the unripe grain, trample it under their feet, and strew it over their accursed camp. So stalk they murderously onward, leaving slaughter, flame, famine and misery in their track. Wherever the Russian troops appear, ploughing and sowing are useless: hordes of foreign robbers consume the fruits of your bloody industry. But, with our trust in the God of Righteousness, we declare that the peril of our Fatherland will not be fatal, if the people do not cowardly surrender; if they bravely rise for the defence of their country, their hearths, their families, their harvest, and their own lives, armed with axe or scythe, with clubs, or even nothing but a stone, they are strong enough; and the Russian bandits brought into our dear Fatherland by the Austrian Emperor, will be driven forth to the last man by the avenging arm of the free Hungarian people. If we wish to

shut our eyes to the danger, we shall thereby save no one from its power. If we represent the matter as it is, we make our country master of its own fate. If the breath of life is in our people, they will save themselves and their Fatherland. But, if paralyzed by coward fear, they remain supine, all will be lost. God will help no man who does not help himself. Fired by our sense of duty, we tell you, people of Hungary, that the Austrian Emperor sends the hordes of Russian barbarians for your destruction. We tell you that a Russian army of 46,000 men has invaded our Fatherland from Galicia through Arva, Zips, Szaros, and Zemplin, and are constantly pressing forward ready for battle. We tell you, besides, that in Transylvania, Russian troops have entered from Bukovina and Moldau, with whom our army has already had bloody conflict. We tell you that relying on Russian aid, the Wallachian rebellion has again broke out in Transylvania, and that the Austrian Emperor has collected his last forces to uproot the Hungarian nation. We tell you once more, fellow-countrymen, although it is as certain as God in heaven, that if the Russians succeed in conquering our Hungarian Fatherland, the subjugation of every nation in Europe will be the consequence. We can expect no foreign aid; the rulers, who look on our righteous struggle with coldness and silence, will chain up the sympathies of their people. We can hope in nothing but a just God and our own strength. If we do not use our strength, God will also leave us. We see dark days before us, yet if we meet them bravely, we shall obtain freedom, happiness, prosperity, and renown. The ways of Divine Providence are hidden. Through strife and sufferings, it leads the nations to felicity. The struggle of Hungary is not our struggle alone. Our victory is the victory of freedom for the nations. Our downfall is the downfall of their freedom. God has chosen us to redeem the people from material bondage by our victory, as Christ has redeemed Humanity from spiritual bondage. If we conquer the hordes that tyrants have poured out upon us, our victory will give Freedom to the Italians, the Germans, the Tzchecks, the Poles, the Wallachians, the Slavians, the Serbians, and the Croats. If we succumb, the Star of Freedom sets over all nations. Thus do we feel ourselves to be the consecrated champions of the Freedom of the Nations. May this feeling strengthen in our bosoms the force of noble resolve, and give new vigor to the yearnings of our heart; may this power rescue the Fatherland for our children, rescue the life-tree of Freedom, which, if it is now cut down by the accursed axe of the two Imperial tyrants, can never take root again. People of Hungary! would you die under the destroying sword of the barbarous Russians? If not, defend your own lives! Would you see the Cossacks of the distant North trampling under foot the dishonored bodies of your fathers, your wives, and your children! If not, defend yourselves! Do you wish that a part of your fellow-countrymen should be dragged away to far-off Siberia, or to fight for tyrants in a foreign land, and another part should writhe in slavery beneath a Russian scourge? If not, defend yourselves! Would you see your villages in flames and your harvest-fields in ruins? Would you die of hunger on the soil which you have cultivated with sweat and blood? If not, defend yourselves!

(Here follows the organization of the "crusade" against the "barbarous hordes.")

The people will be summoned from the pulpit and by the ringing of the bells. He who has no firearms must seize an axe or a scythe. He is no Hungarian,

but a wretched Czudor, who chooses his weapons, and does not take the first that comes to hand. Wherever the Russians appear, the bells will call the militia to the gathering-place. Wherever they advance, let the people rise in their rear, and cut down the Cossacks, who ride in a scattered manner, and other small bodies of soldiers that remain behind. Especially must the people be prepared to give the enemy no rest at night, but to fall upon him suddenly, to go back and return again, and at least continually to disturb him with the ringing of the bells, so that he cannot find a moment's rest on the soil which he has violated by his ungodly invasion. Every kind of provision, animals, wine, and brandy, must be concealed from the enemy in the depth of the mountains or the hiding-places of the swamps, so that he may perish with hunger. Before the enemy gets possession of any place, every living thing must be removed, and afterward, daring men must burn the houses about their heads so that the savage hordes may become a prey to the flames, or at least, may be deprived of all repose. At the commencement of the century, when Napoleon attacked the Russian Empire, the Russians thus saved themselves from destruction. But now we see the enemy has ravaged every thing with fire and sword. How many cities and villages has not his flaming torch laid in ashes? Even this very day has the Austrian soldiery, after falling on the defenceless inhabitants of Bosarkany, burned every house to the ground. If, then, there must be fire, let it be at least where the enemy has pitched his camp. If we conquer, we shall still have a Fatherland, and the ravaged villages will bloom afresh from their ashes; but if we are vanquished, every thing is lost, for it is a war of annihilation which they wage against us.

He who attacks the country with the sword, is an enemy; but he who neglects the duty of defence, is a traitor to his Fatherland, and will be regarded as such by its government. The country needs only a brave effort, and the Fatherland is saved forever; but if the people are false to their trust, the Fatherland is forever irretrievably lost. The country is in danger. But we have yet a brave, valorous army, resolved to die for Freedom, 200,000 men in number, with whom, as heroes inspired with a holy devotion to Liberty, those minions of oppression cannot be compared. The one stand in the brightness of eternal light—the others are only the craven wardens of darkness. This strife is not a strife between two hostile camps, but a war of tyranny against freedom, of barbarians against the collective might of a free nation. Therefore must the whole people arise with the army; if these millions sustain our army, we have gained freedom and victory for universal Europe, as well as for ourselves. Therefore, oh strong, gigantic People, unite with the Army, and rush to the conflict. Ho! every Freeman! To arms! To arms! Thus is victory certain—but only thus. And therefore do we command a general gathering for Freedom, in the name of God and the Fatherland.—NEW YORK TRIBUNE.

Look at that head, and then on its productions. Rarely has any man, in any language, written "thoughts that breathe, and words that burn," like these. Led by such a head, and roused by such a pen, Hungarian freedom is "a fixed fact."

ARTICLE LIV.

WHY IS NOT MAN IMMORTAL, AND BEAST MORTAL?

"BEASTS are forms of affections: evil and useless beasts are evil affections, but gentle and useful beasts are good affections." Man also partakes of the same affections. How often do we hear it said that such a one is as gentle as a lamb, or as mild as a dove; another may be as fierce as a tiger, or wolf; another as cunning as a fox, or like a snake in the grass; and yet another may be as sharp-sighted as an eagle, etc.

Beasts have all the faculties which they are capable of receiving. Those which they have may be strengthened, but no new ones can be developed. "They are at once born into the sciences corresponding to the love of their life." This instinct is implanted in them in a greater or less degree, according to their organization, and the use for which they were created. They can never use any other language than that which they at first use; they cannot think from the understanding, therefore they cannot reason; they are not capable of self-improvement. Each kind of animal can perform its own use, and not that of another. Instinct teaches them how to build their nest, what food is proper for them, and how to fly from their enemies. These things, they can do in the earliest stage of their existence. They were created entirely for the use and service of man.

Beasts have no moral and intellectual faculties by which they can receive divine love and wisdom, therefore they cannot comprehend why they were created, neither can they be elevated above the uses and wants of the body, consequently they cannot be consociated with angels, or conjoined with the divine mind.(a)

Now let us see how it is with man. At his birth he is the most helpless of all created beings; but he has a form or organization by which more can be developed than any other. He very soon begins to show a *desire* for knowing what is going on about him. In the first years of infancy the affections should be cultivated, and regulated or taught. He does not know what is best, but should be directed. He can never give a reason for what he does; he acts from impulse; it is always "because I *want*, or *do not want* to do that." He has many things to learn before the power of reasoning can be developed through his senses.

He next learns things more scientifically, and wishes to know more about the "why" and "wherefore" of things. During this period only the *natural* mind has been opened; but a basis has been laid for the opening of the *spiritual* senses to serve as a *plane* for future operations. We next see "the rational principle." He begins to feel a "spirit of liberty," a desire to throw off restraint, and act for himself, to have some perception of spiritual truth, to perceive more clearly the *right* and *wrong* of things, and act from principle. The moral faculties are more fully developed, and by a *right use* of them are gaining strength, in order that he may be enabled to perform well the more active duties of life, when he shall have arrived at manhood. He then begins to

obey the truths learned, and to do good because his *understanding* tells him it is right, and thereby becomes a *rational, spiritual* being. He is capable of the higher and more refined enjoyments; can perceive the beauty and sublimity; may feel the approbation or reproaches of conscience, according as he has used or perverted the truths he has learned. All this brings him into a state for the opening of a still more interior or *celestial* degree of the mind. He then does good, not only because his understanding tells him it is *right*, but because his *will loves* to obey the laws of God. He then more fully comprehends the purposes of his creation, and the dealings of the Divine Providence with him; and comes into a state to be consociated with angels, and conjoined with the Lord. (b) w.

Boston, July, 1848.

(a) I doubt this premise, and of course question the conclusion built on it. I cannot now give all my reasons. The following anecdote is in point.

Some years since, in the town of New Boston, New Hampshire, there was in a family a woman who was insane, a confirmed maniac. A partition was made by upright slabs secured in the floor of the room (which was the common living room of the family), and a piece of timber overhead. Here she was constantly confined. A shower coming up, all the members of the family, women as well as men, went out in a field adjoining the house to assist in raking and getting in hay. A window was left open, the dog was in the house—I believe, a full, or cross of the shepherd's dog.

The family had been baking, and had thrown a large quantity of coals from the oven into the large fire-place. The people in the field heard the dog barking and howling, and saw him jumping up to the open window, in such apparent distress and want of assistance, that they concluded something was wrong at the house; they accordingly dispatched one of their number to see what the trouble was with the dog. The person came up, and looking in at the window, witnessed the dog's operations.

The mad woman had got out of her pen, and thrown the coals about the room. They set fire to the floor. The dog would get hold of the woman and pull her away from the fire-place; he would then brush the coals to the hearth with his paws, and put out the blaze on the floor, while he was doing this, the woman would get to the fire-place, and scatter out the coals again. Again he would pull her away, and then go to work to brush up the coals and put out the fire. But finding he had more work to accomplish than he could perform, the fire kindling in so many places, he gave notice at the window, and called for assistance. The person entered the house, secured the woman, swept up the coals, put out the fire, and returned to haying.

Now, instinct would have taught the dog to make his escape from a burning building; but knowing that this woman was crazy—knowing that she was doing mischief—knowing that she would burn the house—and finding that he could not manage the affair, but thinking that the *sane* folks could—calling for their assistance, and giving them notice of the danger, looks very much like what these *wise* folks call reasoning, or would look like it, if it had been done by a human being.

Yours,

N. C. B.

Boston, 27th June, 1848.

That many animals possess Causality is clearly evinced by their frequent adaptation of ways and means to ends. Call this instinct, if you will—and every exercise of every one of our faculties is instinctive—it is nevertheless an instinctive exercise of the reasoning faculties. They possess Individuality, Form, Size, Weight, Color, Order, Number, Locality, Eventuality, Time, Tune, Language—do they not communicate by action and intonation, and the reasoning faculties and human nature? That is, they observe objects, recollect shape, measure distances, balance their bodies, distinguish ripe fruits and other things by color, know the difference between one and many, find places, remember facts, keep time. How often do oxen and horses learn to step at the same time—sing, as in birds—express their desires by signs and vocal sounds, read human nature and the designs of men in their looks, learn by experience—Comparison and Eventuality—and evince Causality by adapting means to ends, as in cases like the dog mentioned above! They therefore possess at least a *MOIETY* of ALL the intellectual faculties.

That they likewise possess the moral, is evident from the Benevolence of dogs in rescuing the drowning, and suffering swine in the ado they make when one of their members squeal, etc.; and if they do not possess some Conscientiousness and sense of guilt—as dogs when caught stealing sheep, etc.—then I read their natural language wrong. And do they not pray for food when hungry, to go with their master, etc.? At least, they evince *DEPENDENCE*, shown in a recent number to constitute the elemental feeling of veneration and prayer. Hope they evince clearly, and also Firmness, as in fractious horses; and I think I could show their possession of Spirituality. At all events, we know they possess all the other moral faculties—weak to be sure, but yet *THERE*, and the smallest amount suffices for our argument. Since, therefore, they possess the identical moral and intellectual faculties possessed by man, and differ from him only in their *DEGREES*—and here men differ from each other—and our argument is not based in degree, but in *POSSESSION*, no matter how little—why should not a common destiny await them? In common with Bishop Butler, one of the great philosophico-orthodox authors studied in our most religious colleges, I can see no valid objection against their immortality. What objection to their existing in a future state? They might even be of service there as here. At all events, the Bible often speaks of angels using horses, and *MEANS* something by it.

Yet our question primarily concerns their *POSSESSION* of the moral and intellectual faculties, which no analyzing mind can question. The story we recently published of the dog chasing the boy to bite him, but when the boy fell and broke his leg, setting up a cry to procure help; and of the dogs of St. Bernard, who have rescued so many freezing travelers on the Alps, and many like facts, establish our point. To call all this *INSTINCT* is to confess the very point involved, for this instinct is only the natural action of the very faculties in dispute.

(b) This argument for the immortality of the soul, drawn from our passing successively from a lower to a higher state, from the cradle to the grave, is pertinent, and I think conclusive, as far as man is concerned, yet do not beasts pass through a like order of succession—less striking, because their powers are weak, yet the same in KIND, and this settles the point of a common destiny. It is admitted that the question of man's mortality or immortality is not at all affected by that of brute. This depends on other conditions than their relations to each other. Yet what is there in the nature of things to militate against the existence of beast—of course in an infinitely more exalted state of their powers—hereafter. Would birds of infinite perfection of form, motion, plumage and song, be in the way in paradise? Whence the name of that superlatively beautiful bird, "The bird of PARADISE?"

Yet, let the reader fully understand that we are not now discussing the general question of the immortality of the HUMAN soul. THAT Phrenology settles with perfect certainty in the affirmative. Yet that does not prove the immortality of brute. Nor do we here attempt such proof, but only to show that such immortality is not impossible. And if they do exist hereafter, many influences dependent thereon, and affecting the mode, conditions, and circumstances attending human existence, necessarily follow. The subject is important. Truth here is ascertainable, and should be studied, and Phrenology is capable of shedding much SCIENTIFIC light upon it.

ARTICLE LV.

FLOGGING IN THE NAVY.

THE following we find in the "Christian Secretary," the organ of the Baptist Church in Connecticut. We give it a place in the Journal with pleasure, rejoicing to see a coming up of the religious press to the spirit of the doctrines taught by the philosophy of human nature, as developed by Phrenology. If it be true that to "Spare the rod will spoil the child," as some contend, the use of the rod seems to spoil the man :

The people of the United States are not fully aware of the extent to which flogging is carried on in the Navy. Sailors in the Navy are in the employment of the people—are paid by the people for their services, and consequently the people are responsible for the treatment they receive. In these days of philanthropy and moral reform, when societies may be found for the mitigation of almost every moral evil, it will be well, we think, to turn the attention of the public to an aggravated wrong, for the existence of which that public is responsible. That a most enormous and cruel system of abuse is tolerated by our

Naval officers, in regard to the sailors under their control, there is ample proof. A report of the flogging administered to a crew during a single cruise, of one of our National ships, will serve as a specimen of the manner in which our sailors are treated. The subjoined statement may be relied on as strictly correct :

"The U. S. ship Independence left Boston on the 29th of August, 1846, for a cruise in the Pacific, and was 403 days at sea, 693 in port, and sailed 56,214 miles.

"From Boston to Monterey, 143 days, 2,676 lashes were administered, or about a dozen and a half a day, while the crew were new.

"From Monterey to Mazatlan, 131 miles, 3,977 lashes, or two dozen and a half a day, showing the longer the crew were subjected to such discipline the worse they became.

"From Mazatlan to Mazatlan again, cruising about, and occasionally on shore in a battle, 188 days, 4,688 lashes, or two dozen a day, to keep up their courage.

"At Mazatlan, 181 days, 25,450 lashes, or nearly twelve dozen a day, which we suppose was for the purpose of exercise, lying in port being heavy business.

"From Mazatlan to Valparaiso, 180 days, 7,020 lashes, being about double the amount from the latter place to Mazatlan, which proves that the crew did not grow much better by the discipline which they were subjected to.

"From Valparaiso to Norfolk, 128 days, 3,016 lashes.

"By comparing the cruise out with the cruise home, it will seen that the crew got just double the flogging coming home, that they did going out. Thus it will be seen that on board the American ship Independence, American citizens received forty-four thousand eight hundred and thirty-five (44,835) lashes, at a time when they were engaged in a dangerous service on the Pacific coast, fighting the battles of their country !"

In order to a right understanding of the enormity of this business, it should be remembered that the poor sailor is stripped to the skin, tied up to some part of the ship, and the lashes laid on so as draw blood at every stroke. It is no unfrequent thing for a sailor to have his back lashed to a jelly, and to be laid up under the care of the surgeon for weeks afterward, unable to move.

Forty-four thousand lashes were distributed among the crew of the Independence, during her cruise to the Pacific, to say nothing of the other modes of punishment, such as knocking down with a handspike, confining in irons, etc., etc. And what was all this punishment administered for? For what heinous offences were these war-worn and weather-beaten sailors punished in this way? Were the whole truth known, it is more than probable it would be found that not a single crime had been committed worthy of stripes—for the lash degrades a man to a level with the brutes; and cases are not unfrequent, when the spirits are completely crushed and broken for life by the unmerciful use of the lash. A milder course of punishment might be adopted that would answer a better purpose than that of tying up human beings like brutes, and whipping them till they are faint from loss of blood. Flogging has been abolished in the Army, and no inconvenience has been found to arise in consequence of it. If its abolition in the Army has been followed with good results, why should not the same prove true of the Navy? It is evident that this flogging power is most shamefully abused by many of our Naval officers, who, clothed in a little

brief authority, know of no other way of using it than by abusing and tormenting their fellow-men. Then why not take this power from them, and substitute a milder mode of punishment? The thing can be done, if the proper means are taken to accomplish it. In the first place, all the facts in relation to the subject, and the cruelties in particular cases—the effects of flogging on the sailors—the offences for which it is inflicted, and any other information that can be obtained, should be published to the world. Petitions for abolishing flogging in the Navy should be sent on to Congress at an early stage of the next-session, and the press, all over the country, should discharge its duty by calling attention to the subject, and pointing out the enormity of its evils. That the reform is necessary, we think no man who carries a feeling heart, will question, and that the reform can be effected there can be but little doubt. It will require some toil and labor, but it is an object worth contending for, and when once accomplished, its good effects will not be confined to the Navy alone, but the merchant service will feel the weight of its influence, and it will be found that sailors will fare better in that branch of service than formerly.

THE REAL HIGH AND LOW CLASSES.—The "Philadelphia Ledger" frequently gets off some most admirable truths, of which the following is an example. As that paper is edited in part by a phrenologist of long standing, we opine that it had a phrenological origin.

"A high and low class' certainly do exist in all cities. But who constitute the high class? Why, the orderly, the sober, the quiet, the law-loving, and the peace-preserving citizens, without reference to rich or poor. Were it otherwise, society could not hang together for an hour. Who constitute 'the low class' but the law-breakers, the peace-disturbers, the riotous, the brawling inebriates, and the incorrigible loafers? Not the poor, for there are at least as many poor among the sober and quiet portion of the community as rich. The distinction of 'high and low,' in classes, when properly defined, involves no invidious sarcasm or ignominious degradation of the poor. Who constitute the police? The poor. Who make up the ranks of the militia? The poor. If the sheriff calls out his posse comitatus, who obeys the call? Not the rich, but the poor. Who fight the battles of the country in war? The poor. Who produce property, and then protect it, but the poor? We have but two classes, the idle and the industrious, and the latter only discharge all the duties of good citizens."

RUSH'S PHRENOLOGICAL DEVELOPMENT.—The following are the observations of a phrenologist on the cranial development of the murderer: "Rush's head is the worst I ever saw, and I question whether its parallel could be found in Europe. It has the worst possible combination of organs, and all of a monstrous size. Amativeness, Secretiveness, Acquisitiveness, Destructiveness, and Combativeness, are prodigious; Conscientiousness and Veneration seem as if they were planed out; and the whole crown of the head is at least an inch lower than a head of such capacity ought to be. It has every indication of a wicked and innately immoral man."

ARTICLE LVI.

THE PHRENOLOGICAL CHARACTER OF GEORGE COPWAY.—WITH A LIKENESS.



No. 15. GEORGE COPWAY.

As this prominent Indian Chief furnishes both a good sample of his race, at the same time that he is engaged in the laudable undertaking of uniting all the Indian tribes under one organic government, on a large tract of land to be appropriated by government for their use forever, some notice of him in the Journal seems desirable. He is of fair proportions, well made in every respect, very athletic, and powerful in organic structure, with abundance of vitality, muscularity, and animality; yet hardly coming up to the average of our own race in mental activity. He has been a Methodist preacher among his tribe, and is now lecturing in our larger cities and towns on Indian character and history, at the same time present-

ing his great project of uniting and embodying the Indians and providing for them an eternal home. The scheme is a great and good one, and deserves the countenance of all who feel any sympathy for this down-trodden and fast vanishing race. Yet, whether he pursues it in the best manner, or makes a right use of the funds collected for this purpose, we know not. Nothing but some such plan, with their civilization for its basis, can save that noble race from utter extinction, and even that is doubtful. Whether the race is worth preserving is by some deemed problematical; yet this much is certain, that they have a few virtues and habits, which, for excellence, are not equaled by any other branch of the human family. They have a certain lofty bearing, a manly dignity and nobleness, and adherence to friends, and faithful regard for promises, an exalted love of liberty, a freedom from amatory vices, a uniformity of conjugal fidelity, and several like characteristics, which make them examples worthy to be followed by those who claim to be much higher in the scale of creation than themselves. True, they are revengeful, treacherous to enemies, cunning, bloodthirsty, wanting in industry, and the like; yet these minor faults are far from eclipsing their virtues. Their preservation, therefore, as a valuable addition to existing specimens of humanity in another form, and with other habits, is most desirable, which this project seems calculated to attain. And he is pursuing his project with considerable energy, and bids fair to move Congress in relation to his proposed grant of land.

His most conspicuous phrenological faculties are Firmness, Self-Esteem, Veneration, Approbateness, Sublimity, Combativeness, Destructiveness, Alimentiveness, Secretiveness, Cautiousness, Hope, Form, Size, Locality, and Eventuality. Unwavering determination is his strongest characteristic, and ambition his next. Amativeness is large, yet he has few signs of its being perverted, while Parental Love and Friendship are none the largest, and Continuity rather weak. In general, his moral faculties are well developed. Conscientiousness is good, Veneration very large, Hope conspicuous, and Benevolence fairly developed, while Spirituality alone is weak. Of his intellectual faculties, his percepts exceed the reflectives. Locality is immense, and Form, Size, and Eventuality ample, which corresponds with the Indian capabilities of remembering faces, places, and facts; yet it is a practical rather than a philosophical cast of head, as is evinced by the predominance of his percepts over his reflectives. Comparison is large, and so is Imitation, Human Nature, and Agreeableness, though Language is only moderate. As a speaker, he has considerable of the Indian style of eloquence—simplicity, appropriateness of figure, and occasional flashes of eloquence; yet he is hardly wordy enough for an orator. He has, however, one quality, when animated, rarely to be met with in an equal degree, namely, perfection of the MASCULINE voice. This might not be noticed by the casual observer, yet I have never seen a better sample of the male voice, which,

however, an ordinary conversation fails to call out. The difference in his entire appearance when animated before an audience, and when unanimated, is so marked, that ordinary observers would think him only commonplace ; yet a close observer, viewing him under favorable circumstances, would reverse the decision. He is of the Ojibeway tribe, and a good sample of the Indian Phrenology and character, and as such is particularly worthy of being listened to as a speaker, and examined by the phrenological amateur. The following is a sample of his style of writing.

THE INDIAN SAILOR.

Shall he who scales rude mountain height,
And threads the deep ravine,
View foaming billows with affright,
Tho' creaking mast may lean—
Go by the board—while breakers roar,
And shivering timbers sever ?
The Indian's calm till all is o'er,
His courage daunted never.
I was on stormy Huron's Lake,
When the tall vessel's danger.
New York, February 16th, 1849.

Made the stern tar's bold courage shake,
And wonder at the stranger :
Calm in our natural reliance
On the Great Spirit's aid,
We bid the mountain wave defiance,
Till raging winds are laid.
When the storm's howl has ceased,
Our silent crew implore ;
The monedoo of the winds appeared,
I nature's lovely face adore.

KAH-GE-GA-GAH-BOWH.*

Mr. Editor—In the fall of '45, I had the command of a schooner on the northern shore of Lake Huron. In the month of September, within sight of the Monedoo Islands, we encountered a storm which lasted two days, during which time we were in sight of land, and the lake in a white surf—a perfect foam—I had just experienced the life of a sailor. When we, exhausted, had arrived at the harbor, I abandoned a sailor's life.

The above lines were suggested to me this morning as I looked from my window, and over the masts in the harbor safely moored.

I am, dear sir, yours, etc.

The "Gem of the Prairie," of recent date, contains the following :

KAH-GE-GA-GAH-BOWH, OR GEORGE COPWAY.—We had the pleasure of a visit, this morning, from this educated young chief of the Ojibwa nation, in whom we recognized an old acquaintance, having known him ten or twelve years since, while pursuing his studies at Ebenezer, Rev. Dr. Aker's school. Mr. Copway, as is well known, has been lecturing, for some time past, in the principal cities of the North and East, upon his favorite project of uniting in a confederated government, west of Iowa, all the Indian tribes of the country ; "where," in his own words, "enjoying peaceful possessions, they may improve in science, and in the peaceful art of agriculture, with the view of their becoming, in time, a civilized portion of the great Union."

Mr. Copway is now on his way to the West, for the purpose of exploring the country with the view of selecting such portion of it as he may deem best adapted to the end in view. This he proposes to solicit the General Government to set apart exclusively to the use of the Indians. Mr. C. had designed addressing the citizens of Chicago on this subject, but owing to the prevalence of cholera, has thought best to defer doing so until he returns, which will be in some six or eight weeks.

* This is his Indian name.

ARTICLE LVII.

THE PRESENT STATE OF EUROPE—ITS INFLUENCE ON THE WORLD'S
DESTINIES, AND ITS FINAL ISSUE.

THE world's destiny, for something like half a century, hangs suspended on the pending struggle between Hungary and Austria. That the republican form of government is the only one calculated to develop the race, individually or collectively, and that most existing evils and woes are caused by that arbitrary authority which has the throne for its basis, and aristocracy for its back-bone, has already been fully shown, in various forms in our pages. With locomotive speed, ay, almost with lightning velocity, would the race shoot upward and onward toward its grand destiny—illimitable perfection and happiness—if all arbitrary power were overthrown and men allowed to govern and choose for themselves; for man's instinct prompts him to choose whatever administers to his happiness, which is always in the direction of goodness, and this he would do if left to act for himself. The whole thought of kings and thrones is to FORCE the people contrary to their wishes. To this one end every thing they do, and every means at their command are directed. Universal liberty is tantamount to universal happiness, and an indispensable pre-requisition for universal goodness. If, therefore, Austria and Russia—those most despotic governments of the civilized world—conquer Hungary, the cause of republicanism must be crushed in Europe for at least half a century. France has not only returned, for the present, to despotism more despotic than that of their former kings—and good enough for her, because she elected her president on account of his name, and that name renowned mainly for BLOOD and ARBITRARY AUTHORITY, thus virtually patronizing despotism; whereas, if she had elected Lamartine, she would thereby have sanctioned those love and peace principles which originated her revolution—but she has perpetrated the very worst outrage on the race ever perpetrated by any nation since man existed: because she crushed, in its birth, the only republic in Europe—the great instrumentality for regenerating that portion of the human family. If that republic had been allowed to stand, its influence for good on the Catholic Church, and on all Europe, would have been incalculable, whereas it must now be most pernicious. From Spain, nothing can be expected, nor any thing at present from Germany, unless through Hungarian victory. France must inevitably become worse and worse—more and still more arbitrary—till the whole people, goaded to desperation, rise again in the spirit of true liberty, and banish every vestige of arbitrary power. But this will take time—how long will depend on how arbitrary its rulers—for the more oppressive they are, the sooner their final

overthrow. Lethargic Germany will remain where she now is a quarter of a century, unless victorious Hungary shall arouse and encourage as well as help her. Russia will stand still, unless war with England should break both her power in the North, and the despotic yoke from off her galled neck, while the fate of Italy will depend on that of Austria. On Hungarian swords, then, hang the destiny of the world, that is, the progress of republicanism, for half a century at least.

The question, then, becomes a most eventful one—WILL HUNGARY SUCCEED? That is, will the progressive movements of the race be arrested for a long time to come, or is the present dark hour of trial only the prelude to that dawn of millennial glory which the success of Hungarian arms will usher in? The answer to this question is not dubious, but may be worked out with as much mathematical certainty as we decipher any other problem dependent on known contingencies. Phrenology gives us fixed rules by which to solve all mental problems. Let us see how it solves this. What does it say respecting the success of Hungarian arms? This, "THEY ARE INVINCIBLE," and for the following reasons.

"THRICE armed is he who has his quarrel just."—SHAKESPEARE.

No faculty lends as powerful executive force to overcome obstacles, contend, and even fight, as Conscientiousness. Let two individuals or armies, otherwise of equal strength, contest a given point, whether by force of words or arms, the one conscious of being right or redressing a wrong, the other knowing their cause to be bad, that is, one aided, the other weakened, by this faculty, and the former has almost infinite advantage over the latter. This advantage is all on the side of Hungary. She has suffered outrages so numerous and so aggravated at the hands of her oppressors, as to awaken the moral indignation even of that lethargic nation. Of Combativeness, Destructiveness, and Firmness they have any required abundance; and those Austrian tyrannies perpetrated upon their rights so long, those pledges violated, and atrocities committed, have wrought them up to a pitch of perfect desperation from their centre throughout all their borders.

Fear, too, that most potent aid in fight, when it becomes desperate, will stimulate the whole nation to almost superhuman valor, because they know what dire vengeance awaits them if they allow themselves to be conquered. The difference is, however, wide between fear crushed and fear brought in to aid courage. In Germany, fear stifles effort, but in Hungary it stimulates it beyond comparison.

LOVE OF THEIR LEADERS, particularly of Kossuth, and unbounded confidence in them, also contributes largely to their invincibility. Behold that great nation rushing with clubs, scythes, axes, and whatever else they can command, to their national standard, with a "Kossuth says this is so, and therefore it is.

Hungary but her cause, through the perfidy of her leaders

But, next to Conscientiousness, and working in conjunction with it, is their powerful INHABITIVENESS. Their "Fatherland" is inexpressibly dear to them. This is evinced so powerfully in all their public papers, as to warrant the inference that it is a most intense national faculty, and this faculty once aroused and fairly sustained by Conscientiousness, Combativeness, Destructiveness, and Firmness, can NEVER be conquered. Suppose the worst—that Austrian troops and Russian hordes do overrun Hungary, execute their leaders, burn their cities, and completely subjugate them, a stationary army of 100,000 men could not hold it. Nothing but killing and exiling nine tenths of its inhabitants could allow Austrian ascendancy to become settled or permanent. Besides, they fight on their own soil, and in behalf of all they hold sacred, life included, and this will render one Magyar a match for ten invaders who fight from home and mechanically, or, at least, for nothing that concerns them personally.

Their recent declaration of national independence, will also do much to aid their cause in quieting their consciences, by absolving them nominally from all allegiance to their crown, and giving body and form to their national existence, and something distinct for which to fight and sacrifice.

These, and several like laws of mind, render it CERTAIN that Hungary will conquer. No matter if they do fight against fearful odds; for in cases like these, numbers do not give victory, nor even strengthen their cause, but will only render Hungarian victory the more brilliant to themselves and disastrous to their enemies.

The CONSEQUENCES of their victory, since it is rendered certain by the action of these laws, next deserves consideration. First, on Austria. It was this power alone which stifled the revolution began in Sicily; and soon after Austria is beaten by Hungary, all southern Italy will rise and form itself into a republican government. The discontent among the Germans is so great as to require only an occasion to bring on another crisis, which will be far more disastrous to regal authority than that which has just been quenched.

The very desperation of the existing struggle of despots to retain their power, shows by what a frail tenor they hold it. Only one thing perpetuates that power, namely, the DEPRESSING influence of fear. So long has the public conscience been outraged, hope crushed, and the people held in terror, that it has weakened the conscientious feeling and broken Hope; but only once let Hope be revived, which the success of Hungarian arms is sure to do, and Cautiousness will be turned from its present crushing action to one commingled with partial hope, and, instead of paralyzing the nation, it will rouse it from centre to circumference, and then "Fear and tremble O ye kings and potentates of the earth, and all in authority, for your end is come."

In conclusion, what must we say of those public prints, in our own and

Nothing for once for the

foreign countries, who lean toward Austria, and take occasion to disparage Hungary? Friends of kings, and their end, like that of kings, is near at hand.

ARTICLE LVIII.

THE GRAPE AS AN ARTICLE OF DIET, AND ITS CULTIVATION.

FORMER articles have spoken in high terms of the utility of berries, pears, and peaches. Yet, as if to add bounty to bounty, and render the measure of man's gustatory enjoyment full, shaken down, and running over, nature has created the GRAPE. Nor created merely, but rendered it most DELICIOUS—not inferior, when its best kinds are in perfection, to any other fruit. Yet, as its natural latitude is southern, with us it cannot excel the peach; but as the Catawba and Isabella, by proper care, can be kept till winter, and even into spring, it is most valuable as a winter fruit. Upon the whole, probably, it has no superior in the whole department of fruits. Abounding, like the peach, in juice and jelly, in sweets and acids, it furnishes essential ingredients to the animal economy; and yet, not being particularly hearty, large amounts may be eaten by the healthy with impunity. Their value to the sick is also great, yet for them the sweet kinds are most desirable. They must also be fully ripe, and of the best quality.

The ancients made a much greater use of the vine than the moderns, and in this respect were undoubtedly in advance of us. English soil and climate are not particularly adapted to this fruit; and as this country took its habits, food, etc., mainly from its ancestors, comparatively little attention has been paid in this country to grape culture—a neglect altogether surprising, when we consider its value. Every family ought to have its grapery almost as much as its table, and to load their tables, throughout the grape season, at every meal. How perfectly enchanting those large bunches of full, ripe grapes! What words can express their beauty, their delicacy of flavor, or their dietetic value? Let them be as universally and abundantly used, and they are beautiful to appreciate, and exquisite to the taste.

And they are easily cultivated even in cities. Properly planted, they occupy very little ground room; flourish just as well under pavement as without it; are easily manured by house slops, and especially the suds made in every family by washing, and are susceptible of training so as to form SHADE as well as ornament, and every thing about them inviting extensive cultivation. Why have men been so neglectful in availing themselves of so choice a bounty?

Their fruitfulness and richness of flavor are greatly promoted by animal

manure. A fellow-townsmen, on the death of one of his horses, buried it approximate to the roots of his grape vines, and thereby greatly enhanced their quantity and quality for several years. Animal decomposition evolves carbon, an element absolutely necessary to the life process, and freely furnished by the grape.

The grape is also easily propagated by cuttings, or by burying a part of a branch under ground, and then leaving a part above ground, and burying another, and so on; each joint in the ground taking root and sending up its shoot at the joint above ground; and thus half a score of hearty vines may be obtained from a single branch in a single year, capable, if well transplanted, of bearing the next season. But as our purpose is to incite our readers to the procurement and cultivation of these fruits, rather than to direct them as to the best mode of such culture, we hope that this article will literally make your mouths WATER, so that if you have this vine you will learn how to render it fruitful, and if you have not, to proceed forthwith to its procurement and proper transplanting. Merely as a pecuniary speculation, those who have limited grounds will find the cultivation of nothing else equally profitable.

This and former articles on summer fruits, have recommended a free use of fruits, a use altogether greater than their present supply. Hence, touching that supply, we may make this important remark, that the PRICES now asked in market for these fruits, are altogether enormous, and far beyond both the cost of production and the reach of the middling and poorer classes. As a general thing, fruit bears a far higher price per bushel than grain. Dr. Underhill asks and obtains FIFTEEN CENTS PER POUND for his grapes, and makes a fortune yearly, whereas the highest cut of meat, at its highest times and places, never reaches fifteen cents, and ranges considerably below the price of grapes, cherries, and several other kinds of fruit; yet the capital and pains taken to raise a thousand pounds of meat, would raise at least ten thousand pounds of grapes. A single vine, well cultivated, will bear hundreds of pounds annually, and many vines produce every year a greater weight than the largest cattle brought to market. See, then, how altogether enormous the profits on these fruits, taken in connection with their cost of production, when compared with meat and grain, and the reason is obviously this: nearly all our land is devoted to grain or grass. In other words, since cattle and fruit cannot well be raised together, most farmers neglect fruit almost wholly, and hence glut the market with grain and flesh, and thereby allow those few who turn attention to fruit to realize most extravagant prices. And this is the order of nature. True, we require perhaps as much grain as is now consumed, but we certainly require far less meat, if any at all. Not to discuss here the necessity of meat, this is certainly true, that mankind can live just as well as now on ONE TENTH or one fiftieth the meat now consumed. Let therefore those vast valleys, east and west, now devoted to

cattle, be set out with fruit trees, so as to render all fruits as abundant in proportion as meat and grain; and then the price of fruits will be brought within the reach of the humblest cottages, as they now are in Italy. As a general rule, where peaches will grow at all, ten bushels can be raised as easily as one of potatoes, so that they can be furnished at a handsome profit at ten or fifteen cents a bushel; and this would bring them within the reach of all. So of grapes. Every family that has a permanent abode—and every family should have such—can have one or more grape vines; and if they would feed them as they do their pig or cow, they would derive far greater gustatory pleasure and dietetic value therefrom. And certainly, strawberries, raspberries, blackberries, mulberries, pears, and apples, can be supplied in any required abundance, at from twelve to twenty-five cents per bushel, and then yield a handsome profit to the grower. And will not a bushel of these fruits go from ten to twenty times as far in the family as a pound of butter? Suppose, instead of eating bread and butter, you eat bread spread with JELLY, made from one of these kinds of fruits, would it not relish as well? Or taking the juice of these fruits, extracted just before eating, sweetened, and using it in the place of milk, how much further will the same labor, now expended in preparing butter, if spent in raising fruits, go in family nutrition, both as solid food and as a relish. The idea that we must have butter as much as fruit, is by no means founded upon the nature of things. It is used exclusively as a RELISH. If there were no other relishes—if nothing else were as well calculated to flavor food as butter, then the idea would be philosophically correct. But since fruits are altogether more palatable, and since their juice can be used exactly as we use milk, and their jelly as we use butter, why not make the exchange, especially since fruits are altogether more healthy than the products of the cow? Employ in fruit culture the same land now devoted to your cow, and you will reap at least ten, if not a hundred fold, more pleasure and profit therefrom. And we are free to confess in conclusion that the primary object of these articles on fruit, is to induce our readers to make the exchange here recommended of meat for fruit, of butter for jelly, and of milk for the juice of fruits.

“While I inculcate the necessity of patient inquiry, as the only means by which to acquire a competent acquaintance with the practical details and applications of Phrenology, I should be sorry were any one of you to be deterred from studying it by an exaggerated estimate of its difficulties. In this respect it possesses a great advantage over the ordinary systems of mental philosophy, many of the doctrines of which are so abstract as almost to defy comprehension.”—ANDREW COMBE.

ARTICLE LIX.

PREVISION.

THERE is one element of man's nature which I think we do not fully comprehend; at least it seems to me that the phenomena connected with its manifestations cannot be fully explained upon any of the known principles or laws of mind—I mean his occasional ability to foresee future events.

That some have at times lucid conceptions of the future must be admitted, if we can place any reliance upon human testimony. Man must have powers that can pierce the future. "Coming events must cast their shadows before," or they are especially revealed to him by superior beings. That man is endowed with prescience is not in exact accordance with the ideas we have entertained of human ability. Our positive knowledge is usually confined to those things which have passed or are transpiring. The future is generally veiled in obscurity; that which is to be we know not, except so far as it may be inferred from the existence and operations of causes, the effects of which are known. This may be considered as the limit of human ability; but there is evidence that gives us good reason to believe that it has been occasionally transcended. There are cases on record where events have been predicted without any knowledge of the existence of causes that would lead to their accomplishment, and where those who made these revelations could assign no natural causes for their impression. These phenomena must be under the control of some law of our intellectual or spiritual nature, or they must exist independent of all controlling influence. To suppose that these manifestations occur without reference to any fixed principle of mental or spiritual government, is to suppose that which both reason and analogy leaves unsupported. It may be that we are not acquainted with the laws by which they are governed, but we should not, therefore, deny that they exist. As far as we have been able to ascertain there is no department in either the material or spiritual world that is destitute of fixed and unchanging laws. That the power to penetrate the future is accounted for upon any of the known principles by which we explain mental action, or that it is a legitimate function of any of the clearly ascertained faculties of mind, I am not prepared to admit. It may be that it is one of the functions of "Spirituality," as you have intimated in treating of this faculty, but if it is, we have no knowledge of any means by which we can control its operations. Every other power of mind we can exercise at pleasure, but this is entirely beyond our control. If it is a primary faculty of mind, I believe there must be some means by which we can, to a certain extent, govern its operations. These means should be sought out so that we can apply them at pleasure.

The fact that this power is manifested by but few, and only at long intervals by these, seems to give but slender grounds for the belief that it is a primary faculty of the soul, unless we consider that the grossness of the instrument of its manifestation prevents a full development and exhibition of its powers while connected with the body. This can be viewed only as the embryo state of our existence, and we may possess faculties that will be fully developed in a future state that only give occasional evidence of their existence in this. Those powers of mind that are brought out by the application of magnetism, may possibly throw some light upon this subject; but I am not acquainted with a sufficient number of facts bearing upon this point to furnish sufficient data from which to adduce positive conclusions. Persons while in a clairvoyant state often exhibit astonishing powers, and I believe sometimes point out future events. Is this the result of calling into activity a faculty of the mind, which, under ordinary degrees of mental stimulus, lies dormant, or is it the product of combined and exalted mental and spiritual action?

I confess my inability to answer this question, but hope that from the profound knowledge you have of mental philosophy, you will be able to throw some light upon the subject.

Revelations of future events sometimes occur during our sleeping hours, and perhaps more frequently than when awake. When they occur during sleep they are usually classed with ordinary dreams; but I think there is a marked difference between the mere vagaries that pass through the brain in ordinary dreaming and those dreams that make lasting impressions on the mind, and are afterward found to be exact predictions of events that had not yet taken place, or revelations of things that previously were entirely unknown to the individual, and a thought of which had never before made an impression on his mind. Abercrombie, in his "Intellectual Philosophy," relates several of this class of dreams; and there are others related by various authors bearing upon the same point; but I need take no time to relate these, for I have no doubt that almost every one who has given the subject the least investigation, can refer to some of the same class that have occurred within the circle of his own acquaintance. These cannot be explained, as other dreams are, by asserting that they are caused by portions of the mind or brain which is active while the rest has sunk to rest, unless we suppose that a faculty of prescience exist, and is occasionally called into action. If it really exists, all must acknowledge that its powers have hitherto been but little understood, and but feebly manifested.

There is still another branch of this subject that is equally mysterious, and, I believe, equally well attested. I mean the occasional occurrence of tokens which seem to be the forerunners of future events. All that I have heard of this class seem to be the precursors of some melancholy event. Several of these have been related to me by personal acquaintances in

whose candor and veracity I can place the utmost reliance ; among them are the following :

A family, sitting by the stove one evening, were suddenly alarmed by a noise resembling the stroke of a whip upon a table which was in the room. This was repeated three times, and was distinctly heard by all who were in the room. It was certain that no one struck the table, and no cause for the noise has ever been discovered. Shortly after this three members of the family died. Though this happened some years since, it would be difficult to make the family believe that this was not the forerunner of their afflictions.

Another is the case of a gentleman and his wife, who, in the dead of night and while perfectly awake, heard from the door of the house what they supposed to be the report of a gun. Thinking it was some of the family shooting at an owl, they gave themselves no concern about it till the morning, when they inquired, but learned that none of the family had shot or even heard the noise of which they spoke. No cause was discovered for the noise. Not long after this the gentleman lost his wife, and to this day he believes it to have been a token of her death.

Another case is of a young lady who heard a noise in a bed-room resembling the taking down and removing of a bed. She knew that no one was removing the bed, and gave the subject but a passing thought until a short time afterward, when her brother died in the same room, and she recognized precisely the same noise when they were removing his bed after his death. Other cases of the same kind might be related, but they would throw no additional light upon the subject, which, at least, is mysterious enough. It may be well to remark that the above are not weak-minded, superstitious persons, but men and women of ordinary capacity and education, and very far from any thing bordering upon superstition.

Cases of this kind cannot easily be explained upon any known principles of mind, and have usually been considered as unworthy of notice. Attention to them borders so nearly upon superstition, that cool, reflecting minds fear they will be charged with it if they give the subject any thing more than a passing thought. If these cases can be relied upon as facts, they are certainly not unworthy the attention of the mental philosopher, and no foolish fear of being considered superstitious should deter him from giving them a thorough investigation.

It might be supposed that they were the offsprings of an excited imagination were it not for the fact that more than one were witnesses of the same thing in at least two of the cases which I have related, and there was no mention of any thing that would have a tendency to produce a state of mental excitement in connection with the occurrences.

These impressions must either have been conveyed to the mind through the sensorium, or they must have been directly impressed upon the mind without the aid of the external organ of hearing. If they are impressions

received by the mind without the aid of the external senses, then they argue the existence of a faculty that can receive impressions without the aid of material substance. Such a faculty would form a proper medium of communication between man and the spiritual world, and I think it by no means improbable that it exists, and is susceptible of cultivation the same as any other faculty of the soul. Man may enjoy communion with the spirit world, and to admit that he does seems to be the easiest way to account for human prescience, prophetic dreaming, or significant tokens. Even then we find it difficult to reconcile the equivocal nature of the latter class with what we would consider the proper character of a revelation of future events. It is usually the case, that those to whom these tokens are given can give no interpretation of the object until after the events they appear to shadow forth have transpired. If they were designed as revealers of the future we would suppose that they would be understood by those to whom they were given; but this is far from being the case. However, this should not be considered an objection to their supernatural origin. We have every reason to believe that the ancient prophets did not always understand the emblematic visions that were presented to them; but their inability to comprehend their design does not affect their prophetic nature, or prevent others from understanding them after they have been fulfilled.

The important question touching all this class of phenomena are these. Is there a special faculty of the mind that is used as the medium of communication between man and spiritual beings? If there is such a faculty, has it a cerebral organ devoted to the manifestation of its functions? If it has, where is it located, and how shall it be cultivated? If you know any thing that will throw light upon this subject, I would be glad if you would communicate it in an article, or series of articles, in the Journal. Something on this subject would be interesting to me, and no doubt to many of your readers.

Yours, with sentiments of respect and esteem,

J. G. LAWSEE.

Cherryville, May 10th, 1849.

Here's Hood's illustration of Hydropathy:

It has been our good fortune, since reading Claridge on Hydropathy, to see a sick drake avail himself of the "cold water cure," at the dispensary in St. James' Park. First, wading in, he took a "Fuss bad;" then he took a "Sitz bad;" and then turning his curly tail up in the air, he took a "Kopf bad." Lastly, he rose almost upright, on his latter end, and made such a triumphant flapping with his wings that we really expected that he was going to shout, "*Priessnitz forever!*" But no such thing. He only said "*Quack! quack! quack!*"

MISCELLANY.

PROPOSED PHRENOLOGICAL TOUR WEST.—One of the editors proposes to spend the winter in the mighty West, partly to ascertain the tone of the Western mind, and examine Western heads; but more to spread this life-generating science in that vast valley of MIND as productive of the necessaries of life. Invitations from any considerable number of the inhabitants of the larger towns will be received, and complied with as far as may be.

PHRENOLOGICAL LECTURES, EXAMINATIONS, ETC.—We direct the attention of our readers to the advertisement of Mr. McVey. The credentials of Mr. McV. are weighty, coming from the Governor of Pennsylvania, and other distinguished persons. He stands high as a lecturer, and, as far as we are able to judge, is deeply skilled in the science he professes. In examination he is careful and minute, and decides with great exactness according to the rules laid down by the founders of Phrenology. He is said to be a worthy man, who not only deserves, but needs a kind patronage. We hope our citizens will show him liberal favor. His lectures will doubtless be interesting, and the examinations of heads will give satisfaction.—**DELAWARE STATE JOURNAL.**

Although unacquainted with Mr. McVEY, we most cordially welcome him to the phrenological brotherhood, and hope his success, in advancing the "good cause," will be equal to the importance of the science.

MESSRS EDITORS: Presuming a remarkable cure by the application of magnetism would not be uninteresting to you, I have concluded to communicate the following facts respecting my sister.

In the fall of 1837, about the time of her passing from girlhood to womanhood, she was taken strangely ill, and the family physician was consulted respecting her case; but he made rather a light matter of it, more than intimating that there was no cause for alarm, and saying there were thousands of females, at her age, that were in her situation. She continued to grow more and more ill, till she was obliged to keep her room, and at last was confined to her bed; still confidence in the Old Granny was not diminished, and he was called, and could then discern that she was ill, and pronounced her disease an enlargement of the heart.

His prescriptions were the lancet, blisters, tartar-emetie sores, calomel, opium, and so forth. He thus continued his murderous practice for five or six years, during which time she was at times a little better, and then much worse. Her muscles became much contracted, and several of the joints of her limbs were completely and firmly set—the ankle joints being no more movable than as though they had never been designed for that purpose. Her feet were so drawn out of shape that about half the tops of them assumed the place of soles.

Finally, the old doctor was changed for a new one. Under his treatment she gained some, in vitality and strength, yet was unable to get from her bed

without assistance. Her muscles remained contracted, and her joints as firmly set as ever.

He pronounced her disease to be that of an affection of the spine. This was the real disease, and the primary cause of all her sufferings.

The new doctor was skillful, and comparatively let her alone. For this he deserves all praise.

In the fall and winter of 1847, '48, I frequently magnetized her, by which she was partly relieved of some of her pains; but I knew not then how to apply magnetism as a remedial agent. Finally, Dr. P., of Owego, a thorough magnetizer, tried its power, with how wonderful success, I will try to tell you. Local magnetism only was at first applied, directed mainly to her limbs, and especially to her lower extremities; and while she was in a wakeful state, he put to rights one of her feet, by moving joints that had not turned in their sockets before for more than five years. As I was in communication with her, I straightened the other ankle, which, like the rest of the joints, creaked as it turned to its natural position. He then proceeded to get her foot in the right form, which was not altogether unlike the potter forming a lump of clay to his mind.

It was astonishing, as the doctor's hand passed over her joints, to see how it prepared them to yield to his will, so that but little strength was required to move them, though, previous to that, it would have been as easy to have bent her limbs at any other place, as at the ankle joints. Her limbs were awry, which was corrected by putting the hip and knee joints in their right position. In about an hour from the time the doctor commenced, she was able to stand erect and alone, for the first time for over nine years; and the second time he visited her, she was enabled to walk without assistance.

But I must be more general. Her recovery was fast and permanent, notwithstanding many knowing ones said it was all "moonshine," and predicted a relapse and sudden death; and it seemed as though some would rather she had remained as she was, or even died, than be restored to health by magnetism; but, thank Heaven, their malice could not harm her.

Last fall she left her native place, Candor, Tioga Co., N. Y., and moved to Harrison, Dodge Co., Wis. She exercises much, labors some, reads and studies much, and writes considerably, and with magnetism she uses cold water freely, which warms her better than hot irons and bricks used to. That she may see many a healthy and happy year, is the sincere desire of, yours, truly,

J. E. JUDD.

PARIS, Wis.

"THE SPIRIT OF THE AGE" is the title of a new weekly paper, edited by William H. Channing, and published at the Journal office. Its leading thought is PROGRESSIO, particularly as applicable to association; yet it takes broad ground for reform in every department of human nature, and is devoted to the best interests of our race. Of its editorial ability little can yet be said, further than that the mere NAME of its editor guarantees a high order of intellectuality and morality. The Journal extends to it the right hand of fellowship, as a coadjutor in that great work of regenerating the race, to which both are nominally and really devoted. For terms, see prospectus in our advertising department.

THE "WATER-CURE JOURNAL AND HERALD OF REFORMS" has just entered upon its eighth volume, and appears in a new typographical garment, being in this respect very greatly improved over former volumes. Periodicals devoted to particular subjects, are correct criterions by which to estimate the hold these subjects have upon the public mind. Judged by this standard, no subject whatever is growing in public favor as rapidly as the water-cure. The circulation of its journal is more than ten times as great as it was one year ago. This unprecedented growth it richly deserves, because its subject matter, in connection with Phrenology, lies at the very basis of human reform and happiness. The importance of a healthy physiology, as a means of promoting a healthy action of the phrenological faculties, has been shown so often and so forcibly by all phrenological writers, as not merely to put this great practical truth beyond all doubt, but to establish its importance as PARAMOUNT. When and as far as a person's physiology is diseased, his phrenology, though ever so good, will take a DEGRAVED action and produce sinful desires; but, keep the physiology perfectly healthy, and the phrenology, be it what it may, will scarcely ever go astray. How infinitely important, therefore, that correct PHYSIOLOGICAL doctrines be disseminated far and wide. However important the preaching of ministers, that importance sinks into relative insignificance compared with the inculcation of correct physiological doctrines; because the latter are far more efficient than the former, in promoting pure morality and preventing vice. Hence the Water-Cure Journal, with its large and increasing list of subscribers, is doing more for the cause of moral purity, is obviating more sinful desires, and promoting more holy aspirations, than hundreds, if not thousands, of pulpits. Not that we would disparage the latter, for we do not undertake to say how much good they are doing, only that the Water-Cure Journal is doing far MORE.

The amount of misery, also, which it is preventing, both by curing diseases, and also by removing their causes before they mature, that is, by way of promoting the public health and restoring the sick to health, is incomparably great. Diseases are becoming most alarmingly prevalent—are sweeping our children into premature graves in appalling numbers—are laying low the fairest specimens of female loveliness, and bringing the strong man to a premature grave, leaving a dependent family almost wholly destitute of the means of obtaining a livelihood. That the Water-Cure Journal is a most efficient agent in promoting health, besides snatching victims from the very jaws of death, its growing popularity abundantly attests. One copy would not make room for ten more without an amount of INTRINSIC value rarely equaled. And since all the merit of the water-cure consists in its PREVENTION AND CURE of disease, of course its utility in these respects is almost beyond calculation; and hence we must regard it as one of the great benefactors of the age, or in one other respect, it deserves all the patronage it is receiving, namely, that of ECONOMY. A large class of citizens, called physicians, grow rich upon the diseases of mankind. The amount of money paid to them is very great. Now since the Water-Cure Journal keeps people well, and also cures the sick without calling in a physician, how much more economical to spend a dollar a year for it, and thus dismiss the physician, than to pay him from twenty to a hundred dollars a year for curing what it would prevent. It will save one thousand per cent. for doc-

tors' bills alone in any family in which it is taken, perused, and followed. **PREVENTION** is the true policy, and to this the Journal is pre-eminently devoted; but when sickness does come, it shows by what means disease can be removed without cost or money, and without pain to the patient. The water-cure is destined soon to become the **PRINCIPAL** mode of restoring health, and this journal may fairly be regarded as the grand instrumentality for the securing of so desirable a result.

THE **PHRENOLOGICAL ALMANAC**, FOR 1850, edited by L. N. Fowler, contains, besides the usual astronomical and kindred calculations, a much more than usual variety of interesting phrenological reading matter, it having introduced several new features into this year's issue not found heretofore. One of them is as follows:

PHRENOLOGICAL CATECHISM.—What faculties, when perverted, most degrade the mind and destroy manhood—sap the foundation of the constitution—debilitate both mind and body—destroy self-respect—and lower the standard of virtue?

What faculties, perverted, does it cost more to gratify than all the preaching of the gospel, education of the young, building of colleges, and collecting of libraries and natural curiosities?

What faculties, having the ascendancy, are deaf to reason and seek gratification regardless of consequences?

What group of faculties, properly exercised, produce that which cannot be bought or sold, weighed or measured, seen or handled, and that which increases in value with the increase of age and use?

What faculty is wanting in children who say "I can't" when asked by their parents to do something?

What faculty has more medical properties connected with its full action than exists in the saddle-bags of the doctor?

What faculty, when large, brightens every object on which we look?

What faculty, when large, makes an old man young, and when small, makes a young man old?

Its quotations from Franklin's proverbs are also particularly excellent. More than any of its predecessors, it contains short, pithy **FACTS**—exactly what a phrenological almanac should contain—and its winding up, by way of **CONTRASTING** bad organizations with good ones, furnishes at the same time, a forcible **PROOF** of the truth of Phrenology, and a beautiful practical **ILLUSTRATION** of its application to the reading of character. Like all other works upon the science, its former sales have been altogether unparalleled, reaching nearly two hundred thousand. As a forerunner of phrenological works—as a kind of John to prepare the way of this growing science—it probably has no equal. Every year it makes thousands, probably tens of thousands, of converts to the phrenological doctrine, who, after their minds are once put upon this track, will follow it up for the rest of their lives with an amount of profit, of which our readers can judge, from the benefit this science has been to themselves. Probably in few ways can the lovers of the science do more, with the same means, to extend its usefulness, than by sending to their friends copies of this cheap, but efficacious stepping-stone to the science.

ARTICLE LX.

PHRENOLOGICAL CHARACTER OF DR. JOEL SHEW. BY L. N. FOWLER.
WITH A LIKENESS.



No. 16. JOEL SHEW.

THE Phrenology and Physiology of this man are very marked and striking, as seen in the accompanying cut. Most of his mental and corporeal organs are very strong and prominent; hence there is a tendency to extremes of action, which might at times give the appearance of instability of purpose or opinion. He has great physical power, energy, and strength of endurance, and very few can endure fatigue and privation, resist disease, and recover from it as well as he. He is like the sturdy oak, bidding defiance to the storm, and strengthening at every blast. He is full of life and motion—restless as the ocean, and never idle—could not enjoy himself unemployed, because of his vigorous muscular and sanguineous systems,

VOL. XI.—NO. IX.—20

which, as it were, COMPEL him to constant action. His desire for locomotion is extremely strong; hence he is a great pedestrian, and, as such, has few equals. A man with his organization will WEAR out, but never RUST out. He came from long-lived ancestors, and will live long, and, like a winter apple, grow better by keeping, if he will live in harmony with the laws of his being. His head is large—few larger—and well supported in action by strong vital organs, so that his mind tends to deep and important subjects, and is elevated and expansive. His momentum, like the avalanche, is irresistible, and the timid make timely escape. His faculties do not always act in concert, which is probably one of his greatest faults, and attributable, partly, to the excessive size and activity of many of his organs, and partly to the want of opportunities for early and correct mental discipline. He has great power to endure long and continuous MENTAL action. All his social and domestic organs are large, which, with his large Benevolence, enable him easily to find favor, and sympathize WITH, as well as prescribe FOR, his patients. His attachment to woman is strong, and hence his sympathy for her; and this, in conjunction with his intellect and his benevolence, make him ardently desirous for her liberty and elevation. He is a warm friend, a kind father, and an affectionate and devoted husband, and greatly attached to home. His Continuity is rather moderate; hence, with his activity, his disposition to dispatch what is on his hands, and his aversion to “long yarns” and senseless gabbling. His Combativeness and Destructiveness being large, give him most uncommon energy and power to surmount difficulties, and an enterprising, go-ahead spirit must be a striking feature of character. His appetite is naturally strong, but well controlled by his intellect. He is no miser, and property, as such, holds a subordinate rank in his estimation, Acquisitiveness being but medium. His Secretiveness is moderate, hence he is no hypocrite, is always himself, means what he says, and is frank, open, and familiar, perhaps to a fault. He is prompt and resolute to act, “ready to strike when the iron is hot,” and may sometimes appear to be rash, but his intellect generally pilots him safely along to his destination. His Self-Esteem being large and his love of approbation moderate, he would rely on himself, be independent and dignified, strike out a course of his own, and do as HE thought best, rather than cater to a depraved public appetite, or sacrifice his principles, and vary his course to secure the applause or avoid the censure of others. His sense of honor appears to be stronger than his sense of right, though the latter is fair, yet not controlling. Firmness is large, rendering him steadfast in his opinions and general character, and if he wavers at all it is through his strong sympathies and social feelings. He does not, in general, hope for more than he can reasonably expect, neither is he easily discouraged or depressed. His Marvelousness is not large, but his power to reason is, so that he cannot appreciate those “spiritual things” that reason cannot directly reach. He has but little regard for creeds and reli-

gious rites. He is respectful, deferential, and devotional; much more so than appearances might indicate. He is naturally diffident, Veneration and Self-Esteem being both large; but he is less so than formerly. Though independent, he is not haughty, arrogant, or distant. He is fond of the beautiful and refined, but on the whole prefers utility and availability to show or abstractions. Perception and judgment being stronger than fancy, he is more solid than brilliant. His large Individuality, Form, Size, Order, Calculation, Locality, and full Eventuality, give him a good memory and command of facts, and the qualities of things; and his large Causality and Comparison enable him to trace the relations and deduce the LAWS of those facts and objects; so that he always reasons WELL, for he reasons from facts. He perceives by intuition the motive of men and the adaptation and relations of things, having the organ of Human Nature large. He can discriminate and reason from analogy with great ability, as his Comparison is strongly developed, and gives him taste and talent in the natural sciences and philosophy. He has versatility of talent, and is seldom at a loss for ways and means. His large Number, with his reasoning faculties, would make him a good mathematician. He has a good mechanical eye, and can judge well of proportions. His memory of colors, and power to measure time are limited. He has a good command of language, and is fluent and loquacious, and the more so because of his moderate Secretiveness, which gives him but little restraint in speech. His Suavity being large, he seldom wounds the feelings of others; is youthful and playful in his feelings, and yielding and compromising in his manners. His excesses arise from his large organs tending to overact, and from his being, at times, too much swayed by his affections and sympathies. His chief defects are, want of spiritual-mindedness, restraint in speech at times, caution, love of approbation, continuity, economy, Time and Color.

Doctor Shew's head measures twenty-three and a half inches, and his temperament is one of great elasticity and power. His social organs all mark large; those giving energy, strength, and independence, are equally large. His intellectual organs mark large. Secretiveness is the smallest organ in his head, marking only 3, and his proverbial frankness is well nigh a fault. Altogether his history and organization are in excellent harmony, illustrating the Latin maxim, "a sound mind in a healthy body," and that size, with health, is a true measure of power.

BIOGRAPHY OF DR. SHEW.

DOCTOR SHEW was born at Providence, Saratoga County, New York, November 13th, 1816, and is consequently now thirty-three years of age. He is the oldest of a family of eleven children, of Godfrey I. and Betsey Shew.

His father was of German, and his mother of English extraction, remarkable for their moral worth, piety, and neighborly kindness, especially to the sick.

His progenitors were distinguished for health and longevity, which our subject seems to have inherited in an eminent degree. He early exemplified an active mind and retentive memory, and his subsequent course of study fully realized the expectations of his friends.

At an early age he was accustomed to use cold water and snow, to allay the inflammation of a wound or burn on himself, and, by instinct, was self-taught in the "Water-Cure." In 1843, he graduated as a doctor of medicine, having previously studied very thoroughly not only the allopathic but the hydropathic system. He followed the dictates of his early feelings and habits, and adopted the system of Priessnitz, which he had himself, in no small degree, discovered, while ignorant of its acknowledged founder. His friends endeavored to dissuade him from the adoption of the unpopular system; but his ardent love of what he believes to be true, joined with that courage, perseverance, and energy which so strikingly mark his character, impelled him onward, feeling that the system was God's truth, and must triumph. He is now justly regarded as the pioneer of Water-Cure in this country; is very successful in the treatment of disease; and has written several very valuable works on Hydropathy, viz: "Hydropathy, or the Water-Cure," "Water-Cure Manual," "Water-Cure for Women in Pregnancy and Childbirth," "Tobacco; its Effect on the Body and Mind," "Cholera; its Causes, Prevention, and Cure." He is the American editor of "Curiosities of Common Water," etc., etc., and was the founder and editor of the "Water-Cure Journal." These works have a wide circulation, and are deservedly popular.

Doctor Shew has visited Europe at two different times, principally for the purpose of concentrating every possible improvement in the water treatment as practiced in the different hydropathic institutions of the old world, and of studying at Graefenberg with Priessnitz, the great founder of the modern water-cure. These facts exemplify that ardent desire to excel, that disregard of bodily exposure and mental labor, indomitable energy and perseverance, prodigality of money in a good cause, all of which form so striking a feature in his character, as developed by phrenological and physiological science.

The city of New York has been his principal field of operations. No one before him had ever undertaken to carry the water treatment into a general city practice, side by side with the old modes. He does not, however, affirm, as some have done, that calomel, bleeding, opium, quinine, arsenic, cayenne, lobelia, hot drops, etc., are all necessarily bad; but that, as a general fact, wherever pure water, wash tubs, injection instruments, towels, and wet sheets may be obtained, THERE is water the best of all remedies, the most effectual, as he believes, in relieving pain; such a universal remedy as we would expect an all-wise and benevolent Creator to place every where within the reach of man. Whatever may be said of the intrinsic merits of this system, it must be admitted that Doctor Shew has succeeded in making a large number of converts to his views. Especially in the department of midwifery, the very last in which many would have supposed the water treatment applicable, has he been eminently successful. Even the cholera, that mid-day pestilence and concentration of all that is terrible, has, in a remarkable manner, yielded to his assiduity and skill. All this tends to show the Doctor's originality of thought, and his self-sacrificing spirit, his sympathy with suffering, and that masterly boldness and efficiency of character so prominent in his nature.

ARTICLE LXI.

HOME EDUCATION OF CHILDREN.

THAT education of the young—for all—is best, which best fits them to enjoy life and accomplish its ends. Most parents think their children must early learn to spell, read, write, and cipher; and too many consider them educated when they understand these branches in connection with grammar and geography. Yet these elementary sciences, as now taught in our common and higher schools, are in reality the smallest and least useful kind of education. The great idea of the age is, that to make MONEY is the one great object of human existence and labor, and hence aims solely at fitting them for this one pursuit. That those are educated, who are educated only in those branches requisite to enable them to accumulate property, is a cardinal mistake. No error can well be greater, because Acquisitiveness constitutes but a small part of the human brain, and should occupy a comparatively subordinate place in the ends of education and human life. There are so many other ends so much higher than that, however well educated one may be in this respect, ignorant in those, his education is so limited as to be insignificant.

To take a few examples: let a child not know how to read, spell, write, or cipher; but let him understand the laws of health, the functions of the skin, and the means of keeping it in order; the best mode of feeding the body, the laws of sleep and general conditions of health, and he is as much better educated than those who have taken the first prize for learning in our schools, as a ripe scholar is better educated than the merest dunce; because this kind of knowledge will enable him to preserve his health in whatever circumstances he may be placed; and since health is a much greater source of happiness than wealth, such an education is comparatively more valuable than a mere business one can be.

Take another example from the SOCIAL laws. How much more a man's happiness, and especially a woman's, is affected by good or bad MATRIMONIAL relations than by wealth, or almost any other consideration, and yet how utterly ignorant of even the A B C of this whole matter are almost all, even those classically educated. And what knowledge they do get is generally from those in whom this instinct is perverted, whereas that practical, common-sense information concerning this subject, which parents might easily communicate in the every-day conversation and affairs of life, would be of more service to them than every thing now taught in schools. Why should parents take so much pains, and expend so much money, to educate their children in matters comparatively non-essential, yet leave their minds as ignorant as possible on subjects so vitally connected with

their highest happiness, and even their morality? Let every reader ask himself this question: Would I not have been rendered infinitely more happy if my parents had informed me touching these two subjects—health and the proper exercise of the social affections, though they had neglected to teach me even the alphabet, and every other species of knowledge they taught me, than to have neglected this, though they taught me them?

Not, however, that too much time, pains, or money are expended in teaching children the elements of science. They are worthy to engross no small portion of juvenile time and mental energy; yet after all the time and pains now expended in teaching them these subjects, enough remains to teach them the others. No time outright need be taken to teach children Physiology and the conditions of health; yet it is far more proper to devote a portion of their schooling to this subject, than, as now, to expend nearly all of it on other subjects; but it may be taught them in the everyday conversation of the fire-side, or by their own experience. Thus, when children are unwell, ask them what they have done thus to injure themselves? Whenever they suffer pain in the stomach or bowels, ask them what they have eaten, or when they have over-eaten, and teach them, by an occasional fast, how much better they would feel to eat less than their appetite craves, rather than to fully glut it. How easy to teach them the impolicy of eating unripe fruits, green corn, cucumbers, and other indigestible substances, because there are other things which taste quite as well, and from the eating of which no inconvenience would be felt. Show them that they can derive just as much gustatory pleasure from eating wholesome as unwholesome food, besides keeping their health, and even enjoying more from eating, provided they eat what is best for them. Supposing girls spent less time at the piano, and more in learning, PRACTICALLY, the value of exercise and air, which form of education would promote their happiness the most effectually in after life? Not that music should not be taught, but that with it WEIGHTIER matters should also be inculcated.

Take still another example from grammar. How many months, and even years of tedious study are often expended in almost futile attempts to learn to parse! Yet how little practical value when learned. Not that children should not speak grammatically; but if father and mother should always express themselves with grammatical accuracy and rhetorical beauty before their children, the latter would never commit a grammatical blunder, but would also learn from example to express themselves in a style at once flowing, eloquent, and accurate, and all without spending one hour of time directly in teaching this subject. And how infinitely more serviceable such grammatical education than that now generally taught even with so much toil and expense.

The wrong but current modes of exercising Approbativeness furnish us with another kindred example. Instead of teaching children either by precept or example, as now, to exercise it in reference to fine dress, and

the common vain shows of life, let them be taught to exercise it in conjunction with the higher faculties, to seek praise only for what is praise worthy in and of itself—for being good, doing right, becoming intellectual, and improving all their natural gifts and capabilities—how incalculably would this advance them in practical goodness, and the chief conditions of enjoyment, whereas the present mode of educating this faculty too often renders them most unhappy, and leads them astray in many of the other relations of life.

The moral faculties, in a special manner, need right education, yet rarely receive the least. To teach them that it is right to go to church, and wrong to stay at home; right to believe what the minister says, and wrong to doubt what is taught them; to exercise faith even at the expense of reason, is much to the same effect as to cramp the exercise both of intellect and religious teaching—the highest part of their being. They should be taught to reason for themselves on these subjects; to form their own conclusions from right premises; and always to abide by them. Scarcely any one thing do the young require to be taught more, yet are more ignorant about, than concerning their moral relations; and yet how easily could parents, as their children are growing up, use those little occurrences in the family, which are constantly transpiring to show them not only what is truth, but how to reason correctly on health and matters of religion.

Nor in their moral education should the vigorous exercise and right direction of Benevolence be omitted, but should hold a conspicuous place. Not only should they be taught to do good, but to exercise their judgment as to the most effectual means of doing so. Instances are perpetually occurring which might properly be turned to show them how much more easily to themselves, and effectually as far as success is concerned, would they get along in life by exercising uniform kindness, and gaining the good will of others, than by standing out determinedly, and contending for what they consider their rights. The young can thus be easily and effectually taught that the most powerful instrumentality for securing their various ends, which they can ever wield, consists in making friends of every one, by exercising practically the law of love in their own persons. And the youth, taught this great practical truth, is better educated than those perfectly learned in ancient lore or modern science without a practical knowledge of this law of mind. Above all things should they be taught right opinions concerning God, particularly concerning his works. What is all science but a knowledge of those laws and facts which he has ordained for the government of the world? What is a knowledge of geography, but of the earth which he has made, and of a history of those changes which it has gone through in its various stages of existence by way of preparing it for the existence of man? And of astronomy, but of those myriads of worlds and their various relations which he diffused and enacted? In what consists a knowledge of chemistry, but in knowing those

laws and chemical changes which he has caused to take place in chemical matters? A knowledge of mechanics, too, consists in knowing those mechanical principles which confer a knowledge of mechanical power in all its applications. The one cardinal defect in education consists in leaving God completely out of question, whereas it ought to be the focus and centre of every grand truth taught. Education, as now conducted, is begun wrong, and ended wrong. It is begun by teaching the infant how to read, whereas it should be begun by teaching THINGS, their names, uses, and relations; is conducted wrong, because it now consists in teaching facts and laws irrespective of their Author, and that grand harmony and unity which pervades them; and is ended wrong, because it usually ends with the teens, whereas it should be continued THROUGH LIFE. Besides the omission of these most essential qualities already pointed out, parents take unwearied pains in the education of their children, yet often make them worse thereby, whereas the same pains and money, properly expended, would render them wiser than the wisest men of this or any other age, and better fit them to enjoy and fulfill its duties and relations.

In fine, juvenile education and training should be based upon those LAWS OF MIND developed by phrenological science. It should be adapted to every one of the phrenological faculties, and should teach their right and vigorous exercise in accordance with those laws which govern these faculties and universal nature. It is beginning to be thus applied; yet such application is only in its infancy. Would that some bold reformer would duly develop and forcibly present in a systematic manner that mode of conducting education best calculated to develop the human mind, and fit a human being to exercise all his faculties in the most vigorous, and in the best manner, and create a system of school-books calculated to facilitate this great object. Especially that parents should study phrenological science, and in their every-day intercourse with their children, partly by teaching them this science, and partly in accordance with the light it presents, conduct the HOUSEHOLD education of their children, so as to start them properly upon that endless race-course of being into which they usher them. O parent! how little dost thou realize the responsibilities of thy situation, or the power for good or for evil put into thy hands just by thy parental relations!

“KNOW THYSELF,” was written in golden capitals upon the splendid temple of Delphos, as the most important maxim which the wise men of Greece could hand down to unborn generations. The Scriptures require us to “search our own hearts, and try ourselves;” and the entire experience of mankind bears testimony that SELF-knowledge is the most important of all knowledge.”

ARTICLE LXII.

CASE OF HYDROCEPHALUS.



No. 17. JAMES CARDINAL.

LARGE heads are not sure to have large brains, or very good ones. Frequently persons congratulate themselves on account of their large brains, as they suppose; and are firm believers in Phrenology until they are informed that size is not the only criterion of mental power, for some, literally speaking, are sapheads, particularly if overgrown. There may, however, be much water within the cavity of the skull, and even in the ventricles of the brain, without destroying mental manifestation, or necessarily impairing the brain. A few cases will serve to illustrate this point. The most remarkable case is the one represented by the preceding cut, who has suffered from hydrocephalus. He died at Guy's Hospital, in London, when nearly thirty years of age. When nineteen, his head measured thirty-three inches in circumference; twenty-four and a half from one ear to the other, and twenty-three and a half from the root of the nose to the nape of the neck. His head after death contained ten pints of water, nine pints lying between the dura mater and the brain, while one pint was contained in the cotelal ventricles; the convolutions of the left

brain were as usual, a few on the right were unfolded, and the posterior lobes were much distended, but the brain was placed or confined by weight of water to the bottom of the skull; his whole brain weighed two pounds fourteen ounces and a half; he manifested the feelings and intellectual faculties, and could read and write.

Gall and Spurzheim mention a woman whose brain contained four pounds of water, who manifested the common share of understanding. Also, a man of considerable learning whose cerebral cavities contained from three to four pounds. At Copenhagen, a girl whose head measured twenty-five inches in circumference, and nineteen inches from the root of the nose to the neck, and must have contained over eighteen pounds of water, was carried about, and made as much progress at school as ordinary scholars. Another interesting case, whose head was of extraordinary size, is mentioned by Dr. Tobias, of Leipsic, where the person possessed common understanding, and lost it entirely in a fit of passion. The thin external coat of brain was probably ruptured by the unusual excitement, and became embodied with the fluid. Many other instances might be adduced, all showing that in so far as hydrocephalic patients have exhibited the action of the mental faculties, so far have they been in the possession of the cerebrum, unfolded or not unfolded, and no further; and that whenever they have possessed no faculty whatever, the brain has been diluted, and death ensued. Spurzheim explains the action of this surplus liquid upon the brain in the following clear manner: "Anatomy shows that the fibres are vertical or perpendicular to the cavities, and that each convolution consists of two layers, but closely allied to each other. If, therefore, water be accumulated in the ventricles so as to act against the convolutions placed around them, it gradually separates the two layers, whose natural position is vertical, and makes them assume a horizontal direction. In this way the convolutions, in large hydrocephalic skulls, are entirely unfolded, and present the smooth surface of a membranous expansion," which were mistaken by some for a second dura mater. So that all the arguments or objections advanced against Phrenology, which are founded upon hydrocephalus, must vanish. In no case has the brain been entirely obliterated, or its action completely stopped, without immediate death being the result.

The following cut, from life, represents a precocious boy, with a healthy, but very excitable brain. The smallness of the chest and base of the brain, with that great expansion of the upper and front parts of the head, show a very slender body and impressible mind.

Many parents, in view of their children—who have heads of unusual size, entertain great fear of hydrocephalus, or dropsy of the brain. While it is true that such heads are more liable to brain difficulty—as brain fever and dropsy—yet thousands fear such results without just grounds. When the brain is too large for the body, active physical exercise (with nourishing



No. 18. PRECOCIOUS BOY.

food) should be taken freely, and all excitement of the mind avoided—such as books and exciting conversation. Such children are usually bright, and ambitious parents call out their minds prematurely, urge them onward in study and mental development, supposing, ignorantly, that as they are slender in body, they should follow some sedentary or purely mental occupation. Labor will tend to arrest the excessive development of brain, and invigorate and enlarge the body, and save them from premature death; while the usual and opposite course will send to the grave its thousands. “Whom the gods love (those precocious in mind) die young,” is a heathen proverb, which proper physical and mental training will essentially contradict.

Dr. Brigham has said—and we agree with him—that such children should be kept back in mental action, and not taught to read until they are TEN OR TWELVE YEARS OLD. True, they would be less brilliant at fifteen—and they OUGHT to be—but why destroy the health, usefulness, and even the lives of children, to gratify vanity and a temporary feeling of Philoprogenitiveness? Deny present gratification, train them properly, though ambition for the present suffer, and allow them to build up, by proper exercise and absence of mental action, such a constitution as will enable them to be happy and useful for three-score and ten years.

When will parents learn science and be wise?

Don't retire at night till you have effected something during the day worthy of yourself, beneficial to your race, and filially obedient to God.

ARTICLE LXIII.

LABOR A NECESSITY AND DUTY. BY NELSON SIZER.

MAN is by nature a being of LABOR. His mental and physical constitution is wisely adapted to labor, and he never fulfils his destiny, and obeys the laws of his being without it. Almost as soon as the child can raise its head, it begins to shadow forth this inherent element—HE LABORS. That which in the child we call PLAY, is HIS labor, and most earnestly and faithfully does he perform it. Nothing would change the habits of the child as he advances in life, but the unsound and accursed public sentiment which writes DISGRACE on the perspiring brow of labor. When he is made to believe and feel that what is called WORK is disgraceful or ungentee, he changes his useful employments for hunting, horse-racing, bowling, sparring, billiards, or some other useless form of filling up his time, and of obtaining that AMOUNT of physical and mental exercise which the mind and body must have, or become imbecile. Thus the young man obeys the instincts of his nature—to WORK; but he labors like the galley slave, in occupations that debase the morals, enslave and contract the intellect, and do neither himself nor the world any valuable service.

As well might we shut out the light of day from the young as to deprive them of labor—they WILL WORK. If taught that useful labor is disreputable, they will seek sports of questionable moral tendency on which to work off their surplus vitality and muscular energy, and the world as well as themselves are deprived of all the usefulness which so much wasted labor might have produced.

Labor is a natural institution, and is among the greatest blessings of man.

It were better for the affluent, the fortunate, or unfortunate inheritors of millions, in view of their own personal welfare, to spend a considerable portion of every day in labor, producing something really valuable to the world, and adding to the general stock of comforts or embellishments of life. Fashionable sports, or the dainty physical labor of conceited dandies vitiates themselves, and, while it does the world no good, it produces positive harm by inspiring the young with a distaste for useful employment. This begets idleness, dissipation, gambling, and theft, even, to enable the misled poor to ape the life of sport and dissipation of the rich.

Labor is any effort of the mind and body exercised to produce some useful result. It is valuable wholly for its benefit to sentient beings, particularly to the human race. Nearly all that is produced by labor is the result of the industrious toil of about one half of the race; the balance are mere consumers, drone-bees in the hive of human society, who prey upon

the products of industry, lessen the aggregate of human comfort, and do little or nothing to compensate society for their sustenance. It is therefore not only unnatural and dishonorable to live a life of useless, unproductive existence, but it is mean in the extreme; it is social robbery; piracy upon the products of the industrious world. No person has a right to live without a valuable contribution to the general stock of mind, morals, or money. The world supports him, and he owes it in return the efforts of his mind or muscles in the production of the useful and the true. To refuse to do this is, in a moral point of view, ROBBERY. The idiotic, the insane, and the imbecile, are excusable—none others.

If haughty, purse-proud man would take lessons of industry from the whole world of organic and inorganic matter, and carry out as he should do, the indications thus written in the practical language of action, useful, laborious, UNIVERSAL action, the race of idlers and non-producers would, by reformation, cease to burden and disgrace the earth. Nature is one great workshop. The tides and winds, electricity and magnetism, chemical and geological combinations and changes, the formation and development of organic life, are all specimens of incessant industry, evolving results of omnipotent importance. Shall a part of the noblest of God's work, MAN, be the only exception to this great law of industry? Shall earth, air, and sea, be instinct of life, action, unmitigated action; and every species of animal, from the animalcule to the elephant, exert an earnest industry, and man, having more wants than any animal in existence, be either too proud or too indolent to labor? It is wrong and unnatural to be idle, or uselessly employed; it is a libel on existence. It should, therefore, be regarded, as it truly is, DISGRACEFUL.

ARTICLE LXIV.

COMMERCE—COMMERCIAL INTEGRITY.

THE human family are bound together in the order of Providence by ties of mutual interest and common dependence. No man lives to himself—no man lives within himself. In various departments of life and industry arise wants which others can supply better than ourselves. What is true of the individual in this respect, is true of the social; and what is true of the social, is true of the national. No compact of men, no nation, possesses within itself ALL the resources necessary to its highest happiness, its greatest perfection in the arts, science, and civilization. The most refined nation on the globe, cut off from commercial intercourse with all other nations, would dwindle, in time, to the rudest barbarism.

Commerce is both a want of and an auxiliary to society. It is not only a channel through which, from the great mart of the world, flow our necessities and our luxuries, but it is also a channel through which the social feeling flows forth to others, fertilizing society and consolidating governments.

Men and nations, having an honorable commercial intercourse for years, become assimilated in their views, feelings, and interests. They come to sustain a relation to each others' wants and happiness, little short of ABSOLUTE DEPENDENCE. Honorable commerce inspires confidence, and confidence is the basis of friendship.

If commerce ever shall become a hinderance instead of a help to the progress of society—if it ever shall inspire jealousy and suspicion instead of trust and confidence, it will result from a want of COMMERCIAL INTEGRITY. Business men may turn the blessing into a curse by their COMMERCIAL INFIDELITY. They may become so blinded by selfishness and avarice as to suppose that but one party, viz., self, is to be benefitted in commercial transactions. Acting upon this principle, magnanimity is swallowed up of meanness, and generosity of avarice. The authoritative voice of conscience has little or no influence in their business transactions, save where CONSCIENTIOUSNESS and SELF-INTEREST coincide.

Strict fidelity to the claims of justice in commercial life will alone harmonize the interests of all men. When one class in society forsake this fidelity, and in commerce resorts to trickery and knavery, they clash with the rights and interest of their fellows. They are HINDERANCES instead of HELPS to society. They do not CEMENT but ALIENATE. They PRACTICALLY assert the principle, that OTHERS are bound to subserve THEIR interests without a just recompense. Injustice, as gross and horrible as slaveholding itself, lies at the foundation of this principle.

Were the world merely a race-ground, where each man is to scramble with his brother in the race for wealth—were our salvation pending upon the fortune to be amassed, and the numberless impediments to be thrown in the way of our competitors, there might be SEEMING propriety in transacting commerce upon other than just and equitable principles. But while the world holds the subordinate relations of man's happiness which it does in the divine economy—while the higher sources of man's happiness are unseen and eternal—while this happiness flows into his soul from the celestial regions only in obedience to the higher laws of his spiritual existence—why should he strain his very eyeballs in the chase for wealth? Why should he over-ride the principles of justice, the claims of God, and of his common humanity, in his feverish haste for worldly good? Why use DECEITFUL BALANCES and BILL DOWN deceitful weights, when it is said upon the authority of Heaven, "A false balance is abomination to the Lord, but a just weight is his delight?"

In all commerce, the identity and brotherhood of the human family,

should be studiously regarded and promoted. He whose life is devoted to trade, should feel that he is one member of the great family of man, acting in the commercial sphere, for the benefit of the other members of the SAME FAMILY, as well as for his own benefit. That brother who, in the family circle, should bend every arrangement to his own advantage at the expense of every other member of the SAME FAMILY, would be justly esteemed a monster; while he, who in the larger family circle—the universal brotherhood, who keeps an eagle eye out for his own advantage, at the expense of hundreds and thousands of his kind, is merely esteemed “A SUCCESSFUL MERCHANT!”

O when shall the world, and especially the commercial world, awake to the divine ideal of human society! When shall its ear be open to the annunciation of the sublime Bible truth—“God hath made of one blood all nations of men!” When shall it listen attentively and obediently to this apostolic instruction—“GODLINESS with CONTENTMENT is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content!”

H. P. CROZIER.

ARTICLE LXV.

LAND MONOPOLY.

THAT every human being should desire land enough, if well cultivated, to raise the necessaries of life, is the normal exercise of inhabitiveness, and, therefore, right, but more than this will curse him and his posterity. Very large farms generally pay small profits because poorly tilled, for hirelings WILL NOT till land as owners will. By an ordinance of nature, great possessions in lands, as in every thing else, are disastrous to owners by overloading him with care; or, if leased out to tenants, they will ruin the land, let it grow up to bushes, and allow fences to become poor, make no improvements, plant no trees, and thus render it profitless to owner and tenant. Land, like air and water, is the inherent birthright of all; yet for a few to own large tracts deprives the many of small ones, and throws them upon merciless landlords in large cities. This “grab all the land you can, and hold fast all you get,” is ruinous to owner and the entire body politic, and should be interdicted by law, either by loading these lands with heavy taxes, or else by a direct prohibitory statute, while pre-emption rights to actual settlers should be freely granted. We commend the following from the Ledger to attention.

A WARNING.

We have frequently and earnestly protested against the sale of public lands in large quantities to single grantees, or to corporations, or other stockholding associations, or in any other mode than small farms to actual settlers. And we have protested against it as a principal source of the mischiefs which have always afflicted Europe, which still afflict the British Islands, and which have already produced severe troubles in the State of New York. And we shall continue to protest against this treason to the democratic principles of our Revolution, and the democratic professions in our constitutions, State and Federal, till the Federal Government shall be wise enough to abolish the system. In pursuance of our resolution to wage an interminable, uncompromising war against this abuse of power, we call the attention of our readers to the following account, which appeared a few days ago in a journal of New York :

“THE ANTI-RENT MOVEMENT.—According to the Albany Freeholder, four very enthusiastic Anti-Rent meetings were held at Greenbush, Stephentown, Poestenkill and East Schodack, all on the same day, Saturday, the 10th inst. Hon. D. L. Seymour addressed the Greenbush meeting in a very effective manner, showing the proper course of procedure for the combination and organization of the party of ‘Equal Rights.’ He fully explained the recent movement of the Van Rensselaers in abandoning their title, and claiming by ‘statute.’ The resolutions adopted by the Stephentown Anti-Renters are remarkably strong, and reiterate the pledge of resistance to all demands for rents under the Van Rensselaer title, agreeing to assist each other if attacked, and to use all honorable means for defence, till the question of title now at issue be terminated. The Anti-Renters of Poestenkill adopted equally strong resolutions, agreeing to defend each other against ‘Patroony.’ John Fitch, Esq., of Troy, addressed the Tenants of East Schodack, explaining the effects of the new Code of Procedure, as well as pointing out in what manner he thought the collection of rents could be stayed.”

The difficulties here mentioned exist in New York, and not in Pennsylvania, and therefore some may say that they are not OUR BUSINESS. But, accustomed to view things in connection with cause and effect, we see enough in all this to make it OUR BUSINESS, and that of every state in the Union. The very troubles now existing in New York, have been prepared by the Federal Government from the first moment when it had public lands to sell, and are still in the full march of preparation. Within a very short period, an association called “The American Hemp Company,” a company of merchants in one of our cities, have purchased and now own very large tracts of land in Illinois, Missouri, and elsewhere, every acre of which, so far as it is cultivated at all, will be cultivated by TENANTRY; and as the company is a corporation, its title to the land thus owned will be perpetual, beyond the reach of all statutes of wills, distributions, descents, or any laws to promote the subdivision of land. Within two years, a single individual, the son of an English noble, or the noble in person, has purchased twenty thousand acres in a single tract, in Wisconsin. We have already mentioned the large purchases in Texas and elsewhere, on account of German PRINCES. “And so we go.”

We shall be told that as landed aristocracy is falling in Europe it cannot be established in our country. Do not decide too hastily, Messrs. Advocates of

free trade in land—IN LARGE TRACTS. The aristocracies of Europe have lived and rioted for more than twenty centuries, are still in the full tide of ownership, and will die hard, if at all. They have been killed in France, after a hard struggle; and only by continual, sometimes bloody struggles, have the people of France been able to maintain their democratic distribution of land. With these facts before us, we have no right to expect a very speedy extinction of landed aristocracies in Europe, or their perpetual exclusion from our own country. Nor have we been able to exclude them. A very exclusive landed aristocracy governs, and has long governed, and will long govern, South Carolina; landed aristocracies have long infested New York, not only in the MANORS of the Livingstons and Van Rensselaers, but in Holland purchases, and in grants of towns, and even counties, to English nobility, long before the Revolution. In Massachusetts, two corporations, not thirty years old, own or have mortgages upon a large portion of its real estate, and before two centuries elapse, will probably own the whole.

But without expressing any opinions upon the merits of "anti-rentism" or "patroonry" in New York, and taking them for the present as merely conflicting interests, we would call attention to the proceedings mentioned or impliedly advised in the foregoing extract. The anti-renters agree to aid each other in resisting all demands for rents, and against all ATTACKS, till the question of title now at issue be settled. This probably means resistance to the Sheriff and his POSSE, since ATTACKS can be apprehended from no other quarter. It also means a combination of the tenants to unite in defraying the expense of contesting the titles of their landlords. We say nothing about the LEGALITY of armed resistance to the Sheriff, involving riot, rebellion, treason, murder, and other crimes. But admitting that they should be perpetrated, an admission justified by the PAST, we ask Congress to contemplate such a social condition, and then to reflect upon the policy of selling public lands in large tracts. The civil war that HAS RAGED, and is now threatened in New York, is quite as probable hereafter in other states, for like causes produce like effects, and "patroonry" is as mischievous in one state as another, and will be as mischievous hereafter as it is now, and as it has been for thousands of years past. We do not criticise the countenance given to anti-rentism, or the banded insolence of anti-renters, by political demagogues, ready to build their edifice of self-aggrandizement upon any foundation. So long as evils exist, we shall find men ready enough to promote them for stock in trade. The demagogues are merely the excrescences of the system—the FUNGI that spring from the festering heap. The fault is in raising the heap, in collecting its fermentative materials. Patroonism, anti-rentism, demagogism, murder, rebellion, treason—will spring from the rotten heaps of landed aristocracy; and this heap WILL be raised by selling public lands in large tracts.

PHRENOLOGY AND MAGNETISM IN LOUISIANA.—We see by the Saint Landry Whig, that Mr. Kinsela recently delivered a course of lectures on these subjects in Opelousas. We hope the good seed will take deep root and produce a bountiful harvest, for the advancement of science.

ARTICLE LXVI.

CHARACTER OF MARIA MONK, WITH A LIKENESS.



No. 19. MARIA MONK.

MARIA MONK has a dense and active brain, which is easily excited. She is restless, quick, and always busy. She is much influenced and affected by surrounding circumstances. Her spirits are unequal, being sometimes much elated, and again extremely depressed.

She is fond of society, and enjoys notoriety. Her affections are warm. She is friendly, and becomes strongly attached. She is easy to become acquainted with, but her REAL character and feelings she can conceal. She is interested in the other sex, and will exert herself to please and attract them. She is not over fond of children, but will be kind to them, and as a parent, will be affectionate and indulgent. She has much rapidity of thought, but is disconnected, and flies from one subject to another. She is bold and energetic. She has more regard for the present state of things, than for consequences. She is not afraid of opposition. She has a hasty temper, and will resent readily. She is not severe, or naturally vindictive. Her regard for property is considerable, but she will spend

freely. She is really secretive, though apparently frank. She is capable of using tact or art to accomplish her designs. She is more cautious in what she says than what she does; Caution being weak, she will be inconsiderate, careless, and will act from feeling more frequently than from mature reflection. She has strong imagination; she naturally and insensibly exaggerates in her descriptions, and her own IMPRESSIONS often to her appear as realities, or facts; she indulges in revery. Her love of praise, attention, or notoriety, will lead her a great way. She wants dignity and self-respect. She is somewhat changeable, and shows more ambition, resolution, and excitement, than real decision or perseverance. She feels the force of moral obligation, yet is too easily affected by circumstances to have that a ruling feature of character. She seldom looks for consequences, but acts from impulse; anticipates too much. She is prone to observe and look out for the singular, wonderful, or marvelous. She is extravagant in her feelings and descriptions. She is not very devout or respectful. Imitation is large, hence she is a skillful imitator, can adopt any manner she pleases, and is quick in suiting herself to any particular state of society or kind of persons.

Her sympathy is easily excited; she is kind and most too ready to act in such a manner as to please and oblige OTHERS. She observes closely, has a good command of words, and is fond of romantic scenery and traveling. She can describe events well; her general memory is good; she sometimes fails in observing conclusions, and will fail to connect her descriptions well; she does not always feel that an effect must have a cause—because her Marvelousness is larger than her Causality.

Her talents are fair and remarkable for versatility. Her judgment is too much influenced by her impressions to be depended upon; and she is more given to observation than reflection.

This notorious woman recently died in the Almshouse, at Blackwell's Island, of delirium tremens. The above likeness of her was taken in the year 1839, about the time her "Awful Disclosures" were published, and the examination of her head made and published at the same time. My opinion of her varied from that of many others. Believing that she was dishonest and deceitful, I was the more anxious to be kept informed of her conduct and locality, and in this respect have succeeded.

For two or three years she resided with a family in the country, under an assumed name, who were kept ignorant of her real name and character, while at the same time, and up to the year 1847, she was a kept mistress of a man in this city, by whom she had three children. He was frequently heard to say that she was the greatest hypocrite and liar he ever saw. He finally abandoned her, since which time she has led a most abandoned life, growing worse and more depraved until death released the spirit from her polluted body. Her worst crime was drunkenness, which highly inflamed libidinous inclinations, and she abandoned herself

greedily to the most indiscriminate and unbridled licentiousness. She was often committed to the prisons of the city, but usually under assumed names, which shows a strong inclination to hypocrisy. A book of more "awful disclosures" could be written of her than she published of the nunnery; but she has "gone to her reward." Her life and actions are in harmony with the phrenological character given in 1839, if we consider the great perversion of her natural capabilities and tendencies.

She was not necessarily bad and criminal, but was so susceptible that she was an easy prey to the influences of others, and has thus been the instrument of designing men until she lost all self-control and self-respect, and yielded to the unrestrained and perverted sway of her lowest animal passions.

ARTICLE LXVII.

L. N. FOWLER'S VISIT TO THE TOMBS. BY N. SIZER.

The first subject examined was Miller Lyon, a negro, charged with flogging a child (not his own) until it died. The remarks were as follows: "He is stubborn and self-willed; has too much appetite, which he is liable to abuse; cares too little for reputation; thinks more of his own will than the good opinion of society. He has a strong temper, and when provoked is ferocious, and is governed by impulses rather than by reason. This is his great fault. He is capable of exercising kind feelings, and of loving woman ardently; yet he is respectful and diffident."

The second person examined was Michael Power, charged with the murder of Richard Miley.

"He is very excitable and impulsive in his feelings—has a quick and high temper; his greatest fault is excitability and quickness of temper; his Combativeness and Destructiveness are very large, and liable to abuse at every provocation. He is too plain-hearted, blunt, and transparent in character, and acts out his feelings without thought or circumspection. He has an intelligent mind, and is capable of sustaining himself respectably as a mechanic. His head is broad at the base, compared with its height, giving a tendency to strong animal impulse, rather than prudence and consistency of character."

The third and most interesting subject was the celebrated "Confidence Man," Samuel Thompson, who is charged with having obtained goods under false pretences. His habit was to insinuate himself into the good graces of strangers—gentlemen of wealth and standing—and after calling out their friendly sympathies, he would remark—"Now, having heard my

history, have you CONFIDENCE in me?" "Yes." "Have you confidence enough in me to loan me your gold watch until to-morrow?" In this manner, it is said, he succeeded in duping men of sagacity and character, and obtaining several watches and loans of money. He is a good-looking man, of affable and gentlemanly bearing, and one who would nowhere be taken for a rogue by the common observer.

The phrenological estimate of him was in the following words, carefully reported at the time:

"He is a very independent man—relies on himself—is bold and courageous—not timid, but venturesome. He is a lady's man, and can insinuate himself into their good graces, or gain the confidence of any person, by his urbanity of manners and oily tongue. He has a restless love of variety and novelty, and a traveling, wandering disposition. He is not cruel or revengeful. He has much caution, tact, management, and power to conceal; can suit himself to circumstances; is capable to plan and carry out schemes; is seldom at a loss for means to accomplish ends; is artful, plausible, and insinuating. He has a strong desire to make money, and will plan and speculate to get it. He knows who to take, and how to take them. He reads men intuitively, judges of character very closely, and is able to use them to his own advantage. He has fine conversational power—can talk with remarkable ease and pertinency. Conscience does not trouble him much—can justify himself in his motives and actions. Great tact and self-confidence are strong features of his mind, and a tendency to licentiousness a besetting sin."

One fact makes these examinations the more valuable, viz.: Mr. Fowler was invited to the prison and introduced to the several cells by the keeper, who maintained a studied silence relative to the persons and characters who were to be examined, until after the descriptions had been taken in writing; and even after being informed who the prisoners were, Mr. Fowler was equally ignorant of the charges against them; so that these may be regarded as test examinations, alike honorable to Phrenology and its professor. Many thanks are due to the officers of the prison for their kindness and courtesy in inviting and facilitating these examinations. We shall be happy to respond to such calls frequently, for the gratification of our friends and the triumphant success of phrenological truth.

NEW YORK, Sept. 7th, 1849.

JAMES M. TROTTER, M. D.—Several favorable reports have reached us narrating cures this gentleman has effected by means of mineral and human magnetism. We wish all worthy co-laborers success, and hope he will prove to be such.

ARTICLE LXVIII.

“THE MIND’S THE STANDARD OF THE MAN.”

“Could I in stature reach the pole,
Or grasp creation in my span,
I’d still be measured by my soul—
The mind’s the standard of the man.”

WHAT truth was ever uttered more evident to the unprejudiced mind of any person than this, “The mind’s the standard of the man.” It is the grand distinctive feature of man’s organization. Were it not for this he would be leveled to the rank of a mere brute. His mentality, then, is the only part of him which ought to be regarded as worthy of approbation or censure. The very moment we estimate him by any other criterion we are offering an insult to his nature; we are erecting a standard which any sensible man ought to regard as an indignity cast not only on himself, but also on the Being who made him to differ from the lower forms of animated matter, which are below him in the scale of creation.

But we cannot disguise the fact that this has never been the universal standard of estimation. In ancient times feats of physical prowess were celebrated in poetry and romance, and the *athleta* of the gymnasium and stadium were crowned with the ivy amid the cheers and congratulations of the multitude. Mothers trained their sons, from infancy, to feats of courage and hardships, and thought no disgrace greater than that of possessing cowardly offspring.

To this state of things, in later times, succeeded that of nobility and birth. Time was when a lord or a baron was distinguished by the dress which he wore, and hundreds bowed the servile knee to the purple and fur of him who boasted greatness on account of his pedigree and ancestral fame. But this standard of esteem is now well nigh obliterated, at least in our own country. We occasionally see its ghost, however, displaying its “shrunk shanks” in some of our large cities, as a carriage rolls along its streets with armorial bearings, and a driver and footman trimmed with gold lace. This ostentation admirably serves to mark the victims of folly, so that the wise and intelligent may look on them with detestation and pity: detestation that there are any so near the door of animality that they glory in a badge to distinguish their downfall; and pity that the high and holy attributes of man should be put aside for the degrading paraphernalia of the animal.

The race of mammon has succeeded this, and we have now the almost universal consent that it is wealth which purchases a respectable station

in the present organization of society. Why do the glittering mines of California allure the shoemaker from his bench, the blacksmith from his forge, the tradesman from his counter, the farmer from his plough, when all are enjoying what their nature demands, the fruit of honest industry? Is it not that they may amass fortunes wherewith to be looked upon with that esteem which they know cannot be attained by any other means? Is it not that society has erected wealth as a standard of estimation, and they are bending all their energies and exertions in order to display an equipage and style equal to those of fortune about them? If such be the proper standard, let it remain; if not, let every friend of man endeavor to disseminate correct notions concerning so important a subject. Who wishes to be esteemed for a mere animal possession? Man, as he approaches the model of pure intelligence, as he stands the personification of all that goes to ennoble his immortal nature, or exalt his unlimited capacity, deserves respect and esteem. If we estimate him by the external trappings of wealth we destroy the greater, that of the mind, and reduce him to a degrading comparison with the beast.

We say emphatically, then, to all mechanics and laboring men, improve the mind—that is the true standard of estimation; endeavor to understand your own organization, both mental and physical; yield to none in your desire for truth and knowledge; cultivate a benevolent and charitable disposition toward your fellow-men. There is a time coming when this false standard of esteem will be swept away, and whether a man has riches or not will be just as small a subject of inquiry as whether he eats his victuals cold or hot. IMPROVE THE MIND, THEN, for whether you are respected by a certain class or not, is but a small satisfaction; you will have raised yourself already in the estimation of all those whose regard is worth obtaining, and exalted yourself to a pinnacle from whence you can look at the folly and vain pursuits of your fellow-men with sovereign contempt, and regard their external symbols of rank with feelings kindred to those on beholding the elegant trappings of some caparisoned steed in a circus or a show.

WHATEVER of total depravity pervades the human race, arises entirely from perverted voluntary habits of life. These habits, as far as they have been fixed upon us by hereditary transmission and wrong education, are, as far as we are concerned, an original tendency to sin. But as far as we cherish those voluntary habits, after we know their evil effects on our physical, mental, and moral nature, they become OUR OWN SIN, and cannot in any manner free us from personal responsibility by being referred to Adamic, Abrahamic, or any subsequent covenants to the human race.

ARTICLE LXIX.

DEATH OF DR. BRIGHAM. BY NELSON SIZER.

DR. AMARIAH BRIGHAM IS DEAD! On Saturday morning, September 8th, this benefactor of his race expired at Utica, New York, after a severe attack of dysentery. He was the Superintendent and Resident Physician of the New York State Lunatic Asylum, at Utica. Dr. Brigham commenced the practice of his profession at Greenfield, Massachusetts, and after making the tour of Europe, and becoming familiar with the management of the insane, and the general hospital practice in the most renowned institutions of the old world, he returned to Hartford, Connecticut, where he, for many years, had charge of the Insane Retreat of that city. He was transferred to Utica, and for several years has presided with distinguished success over the Lunatic Asylum of that place. His knowledge of normal and abnormal mentality gave him almost omnipotent command over sane and insane persons, and his kindness, assiduity, fidelity, and skill, made him deservedly a favorite in society in general, but most especially so with his numerous patients. He is widely known and valued for his contributions to medical literature, and the world at large owes to him a debt of gratitude for his writings and practical labors on the theory and cure of that most appalling of all diseases, viz., INSANITY. Phrenology has lost one of its earliest and warmest friends, and an able and willing defender of its sublime principles. A GREAT AND GOOD MAN HAS FALLEN!

Society mourns that he has ceased to adorn it,
 And friendship and love, stand weeping alone;
 Philanthropy grieves for the fall of a donor,
 And meek Christianity breathes forth her soft moan;
 While truth firmly grasps the bright treasures he garnered
 In her archives of talented lore;
 She sighs that the light of his genius expiring
 Shall enrich with the gems of that genius no more.

ARTICLE LXX.

CAUSES OF DR. CHALMERS' POWERS.

THE opinion we expressed on this point, in a former number, is fully confirmed by the following, from the North British Review:

Thought has its national idioms, though they are less conspicuous than those of language, and there is a hearty, racy Scotch nationality in the following

description, which we like exceedingly. The whole is full of instruction, and the first part describes one of these common causes of success—which we are far too apt to ascribe to mere intellect. The distinction is well drawn:

Dr. Chalmers was a ruler among men; this we know historically; this every man who came within his range felt at once. There was something about his whole air and manner, that disposed you at the very first to make way where he went—he held you before you were aware of it. That this depended fully as much upon the activity and the quantity—if we may so express ourselves—of his affections, and that upon unknown combined action of mind and body, which we call temperament, and upon a straightforward energetic will—as upon what is called the pure intellect, will be generally allowed; but with all this, he could not have been and done what he did, had he not had an understanding, in vigor and in capacity; fully worthy of its great and ardent companions. It was large, and free, and mobile, and intense, rather than penetrative, judicial, clear, or fine—so that in one sense he was more a man to make others act than think; but his own actings had always their origin in some fixed, central, urgent proposition, as he would call it, and always began his onset with stating plainly what he held to be a seminal truth; from this he passed at once, not into exposition, but into illustration and enforcement—into, if we may make a word, overwhelming insistence. Something was to be done, rather than explained. There was no separating his thoughts and expressions from his person, and looks, and voice. How perfectly can we at this moment recollect him as he went in and out before us!

Thundering, flaming, lightning, in the pulpit; teaching, indoctrinating, drawing after him his students in the lecture-room; sitting among other public men, the most unconscious, the most king-like of them all, with that leonine countenance, that beaming, liberal smile, or on the way out to his home, in his old-fashioned great-coat, with his throat muffled up, his big walking-stick moved onward in an arc, its point fixed, its head circumferential, a sort of companion and playmate, with which, doubtless, he demolished legions of imaginary foes, errors and stupidities in men and things, in church and state. His great look, large chest, large head, his amplitude every where; his broad, simple, shield-like, in-turned feet; his short, hurried, impatient step; his erect, royal air; his look of general good will; his kindling up into a warm but still vague benignity when one he did not recognize spoke to him; the addition for it was not a change of keen speciality to his hearty recognition; the twinkle of his eyes; the immediately saying something very personal to set all to rights, and then the sending you off with some thought, some feeling, some remembrance, making your heart burn within you; his voice indescribable; his eye, that most peculiar feature—not vacant, but asleep—innocent, mild, large; and his soul, its great inhabitant, not always at its window; and then, when he did awake, how close to you was that burning vehement soul! how it affected you! how mild and affectionate, and genial its expression at its own fireside! But we may not enter there; a stranger may not intermeddle with the joys that are gone and remembered, and the sorrows that remain and that refuse to be comforted. He was a man unlike many public and even great men, the nearer you went to him, the better, the godlier did he appear.

MISCELLANY.

MEETING OF THE OFFICERS OF THE AMERICAN PHRENOLOGICAL SOCIETY.
On the 14th day of September, 1849, the Board met pursuant to adjournment, at Clinton Hall, New York, for the purpose of choosing Professors of Phrenology and Physiology for the year ensuing, each incumbent to hold his office until a successor shall be appointed. The College was organized by the choice of

O. S. FOWLER, Chairman.

N. HOUGHTON, of New York, Clerk.

L. N. FOWLER and NELSON SIZER, of New York, Professors of Phrenology.

REV. DAVID SYME, A. M., of New York, (Principal of the Mathematical Department, Grammar School, Columbia College), Professor of Physiology.

At a meeting of the Executive Committee of the Society, at the same time and place, for the purpose of choosing a Corresponding Secretary of the Society, NELSON SIZER, of New York, was appointed to that office.

VOTED, That the proceedings of the meeting be signed by the chairman, and published in the American Phrenological Journal.

O. S. FOWLER, Chairman.

To CORRESPONDENTS.—“Elegy on seeing a Skull,” is couched in a strain better adapted to the pulpit than our pages. To throw sad and ghastly associations around death is less philosophical and Christian than those that are pleasant. Those who live right have no fear of death, as it is only the door to a higher and happier state of being; nor are the living made either better, or better prepared to die, by being made to dread death. Man can never be FRIGHTENED into goodness. The poetry of the piece is good.

ALBERT F. ANDREWS, PHRENOLOGIST.—We take pleasure in commending to our friends this worthy co-worker in the phrenological field. He has spent several years lecturing, mostly in his native state, (Connecticut,) and, as we learn, places Phrenology on elevated ground, commending it to the respect and standing which it deserves. This we were prepared to expect, for he is a highly moral man, a good scholar, ardently devoted to the honor and prosperity of his profession, and deeply imbued with scientific philanthropy. He does not labor for pecuniary reward merely, but because he loves the cause. Those who have an interest in the subject, can gain instruction, and confer a favor upon a worthy man, by aiding Mr. Andrews in his efforts to promulgate the benign science to which he is devoted. Moreover, he has a very large and interesting collection of paintings illustrative of Phrenology, which, of itself, should attract large audiences. Success to him.

A WOLF IN SHEEP'S CLOTHING.

HAYDENVILLE, MASS., Sept. 16, 1849.

MESSRS. FOWLERS AND WELLS:—Thinking that you may have some curiosity to know what has become of the honorable gentleman to whom I took the liberty to call your attention a few days since, I inclose a handbill, which is, I presume, as good a history of what he has been up to as I should give were I to undertake it. I have only to add, that instead of "ducking him gently," he was tried for the offence, and bound over in the sum of three hundred dollars for his appearance at the next court. He was apprehended in North Adams, Massachusetts, where he was driving away at his trade, and, as I understand, had succeeded in getting quite a number of subscriptions. At the time he was taken, he passed by the name of James Fowler Hayward. Yours truly,

L. A. DAWSON.

COPY OF THE HANDBILL.

"FIFTY DOLLARS REWARD.—An impostor, calling himself L. N. Fowler, of the firm of Fowlers and Wells, New York City, has been collecting subscriptions for the Phrenological Journal, hired a horse, harness, and carriage of the subscriber on the 25th of August, to go to Bennington, Vermont, and has, as is supposed, absconded. Said person stands about five feet high, is dark complexioned, has dark hair, dark eyes (one a little cross-eyed), rather sharp-featured, and a little lame. He wore dark pants, linen sack coat, and black oil-silk cap. The horse is about twelve years old, pony built, weighs about 900 pounds, dark brown color, white face, white fore feet, the same color extending about midway from the fetlock to the knee joint; one white hind foot, the same color extending the same distance from the fetlock joint; short tail, and a smart traveler. The harness is a silver-plated gig harness, partially worn. The carriage a low, open-front buggy, black colored, with a leather top, trimmed and lined with light drab broadcloth. The cushion is lined with leather on the underside. Twenty-five dollars of the above reward will be paid for the horse, carriage, and harness, and twenty-five dollars for the apprehension of the said person.

LUTHER LOOMIS.

Haydenville, Mass., Sept. 5, 1849."

We presume the above letter and handbill will explain themselves. We will take occasion to say, however, that this is not the first instance in which unprincipled men have unjustly obtained money, by assuming our name. It has been suggested to us that we ought, in self-defence, and to protect the people from further imposition, to publish in the American Phrenological Journal, the portraits and autographs of the members of our firm. We may withdraw the resolution which we have uniformly interposed to such requests, and, in some future number of the Journal, acquiesce in this matter.

QUESTION TO THOSE IN PURSUIT OF EDUCATION.—What are the precise ends those who would improve their minds should seek to attain? 1. To KNOW NATURE. 2. To work up the knowledge thus attained into correct ideas, that is, to THINK on what they know. 3. To learn to EXPRESS, forcibly and elegantly, this knowledge and thought. 4. To CONFORM TO NATURE, that is, to be GOOD.

"THE SCIENCE OF MAN APPLIED TO EPIDEMICS."—That reformatory truths are finding their way to the public mind through thousands of channels, is apparent, and is the best omen possible of that new order of things called the millennium, which the signs of the times now show to be close upon us. Of these reform or law-teaching books, is one of this title laid upon our table, as seen from the table of contents :

LECTURE I.—Epidemics.—Human Pathology.—General Description of Organic Tissues, Organs, and Vital Functions.—Evils caused by their Derangement.—Healthful Action.—Nature of Epidemics, etc.

LECTURE II.—Vital Republic.—Nutrition.—Proper Quality and Quantity.—Cause of Disease.—Vital Conduction of Organic Tissues.—Organic Laws.—Nature's Curative Power.—Empiricism.—How Pain is Caused.—Diseases Approximating to Epidemics.—What Cholera is, how Caused, Cured, and Prevented, etc.

LECTURE III.—Fever Epidemics.—New Febrile Theory.—Full Theory of Animal Heat.—Modus Operandi of Febrile Action.—True Mode of Treating Fevers.—Means of Prevention.—Fever and Chills.—How Caused and Cured.—General Nature of Spasmodic Action, etc.

LECTURE IV.—Religious Epidemic.—Speculation Epidemic.—Martial Epidemic.—Amatory Epidemic.—Their Cause, Cure, and Prevention.—General and Special Socialism of Human Nature.—Evils of Licentiousness.—The Sanctity of True Matrimony, etc.

LECTURE V.—Vital Laws of the Human Organism, in relation to Nutrition.—Variety of Paradises.—The True One.—Moral Excellence.—How Attained.—Various Crystallizations.—Their Beauty and Utility.—How Secured.—Anti-Organic Substances Dietetically used, etc.

LECTURE VI.—Human Psychology.—The Natural and Revealed Theory of a Future State.—The Relation of the Earthly Body to the Future Spiritual Body.—True Bible Doctrines versus Scholastic Perversions.—True Christianity.—Individual and Social Reform, etc.

The following quotations will let the work speak for itself, both as to matter and style :

"Whenever and wherever organic laws are mainly obeyed, there is a paradise, whether on burning deserts of tropical regions, or on the arctic highlands of frosty Greenland, or locked in the embrace of a Lapland winter. It is *the man* that mainly makes the external world what it is. A truthful man or woman makes a paradise any where, while a false man or woman reflect their falsity on every thing around, and would soon convert an Eden into Hades. Eden-making consists in healthful vital action, induced by a right condition of vital organism, and this last is secured by obedience to organic laws. But while this is the only *true* paradise, there are many *false* paradises, all bordering on the confines of perdition.

"Hence there are as many different kinds of paradise in the world as there are different voluntary habits in different individuals. A heavy Dutch lout conceives of no other paradise than that of his own bulky dimensions, in an easy posture reclined, his upper prolongation, that was meant for a head, being constantly involved in clouds of curling smoke from his beloved pipe, together with a plentiful supply of acidified cabbages, meat, bread, etc. An English epicure's paradise is his own dear self, in nicely adjusted broadcloth, with his lumber locomotives closely invested in long whites, and shining calf and brilliant fastenings, and a corresponding attire throughout; and then that dear self, thus attired, paraded before a table, heavily freighted with roast beef, mutton, veal (like seeks its like), and puddings, pies, porter, ale, etc. A Parisian

paradise is a combination of ornaments, wine, lewdness, infidelity, and civil rows. A Turkish paradise is a turban, cushion, opium, coffee, and a seraglio of beautiful captives. And thus on, of other Eastern nations, according to their several peculiarities. An American paradise is a corrupting abundance to eat, drink, and wear, and of speculative promptitude. Hence, we find that every human being has a paradise to his or her own liking. But the infelicity attending these false paradises is, that each gathers to itself such explosive materials, that the first thunder-storm of truth that rolls through the horizon, sends forth its forked, swift messengers, to purify the moral atmosphere, and completely explodes and burns up these corruptible paradises of false pleasure, and thus sweeps them out of the moral horizon, that honest men may breathe with freedom and safety. But whoever gathers about himself, or rather develops from himself a paradise of true pleasure, is entirely safe. There is nothing about to draw the fatal flash."

The gifted author, being something of a poet, has interspersed the work with original poetic effusions, from one of which the following is extracted :

"Here is a stone
That needs but starting, for a sweeping roll,
To break that image all to powder fine,
And scatter to the winds its crumbled dust,
And plant the tree of life where once it stood.
This stone is TRUTH!—all own a share who help
To start, and roll. It slowly moves, it turns!
It rolls! it bounds! it whirls! it leaps along
The mountain side, like David's sling, in force,
Fast breaking for the giant's heavy brow;
Still gathers force, and onward firmly sweeps
Along the dusty plain, as sent in mood,
All opposition full to meet, and break
Its way to image huge, and smite it to
The earth. It jars, it trembles, heavy falls!
Joy to the earth! that fearful iron rod
No longer sways the nations with its scourge
Of smarting sin, and heavy wo, and death.
Now grows the tree of life, and spreads abroad
Its branches, leaves, and flowers, and fruits, to all
The nations of the earth, to heal them full,
And bless, and save from every future ill.

The seeds of truth, broad-cast, spring up again,
And wave their verdure to the stirring breeze;
The golden harvest soon invites the firm
And noble hands inured to healthful toil;
A truthful band, whose hearts and blades all fear
Repel, of tares that grow among the wheat.
These tares of error, sown by hostile hands
When honest ones were hushed in night's repose,
They gather into bundles from the grain,
Collection huge, for bonfire full and grand!
And now the torch of truth, touched to the mass
Of sin's combustibles; and lo! a blaze

Sweeps thro' the whole, like lightning from the
clouds.
Consumed complete! no vestige left from all!
O Father Miller! not so bad and dull
At prophecy! but like a Saul of old,
When hunting asses, found a prophet's tongue,
That told of conflagration grand, and things
Deep hidden from the common sinful herd!
Right! right! in time; a slight mistake in
things
To be consumed: not the fair earth, but sin
On face of earth; like some bright rosy belle,
Of features fair, but soiled, by falling in
The mire, that only needed wash to make
Her smile attractions new; so this fair earth
Has gathered mire of sin on her full brow,
And features fair, and bosom deep, that heaves
In anguish at the present plague, that rolls
Her offspring from her arms fast to the shades.
She calls for fire to burn pollution from
Her lap, and sweep her surface from all stain.
That fire is TRUTH; it burns away the gross
Of sin from people of the earth, and leaves
An Eden where before were death and hell.
"O death, where is thy sting! and grave
where is
Thy victory?" The sting of death is sin;
And sin is violated law; and law
Is will of God in things established firm,
And lasting as his own immortal throne;
"Tis broad, and deep, and wide, thus binding all
In union vast, and universal sway
Of ORDER, PEACE, and LOVE, and TRUTH, and
HEAVEN."

The book is full of mental and moral gems like these—of TRUTH brilliantly, and often beautifully expressed; and from beginning to end, teaches those great practical organic truths which will make all better who read and practice.

TRUE GREATNESS OR GOODNESS NEVER BOASTS.—In a recent number we showed that true greatness is never jealous of inferiors; but that only little minds are envious, and that always of superiors. So a powerfully strong man never goes about to convince others how strong he is. A perfect inner consciousness of his strength so satisfies him that he holds it in reserve, and partly concealed, ready to show PRACTICALLY, when occasion requires, that his power

is tremendous. And the greater his strength, the less he tries to show it; and so with great workers.

So also with a high order of goodness. A pre-eminently moral man never boasts how many benevolent, or just, or devotional feelings he experiences, or deeds he does; and if he did, listeners, though strangers, would on that very account, doubt his possessing them. Actions always speak louder than words, and men instinctively feel, "I'd rather see it than hear tell of it."

Of talents, the same rule holds equally good. Only second-rate or inferior-minded men ever tell how talented they are. Those who boast of learning or talents, internally feel that they are none the smartest, and in and by their bragging are only trying to convince themselves and others of what they, after all, feel to be doubtful, else they would not argue the point. In fact, as a general rule, the weaker persons are in any thing the more they boast of excellence in that very thing. Of course there are exceptions consequent on the different sizes of Approbativeness and Self-Esteem, but this does not invalidate the general truth here stated.

PHRENOLOGICAL TESTIMONY OF REV. G. S. WEAVER.—"I can scarcely express my views of the importance and utility of the science of Phrenology. 't is what its name imports, the science of mind. As much as mind is superior to matter, so is its study above the study of the physical sciences. They are the objects toward which mind may be profitably directed. But mind is superior to them all, and stands as the object worthiest of our strongest, deepest, most earnest attention. It has already given man a knowledge of himself that he never had before. It has unlocked the chambers of the mind, and bid man walk in and view its wonderful apartments, and their still more wonderful furniture. Man is a rational intelligence. He thinks, reasons, and in this very act builds pyramids upon which is inscribed his own greatness. In the physical sciences he has displayed but a secondary effort of his intellectual power. In the world of metaphysics he has reared the sublimest monuments to his greatness. In tracing the laws, and unfolding the labyrinthine recesses of the mental world, his intellect has transcended every other effort, and shone in its own peculiar grandeur. He has been down for the gems of thought to the deep caverns of the soul. He has viewed the shrines of beauty there, and seen the image of his God. He has walked amid the storms of passion; has drunk at the holy fount of love. Face to face with moral truth he has talked, and stood by reason's throne of light and read the eternal laws of progress inscribed by her Maker there. Yes, aided by the light which the science of mind has thrown in his way, he has led himself, the greatest, noblest work of God on earth. If Phrenology has afforded the brilliant light which has enabled man to obey the great injunction, "Know thyself;" how important that it should be studied. He who does any thing to extend a knowledge of this science is a benefactor of his race to the extent that he has spread the knowledge. Go on, then, in your course. The foundations of ignorance and superstition are being broken up, and man is rising from the ruins in his true dignity. To the minister of the Gospel I regard a knowledge of this science as indispensable to the performance of his whole duty. Superstition may draw down her cowl and exclaim heresy, but religion lends her sacred approval to every truth of Phrenology. Thine for human weal,

G. S. WEAVER.

PHRENOLOGY IN SAG HARBOR—TEST EXAMINATIONS.—MR. L. N. FOWLER has just closed a course of lectures upon his favorite science in this village, which excited a profound interest in the minds of his numerous auditors, and created a decidedly favorable impression of the merits of Phrenology. He gave a test examination before a crowded assembly, in connection with Mr. C. Townsend, who was on a visit to Sag Harbor, which elicited a high degree of interest. Mr. Townsend examined the heads of three persons in the absence of Mr. Fowler, in respect to whose features of character he was clear, decided, and emphatic. As two of the persons had some extraordinary and peculiar mental traits, the test was a strong one, a great hit or miss being inevitable. The critics of Phrenology had rather promised themselves a triumph. Mr. Fowler returned to the lecture-room, and gave his version of their characters, which differed in no instance; there was entire agreement on every point to which they both alluded. The committee for selecting subjects stated to the audience that the delineations were so accurate and life-like that they could have almost told who was in the chair, had they been blindfolded. The entertainment was in the highest degree satisfactory to the friends of the science.

SAG HARBOR, August 15th, 1849.

AMICUS.

J. G. BUCKLEY.—The following resolutions, which should have been inserted earlier, but have been overlooked, introduce a new co-laborer, to whom we cordially extend the right hand of fellowship, and of whom H. Wisner, already introduced to our readers, makes honorable mention as follows: "He really appreciates the science, and his duty as its public exponent, and enters upon its promulgation with a zeal and determination which will do much to forward this good cause. He justly deserves and receives much credit wherever he goes, and I think it our duty to recommend him to public favor. He is well prepared, physically and intellectually, and with apparatus to do himself and the subject justice."

At a meeting of the Phrenological Class, at Farmersville, March 15, 1849:

On motion, Samuel Hoover was called to the Chair, and Wm. Zehring, Jr., appointed Secretary.

J. Zehring, from the Committee, reported the following preamble and resolutions, which were unanimously adopted.

Whereas many of the citizens of Farmersville and vicinity have enjoyed the pleasure of attending a course of Lectures, delivered by Mr. J. G. Buckley, on the subjects of Anatomy, Physiology, Phrenology, etc., and as it is but due Mr. Buckley and community that we should give some expression of our sentiments:

Therefore Resolved, That we have listened to the lectures of Mr. Buckley on these subjects with great interest and solicitude, and were delighted with the clearness with which he elucidated the principles of the human constitution and laws of health, illustrated by his excellent drawings and numerous skulls, together with the correctness with which he has delineated character in his public examinations.

Resolved, That in our view Phrenology is the science of mind, and the only sure guide to any true system of Mental Philosophy—that a knowledge of it is highly important to all, as tending to promote our best interests, both for time and eternity.

Resolved, That in our opinion Phrenology, properly understood, instead of being Anti-christian, and tending to infidelity, materialism, or any other ism, sanctions the principles of true religion, enforces its claims upon society, supports and upholds the great and sublime doctrines of God's holy word.

Resolved, That we view Phrenology as one of the great, strong, and sure pillars of modern reform; and that professed Christians and ministers of the Gospel, in rejecting this beautiful science, thereby greatly retard the wheels of moral reform, and discard one of the best handmaids to Christianity, and thus materially injure the great cause which they so zealously advocate.

Resolved, That from the deportment of Mr. Buckley, we recognize a gentleman, and most cordially recommend him to the kind reception and special attention of all true lovers of science, and especially of human happiness.

Resolved, That a copy of this preamble and resolutions be signed by the Committee, and be forwarded to the Germantown Gazette and the Phrenological Journal for publication.

S. HARRY,
J. ZEHRING, } Committee.
H. ELLIOTT,

PHRENOLOGY IN OSWEGO, NEW YORK.—In compliance with an invitation from some of the citizens of Oswego, Mr. L. N. FOWLER will commence a course of lectures on Phrenology in that place, during the second week of the present month. On application of Mr. LLOYD MILLS, one of the editors of the Palladium, the Mayor, Mr. LITTLEJOHN, generously offered the free use of the CITY HALL, in which the lectures will be delivered. After completing the course in Oswego, Mr. FOWLER is expected to lecture in Syracuse.

INFLUENCE OF EARLY INSTRUCTION.—The "Well Spring," published by the Massachusetts Sabbath-School Society, is responsible for the following:—

"We were recently told of a man in one of the New England States, who was hopefully converted, and united with an evangelical church. In the course of his examination he related his experience. In speaking of his past life, he said he had never stolen. 'I did one night,' said he, 'go to a neighboring smoking-house, and I thought I would take a ham and carry home to my family, but just as I raised my hand to take it, the *passage of Scripture* came to my mind—

"The dog will bite
The thief at night,"

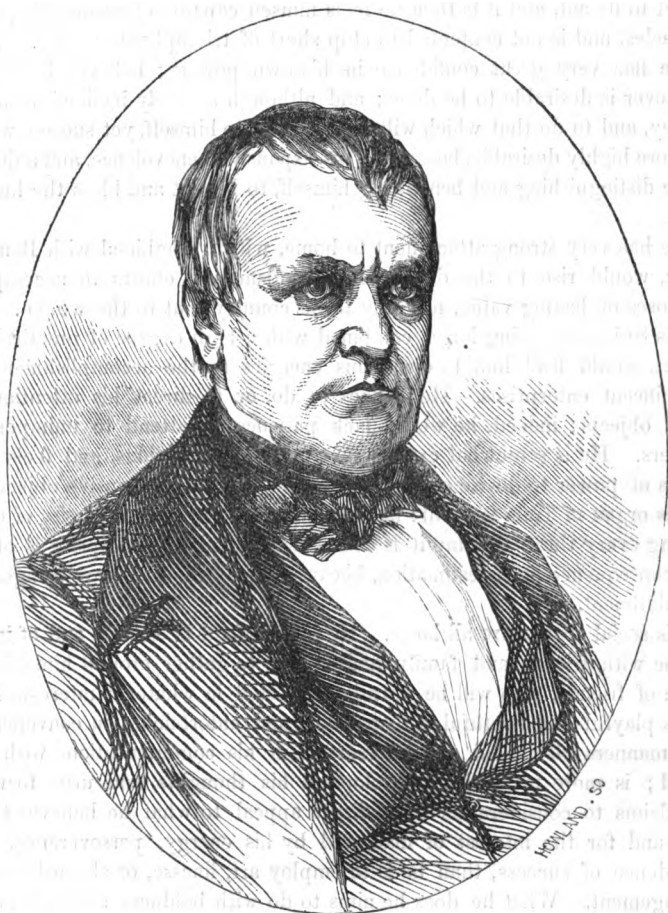
so I went off and left the ham."—BOSTON PATHFINDER.

Can any one inform us what faculty of the mind was called into action in this matter? Was it CONSCIENTIOUSNESS, a sense of moral obligation, of Right, or was it CAUTIOUSNESS, producing the feeling of fear, simply?

BOSTON FEMALE MEDICAL SCHOOL.—A recent advertisement announces the final supply of this important desideratum. That in almost all cases females should preside and officiate at births, is too obvious to require argument. But that they should be fully PREPARED, by a thorough knowledge of anatomy and physiology, is equally apparent. Such female practitioners it is the noble object of this medical school to supply. If the MODE of conducting it at all compares with the worthiness of its object, it deserves unbanded patronage. How this is we do not know, except that a long and intimate knowledge of its secretary and head manager enables us to recommend them as worthy of public confidence. We wish success to this reform cause, and hope the manner of conducting it may merit and receive ample encouragement.

ARTICLE LXXI.

PHRENOLOGICAL CHARACTER OF ASA WHITNEY, WITH A LIKENESS.



No. 20. ASA WHITNEY.

MR. ASA WHITNEY has a compact, elastic constitution, distinguished by very great strength and activity. He is capable of a high degree of endurance, and the tendency of such a Physiology is, to do and dare great things. His brain is highly stimulated to long-continued activity and energy, by an unusual amount of vitality, which his system is capable of manufacturing; and the supply is fully equal to any exhaustion which a

VOL. XI.—NO. XI.—22

high degree of mental action would occasion. He has a good share of energy and efficiency of character, amply sustained by **INDOMITABLE PERSEVERANCE**, self-reliance, and ambition. His firmness is one of the leading features of his mind, and when he has resolved on the accomplishment of any purpose, all his hopes, energies, mechanical and planning talents are called to its aid, and it is then he feels himself capable of surmounting any obstacles, and is not contented to stop short of triumphant success.

He has very great confidence in his own powers; believes he can do whatever is desirable to be done; and although strongly inclined to make money, and to do that which will be profitable to himself, yet success would be more highly desirable, because of his expansive benevolence, and a desire, while distinguishing and benefitting himself, to benefit and bless the human race.

He has very strong attachment to home, which, combined with Benevolence, would rise to the dignity of patriotism, and efforts to accomplish purposes of lasting value, not only to his country, but to the world.

His Sublimity being large, combined with a high degree of practical intellect, would lead him to direct his energies to the accomplishment of magnificent enterprises. He dislikes to do, or to direct his attention to, small objects; indeed, he would lack patience to attend to unimportant matters. He is somewhat extravagant in his anticipations, and feels conscious of power to devise and direct difficult and comprehensive objects.

His organ of Time is small: hence he does not feel the necessity of completing every thing the day it is commenced; and an enterprise is of no less consequence in his estimation, because it may require years or ages for its fulfillment.

His social organs are all large. He is very fond of society and of intercourse with friends and family, and is able to gather around him a large circle of friends, who will be warmly interested in whatever interests him. He is playful and youthful in disposition, and entertaining in conversation and manners; is candid and unreserved in his communications with the world; is more inclined to develop all his thoughts, and urge forward his claims to consideration by a direct appeal to what he believes to be true and for the interest of man, and by his energy, perseverance, and confidence of success, than he is to employ art, finesse, or shrewdness of management. What he does he aims to do with boldness and independence, guarded by prudence of action, system, and correct calculation; and when he has a thought clearly developed in his own mind, he pursues it with all his soul, and aims to enlist others in its behalf, with full confidence in its safety, correctness, and feasibility.

He is less polite, polished, and easy in his manners than bold, self-confident, earnest, and frank, and sometimes has an air of imperativeness and unbending tenacity of will; yet his kindness, sense of duty, and friendship make him a desirable acquaintance, and his society sought after.

He has excellent mathematical and mechanical talents; would excel as a surveyor, engineer, etc. His scientific and business talents are of a high order. He would be fond of traveling, gathering historical and statistical facts, and of applying those facts to the business and purposes of life, which he would be able to do successfully. He is less abstract and logical than a practical, discriminating, and matter-of-fact reasoner. He is not a wild, dreamy, or speculative theorist, but reduces every thing to tangible forms and positive demonstrations, and has a remarkable talent to attend to and arrange details, and elucidate theories by facts and figures.

Mr. Whitney has been before the nation and the world for the last seven years as the projector of the great railroad to the Pacific, which he has pursued with a vigilance, warmth, and perseverance eminently in harmony with his mental and physical organization. His portrait and character, therefore, cannot fail to interest every reader of the Journal, especially as the examination was made without the slightest knowledge who the subject was. We have not the means at hand of giving a biographical sketch of the man; nor is it necessary, as he must stand out before the public in such bold relief hereafter, as his great enterprise shall be consummated, with its untold social and commercial advantages, that his history will become a matter of universal notoriety. We will venture to insert a portion of the preface of his work, "A RAILROAD TO THE PACIFIC:"

"Considering, as I do, the subject of a railroad communication directly across our continent to the Pacific Ocean as of vast importance, not only to the people of these United States, but also to all the world, I have, therefore, felt it my duty to place before my fellow-citizens the whole subject, it having been my study and labors, exclusively, for nearly seven years.

"For yourselves, for your children, for your country, for the destitute overpopulation of Europe, without food and without homes—for the heathen, the barbarian, and the savage, on whom the blessings and lights of civilization and Christianity have never shone, and for all the human family, and not for myself, do I ask you to examine this subject. Read and examine it. I have endeavored in the following pages to make the subject plain and simple, and if I have not failed to make myself understood, I do feel that the feasibility, the expediency, and vast importance of the work can no longer be doubted. And I hope I have not failed to interest my fellow-citizens in it sufficiently to excite each and every one to exert his influence to effect the accomplishment of this greatest of works.

"I do consider this subject of vast, of vital importance to the many interests and objects I have enumerated. And I do hope for those interests, for the glory of our country, and for the preservation of our Union to the Pacific, that the whole subject may be examined by the people. There is no time for delay, for the land, the *only* means, will soon be no longer available.

"Will you, then, allow me to take these wilderness, waste lands, as they are now (except to a small extent), without timber, without navigable streams, without value, and impossible of settlement, and build this great highway for nations, and from the facilities which it would afford, settle the lands with a

population which would be a source of wealth and power to the nation, and give to the people a road, not to earn dividends for a company, but requiring tolls sufficient only for the expenses of its operation and repairs, and making it the sure means of adding millions to the national treasury, without the outlay, by the nation, of one dollar, and all under the control of Congress ?

“ Will you allow me to take these waste lands, and from their settlement build this great thoroughfare for all mankind, the construction of which cannot, under any plan, advance faster than the settlement of the country on its line ? By connecting the two together, the facilities which the road would afford for settlement, would furnish means and facilities for the advancement of the work, quite as rapidly as is possible from any other source of means.

“ Will you let me commence this great work ? If I fail you can lose nothing, and if I succeed you gain all. Or will you have it undertaken by the government, as a government work ; and would that not involve the nation in debt for millions, burden the people with taxation, create sectional interests and party divisions, involving constitutional questions to agitate the whole country, and finally fail to accomplish the work ?

“ It is for you, my fellow-citizens, to decide upon this important question, and now is the time, almost every one admits, that the road is even now wanted—the immense emigration to California demands action. Such a work requires time for its accomplishment, but cannot be advanced faster than the settlement on its line can provide for, and protect the laborers ; and the plan which I have proposed guarantees, in the lands for settlement, the sure, and *only* means for its speedy completion, and without the accumulation of interest. If once commenced, the enterprise of all the world would be drawn to it, and there could be no delay ; every interest would combine to force it on, and there could be no failure. A loan of the government credit could not advance the work faster than, or beyond the settlement ; but would not such a loan cause an immense speculation in the government lands, on the one side of the line, and prevent them from going to actual settlers ? And would it not enable the company to hold their lands on the other side of the line altogether from settlers, and thereby check, and finally stop the progress of the work ?

“ I have now placed the whole subject before the people, and if, after years of deliberate study and examination, my conclusions are correct, then there is no other plan or way by which we can hope to see this great work accomplished.

“ My plan has become the foundation for others to attempt to build upon ; but all the supposed improvements, yes, and more too, have been examined by me, and discussed with others, long ago, and thought to be not feasible.

“ I have but one motive, or object, and that is, to see this great work successfully accomplished, which would be a sufficient reward for my labors ; and if there can be found a better plan, or a man whom the nation may think better qualified, then I am ready to support that plan, or sustain that man with my efforts, and all the information which my seven years' labors have gathered together, and the reward will be sufficient in believing that I have been the instrument in bringing this great subject to the favorable consideration of my fellow-citizens.

ASA WHITNEY.

“ New York, 1849.”

A long and able article in Hunt's Merchant's Magazine, by Hon. John M. Niles, contains the following:

"This great enterprise, destined to form a new era in the commerce of the world, and to exert a prodigious influence on the rapid progress of this country in population, and all the elements of national wealth and greatness, we are rejoiced to see is commanding increased public attention. Whether we regard the magnitude of the enterprise, or the influence it is calculated to exert on the cause of civilization, and the destinies of the old and the new world, its accomplishment will be, and ever remain, the greatest event of the nineteenth century.

"It is impossible to conceive of the influence this great work must have upon trade, population, and the highest interest of the human race. It will open the heart of this vast continent, of more than 3,000 miles in extent, to the over-populated countries of Europe and Asia. This road will carry settlements and civilization from the Mississippi to the Pacific, an extent of nearly 2,000 miles; and open that vast region to the dissatisfied people of Europe, now struggling for a social condition, which, under their old organizations, they will probably never attain.

"It is hardly possible to conceive of the importance of a railroad which should bring New York within eight or ten days of the Pacific coast, and thirty-five or forty days of China. Such a communication must unavoidably produce a revolution in the commerce of Europe and America with the countries of the East. The trade of Europe would pass across this continent, entirely within the limits of the United States, and, with the exception of the Atlantic part of the voyage, we should become the carriers in the trade of Europe with Asia.

"If this road can be built, as proposed by Mr. Whitney, by a breadth of thirty miles of land on each side of the road, and ten cents per acre paid for the land, then it may be said that the road costs nothing—that the road builds itself, for the value of the land by which it is to be constructed must be *created* by the road. The country, then, should Mr. Whitney's project be adopted, will get the road without charge or sacrifice in any way. The road is to be made to build itself. This is Mr. Whitney's scheme, and the idea is almost as great as the project itself.

"We have presented to us an opportunity of throwing the commerce of all Europe with the East across this continent, and making New York the grand emporium of the trade of the world, and of rendering all nations tributary to us; a trade which would give a new impulse to all our interests; which would diffuse over the whole Union more wealth than all the golden sands of California.

"There is a tide in the affairs of nations, as well as of individuals, which, taken at the flood, leads on to fortune. Shall we want wisdom to avail ourselves of the advantages of the wealth and prosperity which Providence has spread out before us? Such has not been the American character. These vast advantages are not only presented to us, but Providence has also furnished the means of securing them almost 'without money and without price.' We are invited to put forth our hand and take them. Was ever any people so favored before? And this national prosperity offered to us, is not to be enjoyed at the expense of the oppression and degradation of any other people, or any portion of the human race."

ARTICLE LXXII.

THE AMERICAN PHRENOLOGICAL SOCIETY.

THE diffusion of the great truths of phrenological science, by means of a central organization in the city of New York, was the object for which this society was established. The friends of the science had long felt the necessity of association, and a unity of strength, sentiment, and action—a kind of parental fireside, as a nucleus around which the whole family of fellow-laborers could from time to time cluster, and take sweet counsel together with reference to past labor and future action—to exchange thoughts, compare principles, and, like other missionary and benevolent societies, to consolidate the wisest expedients for the promotion of human weal, by elevating the standard and extending the influence of the true mental and moral philosophy.

It will be remembered by those who have read the Constitution of the Society, in the August number of the American Phrenological Journal, that the society has high aims and noble purposes to achieve, and opens a field sufficiently large for the full development of the philanthropic spirit of the age. The lovers of the human race throughout the land, are cordially invited to co-operate in this great work of advancing a knowledge of the science of human mentality; and this they can do in several ways—by enrolling their names as members of the society; by forwarding specimens of phrenological illustrations, either skulls, casts, or paintings; by forming auxiliary societies; and by encouraging those who are worthy apostles; and otherwise disseminating light to the millions on the nature, culture, and capabilities of that part of man that was not born to die.

The human race has been groaning for centuries under a false system of education, intellectual, physical and social; contending religious factions have embittered life, retarded the expansion of a warm and general benevolence, and in some unhappy instances have deluged the world with blood; criminal jurisprudence and legislation have been sadly at fault; and laws and treatment of insanity have been a sealed book, until Phrenology threw a blaze of illumination on the dark picture. Is it not time that a mighty effort were made to reduce mental science to a practical system, and make it so generally known in every hamlet and home in our land, that every mind shall be enlightened and blessed; and laws and theology predicated in harmony with the nature which Deity has enstamped on his creature man?

We are receiving daily accounts of the formation of societies, classes, or lyceums for mutual instruction, and the names and donations of members

of the parent society, and warm congratulations relative to our noble enterprise, a few extracts of which are subjoined :

Hon. Horace Mann says : " I not only think it my duty, but have great pleasure in vindicating Phrenology whenever and wherever I have opportunity. You have my best wishes for your success."

From Rev. John Pierpont.

"TROY, N. Y., 27th July, 1849.

"GENTLEMEN—The constitution of the American Phrenological Society was received some days since. I feel myself honored by the post assigned me in the society and college, and would gladly, if possible, be present at the organization of the latter, on the 18th of August.

"I am not without a deep interest in the progress of phrenological science, nor do I see how any man can be, who is interested in anthropology or theology ; for God reveals Himself and His laws to MAN, not solely, or, as I think, CHIEFLY, in a written or printed book, but in the works also of His own creative hand, in general, and especially in the master-piece of His creative power, MAN HIMSELF.

"To the extent of my ability I shall gladly co-operate with the other members of the 'American Phrenological Society,' in promoting its objects, and recommending its claims to the attention of that portion of the community which feels, and dares to manifest, any interest in the welfare of the rest.

"I am, etc.,

"JNO. PIERPONT."

The venerable Professor Caldwell, M. D., Vice-President of the Society, who studied Phrenology under Dr. Gall himself, at Paris, and was the earliest teacher of the science in America, and one of its ablest advocates and writers, as well as being for about forty years among the most profound medical writers and teachers in this country, writes as follows :

"LOUISVILLE, Ky., July 27, 1849.

"GENTLEMEN—In reply to your favor of the 19th instant, allow me to say, that if the inclosed bank note, and my name, together with permission to you to annex the latter to the constitution, will be of any service to you in your scheme to diffuse through the world the knowledge of Phrenology, they are cheerfully placed at your disposal.

Phrenology mingles INSTINCTIVELY and ESSENTIALLY with all my thoughts and teachings about man, and all other living members of the higher orders of the animal kingdom, respecting which I either converse, lecture, or write. And in my lectures on insanity in particular—a brief course of which I deliver annually—it is my only guiding light ; without which my darkness and ignorance would be consummate. * * * * Wishing you abun-

dant success in your labors for the illumination, and general improvement, and benefit of our race,

“I am, very respectfully,

“Your obedient servant,

“CHARLES CALDWELL.”

The following letter, from an unknown friend, but with whom we most cordially sympathize, breathes the right spirit. We venture the opinion without a special examination, not only that his “heart is in the right place,” but that he has a good head.

“SCOTLAND, Pa., Sept. 8, 1849.

“MESSRS. FOWLERS AND WELLS—I have read with pleasure the constitution of the American Phrenological Society, which was published in the August number of the Phrenological Journal. I love the object of the society, and will do what I can to promote it. I hereby authorize you to sign my name to the constitution, and to pay the inclosed dollar to the treasurer, which will constitute me a member of said society. Your organization is calculated to do good, and only good. You have my best wishes for its prosperity; and my ardent prayer is, that the number of its members may rapidly multiply, that its influence and usefulness may increase more and more, until every land and sea-girt isle is blessed with its happy influences. And if money is wanted to carry out the object of the society, you shall have it. I can spare at least fifty dollars for a cause so good and beneficial to man.

“Yours,

“J. D. WILLOUGHBY.”

Mr. P. L. Buell, of Massachusetts, widely and favorably known as a phrenologist for the last eleven years, writes as follows:

“GRANVILLE, Mass., Aug. 8, 1849.

“FRIEND SIZER—Your letter, together with the constitution of the American Phrenological Society, were duly received, and perused with great interest. I accept with diffidence the office assigned me, especially when I reflect that my name is thus associated with the officers of the society, who are undoubtedly men of great moral worth, and some of them I know possess intellects of a high order. All I have to console me is, the fact that, if I am less distinguished than some others of the board, I am somewhat familiar with PHRENOLOGY.

“The object of the society is noble and elevated, it being no less than the advancement of the human race, in morality, virtue, and happiness. No truly philanthropic mind will shrink from performing the duties of an office, which, when faithfully discharged, will have a tendency to ameliorate human suffering, and raise man, now degraded by ignorance and con-

sequent vice, to the station the Creator designed he should occupy. But it will be important that all who desire the advancement of the race, not only to inculcate good principles and benevolent deeds in their writings, lectures, and conversation, but also to ACT THEM OUT in the ordinary affairs of life. The precepts of Jesus Christ are, if I may be allowed the expression, INFINITELY POWERFUL, because HIS example was always in accordance with them.

"It would be a disgrace to the friends of Phrenology throughout the world, and especially to those connected with the "American Phrenological Society," to have any of its officers governed in their actions by selfishness, or upon whose moral character could be found the slightest stain.

"Yours sincerely,

"P. L. BUELL."

With sentiments of encouragement such as these, and a full reliance on the majesty of truth itself, we have every reason to look forward with confidence to a day, not distant, when it will be deemed not only an honor but a pleasure to belong to the "American Phrenological Society."

Arrangements are being made with travelers and seamen to collect, for the society's cabinet, skulls from all parts of the globe; and may we not suggest to men of wealth, who love truth and man more than money, that an edifice worthy the American name, for a cabinet, reading-room, library, and lecture-room, would be for them, in its high results, a monument of more enduring reputation than the costly cenotaphs which crumble over the ashes of the proudest conquerors.

In closing it may be remarked, that names and donations may be forwarded to Mr. S. R. Wells, Treasurer; and communications for information, or for the consideration of the society, addressed to the subscriber, at New York.

NELSON SIZER,

Corresponding Secretary.

ARTICLE LXXIII.

POETS, POETRY, AND PHRENOLOGY. BY NELSON SIZER.

WE have scarcely met with a sterner display of Destructiveness, highly excited, than in the following stanza:

"Go—and may misery haunt thee
 From morn till dewy night—
 And untold terrors daunt thee
 In all thy dreams till light;
 May all thy hopes be smitten,
 Thy brightest hours be gloom,
 And infamy be written
 In lightning on thy—tomb.

The same feeling, in combination with large Benevolence, is finely illustrated by Burns, in his lines on seeing a wounded hare limp by him, which a fellow had just shot at:

“Inhuman man! curse on thy barb’rous art,
 And blasted be thy murder-aiming eye;
 May never pity sooth thee with a sigh,
 Nor pleasure glad thy cruel heart!
 Go, live, poor wanderer of the wood and field,
 The bitter little that of life remains;
 No more the thick’ning brakes and verdant plains
 To thee shall home, or food, or pastime yield.
 Seek, mangled wretch, some place of wonted rest,
 No more of rest, but now thy dying bed!
 The sheltering rushes whistling o’er thy head,
 The cold earth with thy bloody bosom prest.
 Oft as by winding Nith, I musing wait
 The sober eve, or hail the cheerful dawn,
 I’ll miss thee sporting o’er the dewy lawn,
 And curse the ruffian’s aim, and mourn thy hapless fate.”

If we turn to the writings of the mild and amiable poet of Olney—Cowper—whose expansive Benevolence, and small Destructiveness, induced him to pity and bless all suffering sentient beings, we find the nicest exemplification of active Benevolence for the meanest being, with an entire absence of Destructiveness. The following is an example:

“I would not enter on my list of friends—
 Though graced with polished manners and fine sense,
 Yet wanting sensibility—the man
 Who needlessly sets foot upon a worm.”

The only correct criticism of Poets and Poetry is based on phrenological science, because the just standard of poetry is truth, beautifully expressed. Much passes for poetry which is only flaunting folly and false philosophy, tricked out with the gaudy dress of superlative adjectives, and measured correctly, and perhaps jingling with rhyme without reason.

Sentimental poetry should be only the reflection of the primitive mental powers, and in proportion as these are correctly portrayed, should the excellence of a poetic effort be estimated. PHRENOLOGY, therefore, is the true touchstone of poetry, for it enables the reader to recognize precisely the faculty, or class of faculties, employed in the production of the faintest shade of fancy, or boldest flight of genius.

There are those whose organs of Number, Time, Tune, Eventuality, and Language are large, and their numbers flow harmoniously, and charm the ear of “undeveloped genius,” but emit no moral or intellectual light, and are wholly destitute of the fire and tone which Combativeness, Destructiveness, Firmness, Self-Esteem, and Sublimity would impart. Others combine

a high degree of the latter faculties with the former, and rejoice in the description of the

“ Visitation of the winds,
Who take the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deafening clamors in the slippery clouds ;”

and the burning words harmonize with those of similar developments, who regard the fortunate author as the beau ideal of a poet ; while the pure and delicate strains of pensive beauty, with their author, are discarded. Others, on the contrary, whose sterner faculties are moderately developed, with large Order, Ideality, Benevolence, Veneration, Conscientiousness, and Adhesiveness, are highly disgusted with rough, rude effusions, and estimate their author as not deserving the title of POET ; while they imbibe, with subdued rapture, the sweet, pure, refined, moral, and affectionate minstrel, whose gentle touch of the harp is soft as the whispering zephyr's Eolian strains, and warm as angelic sympathy.

Those whose animal feelings are predominantly active, are delighted with amatory, bacchanalian, or warlike effusions. That mankind are too low in the scale of morality and true refinement, is evident from the lamentable fact, that such authors have been more widely read than any other class. Let the standard of character and education be rectified, and then will true criticism rule out of the pale of popularity such poets as have far too long held the ear of the world, and fanned the flame of unholy desire, or inspired to deeds of doubtful daring and blood. Until that shall have been done, men will continue to differ as much in their estimate of poetry as they now do respecting theology.

It is evident that no poet can be universally and deservedly popular unless he has a fine and strong temperament, combined with a high endowment of all the faculties ; and who can in turn touch with a master's hand every string in the mental harp, and breathe his strains in harmony with every emotion of the soul.

One can sing sweetly of the “ Pleasures of Hope,” and another revels in the “ Pleasures of the Imagination.” Milton, the blind, penciled the sad picture of a “ Paradise Lost.” Thomson, in swelling numbers, clothed with smiles and glory, gladness and gloom, the yearly “ Seasons.” One ministers at the shrine of “ Cupid ;” another offers his oblations on the altar of “ Bacchus ;” one sacrifices to blood-stained “ Mars,” or thunders in the volcanic workshop of sooty “ Vulcan ;” while another plays on “ fancy's airy wing,” light, delicate, and beautiful as the gossamer, and lulls the dreamy brain in the downy cradle of transcendental sentimentalism ; while yet another sings the world to sleep with the thoughtless, mellow murmurings of “ Morpheus.”

The immortal Shakespeare, without question, realizes more nearly the standard of the true and universal poet than any man who ever touched

the lyre; for there is not an object of perception, or a deduction of reason; a relic in memory's garner-house; an operation in Nature's vast laboratory; a flame of affection, social or moral; a throb of desire, hope, or fear; a thirst for glory or for gold; a claim of duty; a machination of envy, hatred, or malice; a gem of beauty; a flash of wit; a flight of fancy, or a gleam of genius which his master-spirit has not made to glow and sparkle with all the intensity of living reality—and that, too, without a peer or a rival.

ARTICLE LXXIV.

GEORGE, A SLAVE, MURDERER OF MRS. FOSTER, WITH A VIEW OF HIS SKULL.



No. 21. SKULL.

MOUNT STERLING, Ky., August 7th, 1849.

DEAR EDITORS—I send you, accompanied, a correct outline of one of the skulls that I have recently obtained, cut from my CABINET OF CURIOSITIES. It is a better than ordinary negro skull, remarkably thin, and weighing in a green state, with the nasal and upper jaw-bones attached, only about nineteen ounces; and is a better than ordinary negro's development. It is the skull of George, a slave who was about to be married; and, to furnish himself with money and fine clothing, engaged the assistance of another slave to rob a house occupied by Mr. J. H. Foster and wife, on the 14th day of June last, both of whom they expected to find absent on the account of the "general muster" held on that day; but, finding Mrs. F. at home, they killed her, and robbed the house of such articles as they desired.

One of the murderers made a full confession of the whole affair as soon as he was arrested. George never confessed until a few days before his execution; and, finally, in a speech made under the gallows, denied the whole affair, and died denying. But from the circumstances of the affair, and the other negro's assertions, it is supposed that George was the cogitator and executor of the whole crime.

He was of European, African, and (supposed to be) Indian descent, about five feet four inches high, having small bones and delicate but compact muscles,

and was remarkably active and springy. His eyes were large and brilliant, changing rapidly in expression, and showing that his faculty for communicating (Language) was LARGE, and subject to the excitement of circumstances.

His developments of intellect and taste more than excelled the majority of his race, and his investigating and applying qualities would have made him a proficient under fair advantages. It was remarked of him by D. Wilson, that if he were to read law two months, he would beat any lawyer in the county. The organ of Veneration is LARGE, but not uncommonly—THAT PART OF VENERATION EXERCISED IN OBEDIENCE IS CHARACTERISTICALLY LARGE IN SLAVES. Benevolence small, and, considered with his other development, almost entirely wanting.

His governing faculties were his selfish propensities, and the strength of his brain was found in the region of ACQUISITIVENESS, DESTRUCTIVENESS, SECRETIVENESS, CAUTIOUSNESS, and FIRMNESS. Hence he had a low sort of cunning, and pursued his plans against almost insurmountable obstacles, but with a caution that made it difficult to detect him. This was amply proved by the time and place he had chosen for the robbery: a private residence, far from the public road, when every one would, in all probability, be absent from home, and early in the morning that he might visit as many places as possible afterward under the pretence of wishing to buy whiskey to take to the muster. His first intention, no doubt, was robbery; but finding Mrs. F. at home, and that he would be exposed, through the exercise of his Cautiousness he committed the murder, and gave up all the stolen articles to his accomplice that he might never be detected. His attachment to friends was strong, and his feelings of a higher grade than is usual with the race, as was indicated by his inditing a letter to his sweetheart while in jail.

He had great confidence in his master and family, and particularly in his two young masters, who were about his age and labored with him. And though he confessed several times in jail, he could never be prevailed upon to do so in the presence of his young masters. In his last speech he excused his confessions by stating that he was induced to do so by threats made that he would be burned if he did not confess.

He called his friends around him under the gallows, shook them by the hand, and repeating, "Farewell, vain world—I hope I have a home in heaven," was launched into eternity.

Yours truly,

E. B. OLMSTED.

WHAT IS ARISTOCRACY?—In reply to the question of an ultra, "What is Aristocracy?" Gen. Foy, a distinguished orator in the French Chambers, gave the following striking definition: "I can tell you what it is," said he; "aristocracy in the sixteenth century is the league, the coalition of those who would consume without working, know every thing without learning, carry away all the honors without deserving them, occupy all the places of government without being capable of filling them." We believe in the doctrine of hereditary descent, for we find that these same traits have been transmitted, unimpaired, to the generation of aristocrats which GRACES the nineteenth century. Who will doubt the doctrine when three centuries do not diminish the lineaments of character?

ARTICLE LXXV.

LABOR, PHYSICAL AND MENTAL. BY N. SIZER.

" Rest not—inglorious rest
 Unnerves the man ;
 Struggle—'tis God's behest !
 Fill up life's little span
 With God-like deeds—it is the test—
 Test of the high-born soul,
 And lofty aim,
 The test in history's scroll
 Of every honored name—
 None but the brave shall win the goal !"

LABOR is of two kinds—physical and mental ; both of which must be combined to produce useful results. Physical labor alone, is more generally dangerous and destructive than valuable. It is more like the rushing of a frightened horse, than like power directed by judgment. Indeed, the lowest grade of labor, as of the horse or ox, must be directed by mind of a higher order than their own ; and the more intelligent the animal, the more valuable for purposes of labor. So of man : the higher the quality and amount of mentality employed to direct motive force, the more valuable becomes the labor, and the more ennobling the effort.

Nearly every laborious effort of animals is one of mere force, or main strength, without the slightest use of mechanical advantage. Man, on the contrary, multiplies his power a thousand fold, by levers, pulleys, screws, wedges, or inclined planes, besides adding the chemical agents, wind, electricity, etc. In proportion as man employs contrivance and the intellectual adaptation of means to ends, on the principles of causation and mechanical advantage, he is elevated in his productions above those of mere unaided brute force, and in the same ratio do we honor his achievements. Why should the architects of St. Peter's at Rome, light-houses on sunken rocks, bridges, ships, and works of classical beauty and utility be more honored than the mere hod-carrier, except for the mental taste and talent necessary to invent and design the structure, and power to direct the requisite force for its completion ? It is precisely so with the accomplished master of a vessel, military commander, overseer of manufacturing establishments, and the director and head of any large enterprise.

In estimating the honor or credibility of an employment, several questions are necessarily involved. In the first place, the labor designed and executed should be necessary and beneficial, in order to entitle the producer to respect. The inventor and artificer of gambling apparatus is equally as reprehensible as those who waste their time, talents, and energy

in their use. Those who elaborate bowie-knives and dueling pistols, as well as those who manufacture alcohol, with the intention and expectation that they will be used in the usual manner, with all their legitimate train of untold evils, neither deserve nor should receive honor, but the reverse, from every well-regulated mind. The same is true of every thing which panders to depraved animal feeling, or that induces immorality, or the estrangement of any of the mental powers from their legitimate objects and proper action. All NECESSARY labor is honorable. Between the man who makes boots and he who is the architect of cathedrals, or the engineer of Croton or Cochituate aqueducts, there is no philosophical difference, nor should any be made by society. A "wise master builder" and the common laborer alike bestow their highest powers and warmest wishes for the accomplishment of the same end; and who shall say that the labor of the one is less necessary or honorable than that of the other?

Most unquestionably it is the duty of all men to be USEFULLY EMPLOYED, in mind and body; the wants of the world demand it at their hands; nor can they escape just culpability if they neglect or refuse to yield it.

The only qualities for which any man can be justly respected and honored, are those of a mental character, and those exercised for useful ends. Moral integrity, intellectual power, generosity of spirit, warmth of affection, refinement of feeling, acquired knowledge, either utilitarian or decorative, energy, prudence, dignity, and skill in developing mental, moral, or mechanical resources, constitute the only proper basis of respectability. In proportion as any or all these qualities are possessed and exercised by an individual, should he be respected by his fellow-men.

ARTICLE LXXVI.

PHRENOLOGY AND INFIDELITY. BY N. SIZER.

It has been customary for the uninformed, especially clergymen, who have acknowledged that they never had read a hundred pages on Phrenology, to charge it with a tendency to infidelity. A fact or two may throw some light on this subject, and relieve the fevered anxiety of those who unsuccessfully labor to strangle Phrenology, lest it should in any degree serve to modify the extravagant asperities of their creed. The Rev. Mr. Benton, of Vermont, a Congregationalist, stated to the writer, in 1842, that when he was in college, and previously, he was an infidel, or was so deeply tinctured with it as to conscientiously promulgate his views at every opportunity. Having heard that Phrenology was a species of infidelity, he procured several of the standard works, including "Combe on the Constitution of Man," for the purpose, if possible, of gleaning from Phrenology something to bol-

ster up, and enable him successfully to defend, his infidel notions. But "lo, and behold," said he, "before I had half completed the first volume, my infidelity had vanished before the profound elucidations of the true mental philosophy. The same result occurred with a fellow-student in the simultaneous perusal of another volume, and we came out converted from our infidelity, and are now ministers of religion; and I thank God for the timely opportunity of perusing those phrenological works. And," said he, "I rejoice in an opportunity of opening to you my church and pulpit in which to preach Phrenology."

An intelligent young man from Durham, N.Y., called for an examination this day, October 13, 1849, who said that he had been an infidel all his life, until he read phrenological works, which converted him to a belief in God and immortality.

It is probably true that the tendency of Phrenology is to establish a unity in religious belief, for to any reflecting mind it must be perfectly obvious that such conflicting theological theories as exist in Christendom must be, in some measure, erroneous, for truth is ever in harmony with itself. If it raises the infidel from his disbelief, why should it not soften down some of the excrescences of enthusiastic sectarianism, and thus tend to a common platform of religious belief and practice? This should be the tendency of a correct system of mental philosophy.

ARTICLE LXXVII.

SPIRITUALITY—A GLIMPSE OF HEAVEN.

THE moral lesson taught by each of the phrenological faculties is most beautiful and useful, because a transcript of nature, that embodiment of the useful and beautiful. Those affectionate lessons taught by Adhesiveness, and parental duties and endowments by Philoprogenitiveness; those lessons of industry and economy inculcated by Acquisitiveness—of philanthropy by Benevolence—of justice by Conscientiousness—and so of each of the other faculties, are worthy of a God to teach, and man to treasure up. But of all these soul-stirring moral lessons, developed by this God-made science, none as completely delight those spiritually inclined, as those soul-ravishing truths about heaven and the spirit-land taught by SPIRITUALITY. If this science stopped with simply demonstrating a future state of being, and rendering this great practical and infinitely glorious fact not a matter of faith or opinion but of SCIENTIFIC CERTAINTY—and that it does this is elsewhere abundantly established—it would have done for man the greatest work and the highest service ever before performed. But, so far from stopping here, it even develops the MODE of existence hereafter—fore-

shadows many of the DETAILS of that state, even to our dominant loves, employments, sources of enjoyment, etc. Nor has it yet any more than disclosed the alphabet of heavenly science. Glimpses, merely, have men yet read on this inspiring subject, yet they are glimpses of heaven indeed. Oh, if men would only read more out of this book of spirits, how infinitely would it sanctify terrestrial pleasures and pursuits. No promoter of moral purity can compare with this. Nothing equally chastens boiling passion. Nothing inspires as high aims or pure and holy aspirations. That the teachings of this faculty, more than of any other, have entranced the senior editor, is evinced by his frequent articles upon it, to which he adds the following from the Bangor Courier of Oct. 16th:

A great many applications have been made for copies of our paper containing the interesting facts in the case of the little Hanglely girl who returned to life after she had died with cholera. Our edition containing that account was very soon disposed of, and in order to supply the demand, and for the purpose of stating some further facts in the case, we now republish the article.

AN INTERESTING INCIDENT.

An incident of the cholera occurred in this city a few days since, which for several reasons we think worth recording. Among the households which had been entered and stricken by the fatal disease was that of Mr. Hanglely, a worthy Irishman who has long been employed by the Commissioner of Streets. His wife, a warm-hearted, motherly woman, devotedly attached to children, and self-sacrificing to promote their welfare and happiness, was taken with the cholera, and died and was buried on Thursday, Sept. 20th. Next a lovely little daughter, seven years of age, was taken sick, and she too died, and her body laid out and her limbs adjusted in the cold embrace of the king of terrors. The father applied to Alderman Wingate for a coffin, but for some cause it could not be had immediately, and its delivery was postponed for an hour or two; during this time Mr. Hanglely returned home, when the supposed dead child stretched forth her arms, with the exclamation, "Oh father! I have been to heaven, and it is a beautiful place!"

After the surprise and the excitement of the changed condition of the girl had subsided, she gave a relation of what she had seen, as she expressed it, "in heaven."

She saw her mother in heaven, and she was taking care of little children, many of whom she called by name, and among them she said were "four children of uncle Hanglely, and three children of uncle Casey's. Aunt Lynch is not there now, but she will be to-morrow; and on Sunday I shall go back again."

"But," said an older sister, "it cannot be so, dearest, for there are but two of uncle Casey's children dead!"

"Yes, I saw THREE of them in heaven, and dear mother was taking care of them. All were dressed in white, and all were very happy, and the children playing. Oh! it was beautiful there, and I shall go there again next Sunday afternoon at four o'clock."

Mr. Hanglely immediately informed Mr. Wingate that his daughter was not.

dead; when he, in company with Dr. Morrison, visited the house, and the little girl related substantially the same story. It seems, too, that shortly after this relation of the little girl, of what she had seen and heard in heaven, a message came from Mr. Casey, in Carmel, giving information of the death of another child, and inviting them to attend the funeral.

Of the four children of her uncle Hangley, two died in this city, and two were drowned on their passage from Ireland.

We called on Saturday to see and talk with this little girl, but she was very feeble, and just then in a drowse, and we would not allow her to be disturbed. She is said to have a very thoughtful and serious countenance, and to be a very interesting child. She had no wish to live, but preferred returning to her mother. The father and the sisters are seriously, but very happily, impressed with the relations of this sweet child, and joyfully believe the story she tells. Their house is a pattern of neatness, and they all possess hearts overflowing with affection, and are sincerely happy on account of their heavenly messenger.

"I was sorry," said Mr. H. to Dr. Morrison, in the honest, truthful simplicity of his heart, "when my good wife died, but I'm not now, but only wish to be with her." The elder sisters, too, live now in joyful hope of meeting at length, and they care not how soon, if it be God's time, their dear mother, in heaven, where she has been seen by their angel sister, who has been permitted to return to the earth, and make the fact known to them.

Since the above was published, there have been a great many inquiries respecting this little girl, some of which we will now answer.

Although at the time of the seeming death of this child, it was not supposed that her aunt Lynch was dangerously ill, she not having the cholera but attacked with dysentery, yet she died the next day, as stated.

On Sunday afternoon Mr. Daniel Warren, a very worthy religious man, who has been much among the cholera patients, and feeling, perhaps, a little moved by curiosity, called to see the little girl, and addressing her cheerfully, told her that she appeared better, and would soon be well, and get out in a day or two.

"But I'm going to mother again at four o'clock," she quietly and softly said.

"When, to-morrow?"

"No, to-day."

Mr. Warren endeavored to turn her attention to hopeful prospects of recovery; but the little sufferer was fast sinking away—the death-rattle was heard, and she soon ceased to breathe, her pulse stopped, and the fixedness of death was impressed upon her beautiful countenance. She was dead!

Mr. Warren looked at the town clock, in the distance, from the window, for there was no clock in the house, and it was four o'clock.

While pondering upon, to him, the singular coincidents in this case, and about half an hour had passed when new signs of life appeared, and again the spirit of the sweet girl returned. She asked for water and said she was tired, and sunk away into a quiet sleep.

Since then she has been gradually recovering; but her elder sister who watched her so tenderly, and who would so willingly have accompanied her to live with her blessed mother in heaven, was the next day taken with the cholera, and the following day died, and was buried.

The father of this girl is ignorant, yet a fine specimen of a pure warm heart, with all the unsophisticated simplicity and truthfulness of nature. He is poor. He had a large family. And he says that for the whole season he had but two pounds of butter in his house, and they had had meat but twice. They had lived almost wholly upon bread and tea.

"There were many of them," he said, "and his own hands must earn their living, and by prudence a barrel of flour would last them four weeks, and he must do what he could do for himself, and the children, and they all were quite happy."

The little boys had by their labor picked up the boards out which his dwelling had been constructed, and he hoped after a time to have it all nicely of their own.

Perhaps a more united, loving, and contented family, where all were willing to do and suffer for each other, cannot be found.

Such are the simple facts in the case, which we leave for the present without comment or attempted explanation.

A similar truth is taught by both the following statements :

The following incident may not be credited ; but it is corroborated by the most positive evidence, and even if thought apocryphal, will add another instance to the already numerous accounts of mysterious warnings from the other world.

It seems that Monsieur De C——, a merchant of New Orleans, proceeded to Paris early in the fall, for the purpose of supplying his store with winter goods. On the 23d of September last, about two o'clock in the morning, he was awakened from an uneasy slumber by a rustling of the curtains about his couch. He felt an icy hand clasped in his own, and a voice, like that of his son, exclaimed, "FATHER, I AM DYING !" When the merchant arose, he made a note of the fact, at the same time trying to regard the whole affair as an idle whim. But go where he would, the voice rang in his ears, "Father, I am dying !" and the pale spectre-face was ever before him. After a lapse of two weeks he returned home, and a few days since he arrived in New Orleans. He hurried from the quay to his house, and on the way he passed one of the principal cemeteries of the city. Looking into the graveyard, his attention was attracted by a marble monument, which seemed to have been lately erected. He was turning away, when a name and an inscription met his eye. It was the name of his only son, and the inscription recorded his age and death. The frantic father hurried to his home, and learned that at 2 o'clock on the 23d of September last, his son expired, uttering with his last breath, the words—"FATHER, I AM DYING !"—PHIL. SPIRIT OF THE TIMES.

SUDDEN DEATH.—SINGULAR PRESENTIMENT.

Mr. A. Montfriedy, of Onondaga, died suddenly on Friday last, of bilious colic. Mr. M. was about fifty years of age, and had usually enjoyed good health. About a week before his death he purchased a lot in the cemetery of this city, and also selected a stone for his monument at one of the stone-cutting establishments in this city. He said he should be buried within three weeks,

though he was then in his usual health. Mr. M. was a man of fine prosperity, and married a daughter of the late Gen. Van Cortlandt, of this city.—SYRACUSE JOURNAL.

If men lived as they should—especially if spirituality were cultivated—this visiting heaven, and holding converse with the spirits of the departed—or, more properly, disembodied—would be an every-day matter. Mark well the fact above incidentally stated, that this Hangley family are so affectionate and pure-minded. Other points deserve attention; but we intend to prosecute this subject more philosophically in a future number.

ARTICLE LXXIX.

THE WRONGS OF IRELAND. BY N. SIZER.

THE GRAVE OF THE LANDLESS.

ON a lovely "green isle," where the billows of ocean
 Roll on in their might, where the loud tempests rave,
 The victim lies still, for no toil or devotion
 Could in life rear a home or in death buy a grave.
 The flowers may bloom, and the harvests mature,
 He heeds them no more as they taunt the oppressed;
 He has suffered the last which the wronged may endure;
 He sleeps, and no landlord disturbs his last rest.

O England, say where are the sons of the nation
 Thou falsely didst promise to rule and befriend?
 Alas, how they perish! they die of starvation,
 And thou to this treason thy great power dost lend.
 The flowers may bloom and the harvests mature,
 No bounty of heaven can reach the oppressed;
 They are suffering the last which the wronged may endure,
 Ere they sleep, where no tyrant can break their last rest.

Yet know that the souls thou hast wantonly given
 To be trampled in dust, shall still plead from the sky;
 Rouse the race to assert its proud birthright from heaven,
 While oppression and want, with thy memory, shall die.
 Then the flowers shall bloom, and the harvests mature,
 For others than tyrants who bind the oppressed;
 They have suffered the last which the wronged may endure;
 They ask now that man in his toil shall be blessed.

Oh, spirit of Freedom, by justice be guided;
 Let brotherhood be on thy banner portrayed;
 Wake the millions to battle for the right undivided,
 And humanity's Father thy triumph shall aid.

Take heed, ye!

Then for all shall be harvests, the fruits, and the flowers,
 And man pine no longer by hunger oppressed,
 But the earth, with her smiles and her sunshine and showers,
 Be a home for the toiling, where all shall find rest.

New York Spirit of the Age.

J. K. I.

THE glaring truths so pathetically expressed in the above lines, evince in characters of fire the wrongs existing in the government of poor, down-trodden Ireland. Under the laws of our nature, as established by the all-merciful Father of the race, no such appalling misery as has scourged that unhappy country could possibly exist. We speak of the unnatural state of things which has crushed the masses of Ireland to the very dust, and gathered up all the land and other property into the hands of the few, who send out of a land teeming with all the luxuries of bounteous harvests, cattle and wheat by the ship-load, while the very men by whose sweat and toil these riches have been produced, are starving to death, surrounded by the dead bodies of wife and children, naked, frozen, and half eaten by rats—more fortunate than God's image among whom it was their fortune to exist. Only to think—God's earth groaning with abundance, with millions of acres, claimed by nabobs, untilled, and thousands and millions of God's image starving to death, because another portion of the race grasp the whole as their PROPERTY! O shame on civilization, when God's creatures must starve amidst plenty, because civilization has created laws of EXCLUSIVENESS respecting property!

Our Christianity and civilization are but half developed, else, while they establish laws relative to property and morals, would they prevent the horrid abuses before which heathenism itself rises in magnificent grandeur; for "among the ancient people of Rome, Greece, Assyria, Babylon, Egypt, etc., such a thing as pauperism (that is, labor willing to toil and starving for want of employment) was not known;" nor does it proceed from excess of population of the moderns, for the population was proportionately greater with some of those ancient nations. In China, where the population infinitely exceeds European countries, pauperism does not exist. It is only in Christian countries—I blush to write it—where man looks on and sees his brother man starve. There is something radically wrong in the laws which govern the distribution of property. There is too little of Conscientiousness and Benevolence in the framework of society, which is so adjusted that a few are allowed to appropriate to themselves the lands, and all other property, while those who are willing to labor, and do labor like slaves, and in the exuberance of plenty—even while loading the very wheat, which their own energies have reared, into vessels which are to float it beyond the seas—are compelled to famish and become starved to mere skeletons, returning at night from half-paid toil to a cheerless cabin, to close the eyes of a starved wife and babe, and to compose the rigid, skel-

eton limbs which poverty has denied a garment. These very products of the life and blood of poverty are to decorate some lordly mansion, and purchase all the delicate luxuries of Persia and Italy, to adorn the persons of wives and daughters, with no warmer sympathies, nor more honest hearts, and no more dearly beloved than those same poor wretches who have earned these delicacies, yet perished with cold and hunger within sight of the towering turrets of the law-created temple of Mammon; and all done in thy sacred name, O Christianity! Heaven save us from such rank blasphemy!

Under all these aggravated wrongs, England crushes the poor victims of her intolerance who dare to raise the glaring eyeball in search of mitigation, or the emaciated arm and the death-shriek for liberty to eat the bread they have earned, "that they may live and not die." The accursed iron heel of unrelenting power was stained with the blood of Tome and Emmet, and her name more recently blackened by the living burial of a Mitchell and an O'Brien—and yet, in the face of a Christian world, she stands forth "BY THE GRACE OF GOD, DEFENDER OF THE FAITH!"

HOW TO DIE WELL.

BY L. D. SMITH.

Be to others tender-hearted,
 Give to all their honest dues,
 Let no sentiment imparted
 Go to slander or abuse;
 Speak the truth, nor fear the evil
 Wicked malice can invent;
 Shun temptations and the devil,
 And of every sin repent.

Strive to make the best of trouble,
 Let it come from whence it may;
 Strive to profit from the bubble,
 Glittering only to betray;
 Live to happyfy each other;
 And when passing off the stage,
 Say to every man, "My brother,
 Fear not death in good old age."

West Winfield, 1849.

MISCELLANY.

PHRENOLOGY AT STAKE.—A paragraph appeared in several of the St. Louis papers of last week, detailing a singular circumstance that befell a citizen of that place. It appeared from the several accounts, that a timber fell from a building, and striking a man upon the back part of his head deprived him of sensation. After recovering, it was ascertained, that while all of his faculties remained unimpaired, that of memory was destroyed. As phrenologists locate this organ in the fore part of the head, we concluded the statement had a tendency to weaken the pretty firm foundation upon which that science is reared, and had began to puzzle some of our organs in the effort to unravel the mystery, when it was all made clear, and at the same a beautiful illustration of the truth of the science afforded, by a correct account of the circumstance. It appears, then, that the timber fell upon an axe which the man held in his hand, and the axe flew up and struck him in the forehead.—EXCHANGE PAPER.

The first version of the above is in harmony with facts against Phrenology usually resorted to by its opponents, such as Dr. Sewall and a few minor minds, who seem to rejoice more in overthrowing than establishing truth. If all had the honesty and perseverance in a good cause which is seen in the closing part of the above article, it would develop truth, and save many from the ridiculous position of "spitting against the wind." Some man recently, more ambitious of distinction in battling against, than in advocating and defending truth, has written a work against Phrenology, and the "N. Y. Observer," and some other kindred almoners of God's truth, eagerly puffed it into notice, with a kind of satisfaction peculiar to those who claim all the truth, and right to teach, among men, and regard as error all that has its paternity out of the pale of their CREED. Such greedy seekers after weapons to crush the revelations of God "in the things that are made" are only earning a name and a reputation with future generations, such as the famous Edinburgh reviewer enjoys, who has lived to see falsified by fact his "demonstration that it was wholly impracticable to navigate the ocean by steam."

WOMAN.—To the eternal honor of the sex, be it said, that, in the path of duty, no sacrifice is with them too high, or too dear. Nothing is with them impossible but to shrink from what love, honor, innocence, religion requires.

The voice of pleasure or of power may pass by unheeded, but the voice of affliction never. The chamber of the sick, the pillow of the dying, the vigils of the dead, the altars of religion, never fail to excite the sympathies of woman. Timid, though she be, and so delicate that the winds of heaven may not too roughly visit her, yet she fears no danger, and dreads no consequences. Then she displays that undaunted spirit which neither courts difficulties nor evades them, that resignation which utters neither murmur nor regret, and that patience in suffering, which seems victorious even over death itself.—JUDGE STORY.

These sentiments are in harmony with the larger Benevolence, Adhesiveness, and Philoprogenitiveness, Cautiousness, and Conscientiousness of woman. In the sunshine of prosperity and pleasure, woman never shows the full strength of her character, but it is in the atmosphere of distress that she becomes angelic.

We are rejoiced to see that the friends of Phrenology are going forward in the good cause with system and earnestness. The following communication and constitution are inserted with great pleasure.

For the American Phrenological Journal.

AUBURN, N. Y., Sept. 22, 1849.

WE are just now in the midst of one of the most thorough and extensive revivals of science ever known in this place, one whose foundations are strong and firm as the never-varying laws of nature as developed in the Science of PHRENOLOGY. Since the first of August we have been favored with a course of Lectures on Phrenology by Dr. Lewis, who effectually aroused the people to a sense of the great importance of a thorough knowledge of the science. He has had a class for instruction which numbered sixty or seventy at a time. He has now commenced his second course of instruction to a new and large class. Hundreds who have heretofore paid no attention to Phrenology, now learn and advocate it with a zeal worthy of the cause.

Last evening the friends of Phrenology met and organized a society with the following

CONSTITUTION.

ARTICLE I.—This Society shall be called the Auburn Phrenological Society, and shall be auxiliary to the American Phrenological Society of New York.

ART. II.—Its object shall be to study and practice the Science of Phrenology, and all things appertaining to the Science of Mind; to establish a Library, a Phrenological Cabinet, and Reading Room (as funds shall be furnished), the collection of Skulls of Men and Animals, and all things calculated to aid in the investigation of the Science.

ART. III.—The Officers of this Society shall be a President, a Vice-President, a Treasurer, Corresponding and Recording Secretaries, elected by ballot, whose duties shall be those commonly devolving upon such officers, and whose term of office shall be three months.

ART. IV.—There shall be an Executive Committee, which shall have charge of all property of the Society, and procure rooms for meeting, etc.

ART. V.—Any person may become a member of this Society by paying fifty cents, and signing this Constitution.

ART. VI.—Ten Members shall form a quorum for the transaction of business.

ART. VII.—This Constitution may be altered or amended by a majority of two thirds of the voters present, after notice at a previous regular meeting.

ART. VIII.—The Society shall hold regular monthly and quarterly meetings for the transaction of business.

The Constitution received the signatures of about forty persons, and the following officers were elected for the ensuing quarter.

JUSTIN STURTEVANT, President.

ELI LINK, Vice-President.

E. W. CAPRON, Corresponding Secretary.

REBECCA M. C. CAPRON, Recording Sec.

HENRY D. BARROW, Treasurer.

The Society then adjourned to meet on Saturday evening, the 22d, and will probably meet every week during the winter.

E. W. CAPRON,
Corresponding Secretary.

THE following letter and lines to a donor of the current volume of the Journal are inserted with pleasure. How much higher and holier is the gift of a book to gratify the intellectual appetite of a friend, than to bestow some gaudy toy to inflate Approbateness, or that which merely is addressed to gustatory taste. We feel quite sure the fair recipient of the gift must have large Adhesiveness, or a friendly heart, which is evinced in the effusion to her unknown friend.

EVANSVILLE, N. Y., Oct. 2d, 1849.

MESSRS. EDITORS: Since the commencement of the present volume I have received your "Journal" regularly, but who has ordered it to be sent me, or who pays for it, I know not.

So unusual an act of disinterested benevolence has excited my gratitude, and of course my curiosity, to a painful degree. Should you see fit to publish the following lines, they may meet the eye of the one to whom they are addressed.

TO MY UNKNOWN FRIEND.

Generous friend, how shall I thank thee,
How relieve a grateful heart?
Long I've sought through wild conjecture
To discover who thou art.

May I dare to call thee brother,
Or art thou a sister dear?
Thou art one, or else the other,
If belonging to this sphere;
Of whatever name or nation,
Thou wilt ever form a part
Of our Heavenly Father's household—
Yet, pray, tell me who thou art.

Thou, perchance, dost pray and labor
For the universal good,
Hoping FOR, and still believing
IN, a common brotherhood;
Dost thou know, though weak and humble,
MINE is still a kindred heart?
And O! how 'twould thrill with gladness
Could I learn but who thou art.

Art thou near, or art thou distant?
Have I ever seen thy face?
In our dear, familiar circle,
Hast thou ever found a place?
Thine must be a noble friendship—
Quite from selfishness apart;
And for THIS I fondly prize it,
Though not knowing who thou art.

Precious is the gift you send me,
 Doubly precious would it be
 If the kind and generous donor
 Were not thus unknown to me.
 How, O! how shall I repay thee,
 How relieve a grateful heart,
 While still lost in vain conjecture,
 Wondering, wondering who thou art.

J. C.

ANOTHER PHRENOLOGICAL "TEAM."—We are happy to announce to our friends in the West, that Messrs. Derby and Parmelee purpose spending the coming winter in that region, and we trust that their labors will be appreciated, and that they may do much good in the cause of science and of human improvement. It gives us pleasure to say that Mr. Parmelee is a man of high moral worth, and has been engaged in our establishment for more than two years past, and he now unites with Mr. Derby to go forth to a more extended field of labor, with our best wishes for his success in the noble cause to which he is devoted.

Mr. Derby is widely known as a lecturer, having been in the field for more than twelve years and sustained a high reputation as a lecturer, as will be seen by the following, from the Norway (Me.) Advertiser of August 31st, 1849.

"Dr. D. G. Derby has just closed a course of seven lectures in this village, on Phrenology. He came to this place an entire stranger. The people, at first, received him with caution. His frank and open manner soon won their confidence—the church was filled seven evenings in succession. He handled his subject with a master hand, divided the brain into thirty-seven organs, and discussed each separately. He met arguments and objections, and hurled them away like the cloud before the driving wind. He urged upon parents the necessity of cultivating the intellectual, and letting the animal entirely alone; observing that the domestic faculties are developed five years too soon, and in that way accounts for the love of sport, amusement, and licentiousness in our youth of the present day. Thought, speech, knowledge, philosophy, and elevated sentiments enchained his audience for hours, and convinced the most skeptical that in Derby, Phrenology has a defender. His lecture on his tour to the Oregon territory across the Rocky Mountains was not the least interesting. He traveled in company with Hon. S. R. Thurston, member elect to Congress from Oregon territory, who was a native of Peru in this county. He carried the first Law Library into this territory. Dr. D.'s examinations were plain and straightforward, without adulation or flattery. He examined the head of E. F. Beal, Esq., blinded, and, as all admitted, gave his character better than his nearest friends could. Another he examined in private, and gave a chart. He was blinded, and the same person again presented, and those who heard both, pronounced it true, and the same in both. At the close of the last lecture, the following resolution was presented, and adopted unanimously, as an expression of the sense of the assembly:

"RESOLVED, That we highly approve and fully appreciate the high-toned and manly lectures just pronounced in this place by Dr. D. G. Derby; and in him recognize the philanthropist, the reformer, and the champion of Phrenology.

"J. S. MILLETT, Chairman.

"M. B. BARTLETT, Secretary."

There is much more of truth and sound philosophy than poetry in the following lines. How many of our dwarfed city residents, living leanly or luxuriously in limits too straitened for air or exercise, and drugged almost out of a miserable existence in vain endeavors to patch up a slender constitution, made worse by habit, would be benefited if they would resolutely follow the good advice contained in them.

“ Take the open air,
The more you take the better;
Follow nature's laws
To the very letter.

“ Let the doctors go
To the Bay of Biscay.
Let alone the gin,
The brandy and the whiskey.

“ Freely exercise,
Keep your spirits cheerful,
Let no dread of sickness
Make you ever fearful.

“ Eat the simplest food,
Drink the pure cold water,
Then you will be well,
Or at least you ought to.”

SIGNS OF CIVILIZATION.—Mr. Scofield, in his letter from California, writes that he was absent from camp four days, and though he intended to go where no one had ever been before, yet all along he found **MARKS OF CIVILIZATION**, such as pieces of playing-cards and brandy-bottles. This reminds us of the sailor who was stranded on a lone island in the Southern Pacific, and, after wandering about some time, came across a decayed gallows, with a human skeleton dangling from it; upon which he fell upon his knees in a fit of gratitude and devoutly thanked Heaven that he had at last met with a sign of civilization.—**HARTFORD TIMES.**

How long must gambling apparatus, brandy-bottles, and the gallows be marks of civilization? When will men learn their true interest, and be prepared for higher joys than mere animal gratification? When will man treat his brother man, who is either unfortunate in his organization, or depraved by an animal education, like a human being, instead of hanging him up like a dog? Not until the rationale of crime and its proper punishment shall be better understood, and law and criminal jurisprudence adapted to the nature of man.

SINGULAR PETRIFICATION.—An article in Hunt's Merchant's Magazine, descriptive of Detroit, makes mention of a most remarkable fossil to be seen in that city. The building erected for the use of the bank of Michigan, now in the use of the government of the United States, is constructed, in part, of a species of shell limestone, brought from the island in Lake Erie, and polished for the purpose. One of the surfaces presents a section of a petrified human face and skull. In preparing the stone by the chisel, the petrification was divided from front to rear, vertically, so that it shows a profile of the face, a transverse section of the cranium, with petrified folds of the brain itself. The block, from which this curiosity was obtained, is of a large size.

MEMORY.—What does the term not express? Who can appreciate its privileges and advantages? Who does not cherish with fondness the recollection of by-gone days, and with them scenes of youth and pleasure? With what alacrity does the desponding mind relinquish the cares and perplexities of business, and wander back through the vista of years past, and enjoy again and again that which naught but memory can afford.

Through memory, the gayety of youth appears in all the beauty and simplicity of reality. Associates visited and viewed only by imagination's eye are made again familiar, and we ourselves are transported to all distances, and enabled to see things in visible to sense, through the invincible power of memory. 'Tis this which buoys up the sorrowing upon the sea of affliction. Were it otherwise, those misty doubts which now appear and vanish, would blacken and increase until the bright prospects that memory views would be obscured in darkness and despair.

Who would have a poor memory, when a retentive one is so pleasureable as well as profitable. It is an important phrenological fact, that memory may be improved an hundred per cent., after the age of puberty. Said Mr. George Smith, of Vermont, to me, after reading "Fowler on Memory," "I would not take fifty dollars for the book, if I could not get another copy." So think thousands of others who have been so much benefited by its perusal. It is one of his best efforts, and ought to be in every family. s.

CAUSES OF INSANITY.—Dr. Brigham, the late Superintendent of the N. Y. Asylum for the Insane, has made a valuable report on insanity and its causes. On the subject of hereditary insanity, Dr. Brigham informs us, that, contrary to the opinion of many, he has found the inherited form of insanity as curable as any other.

Of the 2,014 patients who had been at the Asylum, 1,017 were men, and 997 women, and 637 were known to have insane relatives. The statistics on this subject also show that insanity is a little more likely to be transmitted by the mother than the father, and the mothers are considerably more likely to transmit it to daughters than to sons; while the fathers more frequently transmit it to sons. Among the frequent causes of insanity in those not disposed to it, is the over-indulgence of the appetites and passions in early life; and to those who inherit a tendency to this disease, such a course is highly pernicious. The utmost attention should be given to secure a good bodily constitution. Such children should be encouraged to run about the fields and take much exercise in the open air, and thus insure the equal and proper development of all the organs of the body. They should not have the intellect unduly tasked. Very early cultivation of the mind, and the excitement of the feelings by the strife for the praise and honor awarded to great efforts of the mind and memory, is injurious to all children, and to those who inherit a tendency to nervous diseases or insanity, most pernicious. In after life, persons thus predisposed to insanity, should be careful to avoid engaging in any exciting or perplexing business or study, and should strive, under all circumstances, to preserve great equanimity of temper, calling to mind the words of wisdom, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In Dr. Brigham's opinion, the most frequent and immediate cause of insanity, and one of the most important to guard against, is the want of sleep.—**OLIVE BRANCH.**

When will parents study the laws of Physiology, and apply its principles to education, and cease to murder their children by ignorance and misdirected kindness? They employ the laws of true philosophy to mechanics, agriculture, and commerce, and why not equally so to the more important matter of mental and physical education?

A HUNDRED YEARS HENCE.—It strikes me as the most impressive of all sentiments, that "It will be all the same a hundred years after this!" It is often uttered in the form of a proverb, and with the levity of a mind that is not aware of its importance. A hundred years after this! Good heavens! with what speed and with what certainty will those hundred years come to their termination! This day will draw to a close, and a number of days make one revolution of the seasons. Year follows year, and a number of years make up a century. These little intervals of time accumulate and fill up that mighty space which appears to the fancy so big and so immeasurable. The hundred years will come, and they will see the wreck of whole generations. Every living thing that now moves on the face of the earth will disappear from it. The infant that now hangs on his mother's bosom will only live in the remembrance of his grandchildren. The scene of life and of intelligence that is now before me will be changed into the dark and loathsome forms of corruption. The people who now hear me, they will cease to be spoken of; their memory will perish from the face of the country; their flesh will be devoured by worms; the dark and creeping things that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their bones be thrown up in the new-made grave. And is this the consummation of all things? Is this the final end and issue of man? Is this the upshot of his busy history? Is there nothing beyond time and the grave to alleviate the gloomy picture? to chase away these dismal images? Must we sleep forever in the dust, and bid adieu to the light of heaven?—DR. CHALMERS.

What a comprehensive grasp of Intellect, and what a retrospect of Memory is evinced in the above, and how beautifully his Hope and Marvelousness (or Spirituality), reach forward to lift the curtain of time and point to immortality.

"It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us fat. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering."

Mental, as well as physical powers, require temperate action, while excess always tends to exhaustion and weakness. Over-eating impairs digestion, produces dyspepsy, emaciation, and death. Excessive mental labor induces a shattered judgment and memory, and insanity. No man should read except to digest and reflect upon what is read with a view to apply the knowledge gained to practical purposes, or to refine and expand the mind and elevate the tone of the sentiments. Reading, no more than eating, should be done for mere pleasure. All the employments of life should aim to benefit, substantially, ourselves and the world. To eat more than will nourish; to read more than tends to wisdom and elevation; to indulge pleasure and amusement beyond the point of healthful relaxation; to strive for wealth which cannot be made really useful to its owner, are violations of the laws of God and Nature, and therefore produce unhappiness.

N. S.

WHO IS A WORKING MAN?—In paying so much attention to the Rights and Rewards of Labor, we hope not to be understood as recognizing nothing as labor but that which is performed by the hands. Far from this is our intention. Labor—no less that of the head than the hands; the skillful, the active, the inventive, the USEFUL laborer, be it in whatever field, is our idea of a "Working Man."—EXCHANGE PAPER.

MR. WALKER'S OPINION RESPECTING THE PRONUNCIATION OF THE WORD *Wound*.—“The first pronunciation of this word (*woond*), though generally received among the polite world, is certainly a capricious novelty, probably from an affection of the French sound of this diphthong, as in *pour*, etc. That the other pronunciation (*wound*) was the established sound of this word, appears from the poets, who rhyme it with *bound*, *found*, etc., and it is still so among the great bulk of speakers. I am of Mr. Nare's opinion, who says this pronunciation (*woond*) ought to be entirely banished.”—DICTIONARY.

Webster's Dictionary, though written at a much later date, has the following. “The pronunciation *woond* is certainly opposed to an important principle of our language, viz., that words in *ou*, of Saxon origin, retain the regular Saxon sound of *ow*, as *sound*, *ground*, *found*, etc., while words derived from the French have the sound of *ou* in that language, as *soup*, *group*, etc. It is very undesirable to break in upon this rule.” *Woond*, we think, does not *soond* well. Why not talk of the ancient *moonds* that were *foond* elevated above the level of the *ground*, in the West, Affectation! Nonsense!! s.

“ANOTHER ARITHMETICAL PRODIGY.—A negro is exciting a sensation in St. Louis, by the astonishing rapidity with which he performs arithmetical calculations. He works out a sum in his mind almost instantly, and on all other topics is exceedingly dull and ignorant.”

Thus facts are being constantly evolved on this interesting subject, tending to establish the great principle of the plurality of the mental powers. It is a law which governs Veneration, Benevolence, Conscientiousness, and every other faculty, as much as Tune or Number, although it is, perhaps, less apparent to the world. This great law of mentality explains the vast diversity of talent and character, taste and opinion—political, social, and religious—which agitate the world. As the predominance of certain mental organs, with a deficiency of others, would give form and character to religious opinion, and a creed in harmony with it, while an opposite development in another would produce a religious system in direct contradiction to the first; how in the name of sense and science can we expect harmony in religious faith and practice, until man learns the true philosophy of mind, and frames his moral philosophy and systems of religion in harmony with it? “Who shall decide when (sectarians) disagree?” s.

THE WHITTLING PHILOSOPHER advises invalids to “take quack advertisements as emetics, rather than the medicines they recommend as physic, and a hog's-head of lobelia would not give you such a vomit.”

I heard a panacea-seller say, “Give me \$4,000 with which to advertise, and I will soon clear \$10,000 per year with COLORED WATER alone; but if I have only \$500 to begin with, I would spend it all in one locality, and could sell accordingly. ADVERTISEMENTS can make medicines sell, not the cures they perform.”

The Whittling Philosopher adds: “Since love of money is the root of all evil, whatever increases this passion, now almost frantic in America, is a national curse, and so I regard this California ‘yellow fever.’ Gain easily got, brings idleness, and accordingly behold swarming to the mining region these its evil children—desertion, ostentation, drunkenness, gambling, thieving, fighting.”

"THE MUSICAL IDIOT.—There is at present, in the Salpêtrière [hospital at Paris], a girl idiotic to an extreme degree, who does not speak, and cannot even dress herself. However, her keepers have recently discovered in her a decided taste for music. She often can repeat faithfully a whole passage of music played or sung to her only once; even if the passage is left incomplete, in repeating it she will terminate it in the right key and tone. A first-rate performer on the piano was brought to play to her, and her transports amounted almost to phrensy. At certain passages of rapid transition from flats to sharps, she uttered cries of transport, and commenced eating her fingers to calm her emotions. She is an immense eater, and greedily snatches at fruit; but the moment she hears the instrument, she stops until the music has ceased."

What other system of mental philosophy explains such cases without adopting the phrenological doctrine? This shows that one faculty of the intellect may be strong and active, while every other is idiotic; which is proof positive of the plurality of the powers; yet we find some of the anti-phrenological mental philosophers claiming that the mind is a unit. I examined the skull of an idiotic girl, in Deerfield, Massachusetts, in 1842, presented at a public lecture by Dr. Allen, a skeptic, as a test of Phrenology, which was described as being nearly idiotic, yet highly gifted in the musical tendency. The doctor had written the description stating that Tune was the only intellectual faculty at all developed in character.

8.

The following account of the phrenological developments of a noted English murderer is from the London Dispatch:

"From the attention which has lately been drawn to the phrenological developments of great criminals, it might have been readily anticipated that more than one application would be made to the proper authorities for permission to take a cast from the head of Gleeson Wilson. Although, however, several applications were made, Mr. William Bally, of Manchester, was the only person permitted to take a cast. Dr. Spurzheim, in his works, states that, to constitute a thoroughly wicked and badly-disposed person, it is necessary that the individual should have large organs of Acquisitiveness, Amativeness, Combativeness, Destructiveness, Self-Esteem, Firmness, and Secretiveness, with Conscientiousness, Veneration, Benevolence, and Ideality small. The same eminent phrenologist also states that these organs, combined with Love of Approbation, would give a character at once wicked and tyrannical. Now it is impossible to conceive any description applying more closely to any head than this does to that of Gleeson Wilson. Mr. Bally states that he has Amativeness, Combativeness, Destructiveness, Secretiveness, Self-Esteem, and Firmness very large; Acquisitiveness large, and Love of Approbation full. The region of the moral sentiments is both low and narrow. The organ of Ideality is most strikingly deficient, thus leaving the character utterly unrelieved in its grossness. The cincipital part of the head is, in fact, in the form which an idiot's head might be expected to assume. The organs of the perceptive faculties are tolerably well developed, but those of the reflective powers are very small. The temperament is a combination of the sanguineous and bilious—a most unfavorable one, as giving the greatest activity, permanency, and strength to the manifestations of the predominating animal propensities. The result upon the whole would be, Mr. Bally states, to combine in a person thus endowed the

cunning of the fox, and the violent, savage, and ruthless passion of the hyena. The circumference of the head round the brain is 22 3-4 inches. We may mention, in conclusion, that the organ giving love of life is very small in Wilson's head, which accounts for the obduracy, insensibility, and indifference to his fate which he exhibited. We cannot help remarking that this case furnishes a striking illustration of the advantages that would be conferred by the general diffusion of even the most elementary phrenological knowledge. With such a knowledge (supposing common prudence were exercised), it would have been utterly impossible for any person to have placed the slightest trust or confidence, or admitted as the inmate of his house, a man who must have been at once seen to have been a prey to impulses of the worst description, without the slightest admixture of any higher or controlling principle."

C. TOWNSEND, PHRENOLOGIST.—Mr. Townsend is doing good service in the cause of Phrenology, in Erie, Pittsburgh, and other important towns in the West, and we trust that his course henceforward in the good cause may continue to be equally gratifying to the lovers of truth and of man.

NEW PUBLICATIONS.

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A new and beautiful edition of this very valuable work has just been published, which is decidedly the neatest and best edition which has ever emanated from the press. Those who have not availed themselves of the perusal of this noble effort of the author of the "CONSTITUTION OF MAN," are little aware of the pleasure and profit which this work would yield them.

Mr. Boardman has merited the gratitude of every American mind, by preserving this monument of the genius and labors of one of the purest and most comprehensive minds of the age. It is a work of about four hundred pages, beautifully illustrated with lithographic and wood engravings. It may be ordered from the Journal Office.

A SYSTEM OF VEGETABLE DIET: AS SANCTIONED BY MEDICAL MEN, AND BY EXPERIENCE IN ALL AGES. Including Vegetable Cookery. BY WM. A. ALCOTT. Published by FOWLERS AND WELLS. PRICE, FIFTY CENTS. Mailable.

The subject of Vegetable Diet is destined to command more attention from the reading and thinking world than it has done heretofore. We can all, by observing facts, glean more positive, useful knowledge on this subject than we are apt to suppose, from careless thought. A more extended notice will hereafter be given.

THE ANNUAL REPORT OF THE COMMISSIONERS OF PATENTS, FOR THE YEAR 1848.—Through the politeness of MR. EWANK we have been put in possession of a copy of this valuable work. We shall make such use of it as will profit our readers.

ARTICLE LXXIX.

PHRENOLOGICAL CHARACTER OF AMARIAH BRIGHAM, M. D. BY L. N. FOWLER. WITH A LIKENESS.*



No. 22. AMARIAH BRIGHAM.

He has a predominance of the motive and mental temperaments, an average amount of the sanguine, but not enough to give vitality equal to his mentality. He has more nervous power than physical strength. All his ideas and mental emotions are clear and distinct.

He is remarkable for seven distinctive traits. The first is his strong social nature. He is decidedly attached to friends, family, and all the

* We are indebted to the kindness of Messrs. MEADE & BROTHER, artists, of Albany, for the daguerreotype from which the likeness is copied.—ED. JOUR.

associations of home; would be discontented if isolated from society and deprived of the interchange of thought and feeling, "the feast of reason, and the flow of soul." He is deeply interested in the welfare of children; may not exhibit all the fondness and affection that he feels for wife and children, because the bent of his mind is directed almost wholly into intellectual channels, and his attention is engrossed by what appears to him to be of greater moment. Though he delights to travel for the purpose of gratifying his intellect, yet his attachments to place are strong and permanent, and he would not change his residence merely for the love of novelty. The second characteristic arises from his very large Firmness, which produces decision, perseverance, fixedness of purpose, tenacity of will, and the determination to accomplish what he commences. It is difficult for him to relinquish his plans before they are consummated, yet he is cautious and mindful of consequences, but owing to small Secretiveness he expresses his sentiments with candor and honesty, without disguise or dissimulation.

The third peculiar trait is energy and efficiency of character. He has fortitude, is full of expedients and alternatives in times of emergency, is not intimidated by opposition, or too fearful to encounter danger. He does not lack physical courage, yet, of the two, has more moral force.

Sympathy is his fourth trait. It has been one of his ruling feelings through life to do good, to benefit the race, and to promote the general interests of humanity. The outward manifestations of Benevolence are no criterion of the inward promptings of his soul. Approbativeness is large; it gives affability, politeness, the desire to please, to excel in whatever he undertakes, and to gain notoriety. He was ALWAYS ambitious, never contented with present attainments or a limited sphere of action, but is disposed to use all his resources for the purpose of extending his reputation and promoting influence.

The fifth trait is love of justice and truthfulness. He is rigid in the adherence of his peculiar views and principles, and would not intentionally swerve from the right path. He is not credulous to believe every thing that he hears, but his faith must be swallowed up in sight. He is governed more by his own investigations of subjects than by the "ipse dixit" of others; is respectful, yet has no blind idolatry for rank or station as such. He thinks that "pigmy is pigmy still, though perched on Alps." His motto is, "Hope on, hope ever." Through the action of large Hope he is disposed to look on the bright side, and generally calculate chances in favor rather than against his projects. His religion is based on reason rather than the result of mere feeling and impulse, his zeal not being equal to his knowledge. He has the power to plan, to devise ways and means, but has not as much capacity to execute and render his ideas practical and available; has an inventive cast of mind, yet would not succeed well as a practical mechanic.

The sixth leading trait is Continuity. He can apply his mind closely to one train of reasoning until he thoroughly understands it, and is connected in his thoughts and feelings. He has a poor memory of common occurrences, yet can recall ideas by the principles of association. The seventh and last prominent peculiarity is the depth and originality of his intellect. The combined influence of Causality, Comparison, and Order give him unusual ability to investigate principles, to trace out causations, to analyze, combine, arrange, systematize, and perfect. His success depends upon the proper adaptation of the consecutive parts of his plans to the general whole. There is perfect method and arrangement in all that he does, so that he is enabled to accomplish more in a given time than the majority. He has keen perceptions of the ludicrous, a thirst for information, a good mechanical eye to detect any incongruity in proportions, also good arithmetical and mathematical skill. His perceptions of human nature are very accurate. He appreciates property, is saving and economical, but not penurious.

In order to balance his organization, he needs more suaviteness of manner, youthfulness and elasticity of feeling, internal self-confidence, spirituality, devotion, and command over his feelings. He was old and matured while young in years, and his intellectual faculties were developed at the expense of his social feelings.

He has full powers of conversation, yet has more ideas than words adequate to express them. He is punctual to fulfill all engagements, and expects others with whom he does business to be equally so. He is liable to be too censorious. His own standard is so elevated that he sometimes feels like censuring others when they do not attain the same.

BIOGRAPHY OF AMARIAH BRIGHAM, M. D.

From the Journal of Insanity.

Dr. Amariah Brigham was born in the town of New Marlborough, Berkshire county, Massachusetts, on the 26th day of December, 1798, where his father John Brigham was also born. In 1805, the father of Amariah moved to Chatham, Columbia county, New York, where he had purchased a farm, and died there in 1809. On the death of his father, the subject of this memoir, who was now eleven years of age, went to reside with an uncle, Dr. Origen Brigham, a highly respected physician in Schoharie, New York. In the course of a few years, this beloved relative was removed by death, and the nephew left with limited resources, to seek some new home and employment.

After remaining a short period with his mother in Chatham, having an ardent desire for books and knowledge, he started off alone, at the age of fourteen, for Albany, in pursuit of a livelihood. He soon found a place there, in a book and stationery establishment, where he resided in the family of the proprietor, and found himself happy. He had here abundant access to books, was in the neighborhood of the courts, the Legislature, and public men, and embraced with

eagerness every possible means of acquiring knowledge. One who furnishes the material for this part of the memoir, well remembers the enthusiasm with which he would describe men and scenes of the Capitol, on his occasional visits to his mother at Chatham. Though but fifteen years of age, he could describe the person and qualities of almost every man of note who came to Albany, had his own opinion formed on nearly all matters of public interest, and could cite book and chapter for the ground of his opinion.

During a three years' residence at Albany, while he had given perfect satisfaction to his employer, he had retained his desire for professional life, and had devoted all his leisure time to reading, and inquiry relating to the same. His mother now moving back to his native place in Berkshire, Massachusetts, he soon got released from his engagements and resided with her, and entered on the study of medicine with Dr. Edmund C. Peet, a distinguished physician, brother of H. P. Peet, Esq., President of the New York Deaf and Dumb Asylum.

Here he resided and studied more than four years, subtracting his winter term, when he taught school, and one year spent in New York, attending lectures. His study, too, was close and thorough, often amounting to twelve hours a day, besides miscellaneous reading.

While he had at this time, when his professional studies commenced, acquired an extensive acquaintance with books, had practiced much in composition, and wrote well, he had never in form studied English grammar. One who was the teacher of a select school in the place, informs us that he was waited on by the young medical student, with a proposition to be taught the grammar, and wished to have it all done in a single day. A day was given him, and a hard day's work it was, for hundreds of questions had to be thoroughly answered, and different parts of the text-book explained. In the evening several young persons who had spent months in the same study, undertook to examine the pupil of a day, and found to their surprise, that he had not only reached their position in the study, but had gone beyond them, and could propose and solve difficulties in the language quite too hard for them. Within a few weeks he commenced the teaching of a school for the winter, in which he had a large class in grammar, and which was so taught, that at the closing examination, both teacher and pupils received high commendation.

In prosecuting his medical studies, he found that many things which he wanted were locked up in the French language. With the same resolution which had led him to master the English grammar, he procured dictionaries and other helps, and without any teacher mastered the French. Nearly one third of his large library left, is in this tongue, and was read, in later years particularly, with as much facility as his own vernacular.

The year 1820, when his professional studies closed, he spent with Dr. Plumb of Canaan, Conn., engaged, most of the time, in practice with him. In 1821, he commenced practice by himself in the town of Enfield, Mass. Here he remained for two years with fair prospects, but finding a more inviting field before him in Greenfield, the shire town of Franklin county, he removed thither, and practiced for two years, when he went to Europe. After a year's residence in France, Italy, England, and Scotland, he returned to Greenfield, but moved in April, 1831, to Hartford, Connecticut. Here he had a large and successful

practice, much of it in the line of surgery, until 1837, when he moved to New York, and lectured one winter in the Crosby-street Medical College. But his health here not being good, and not liking the confinement, to which he was so unused, he returned, in October, 1838, to Hartford, a place which was always dear to him, and where he had hoped, even the last year, to spend the evening of his days. Dr. Brigham was married Jan. 23, 1833, to Susan C. Root, daughter of Spencer Root, Esq., of Greenfield, Massachusetts, by whom he had four children, of whom three, with their mother, survive to mourn his death. In Jan., 1840, he was appointed, in connection with Dr. Sumner, to take charge of the Retreat for the Insane at Hartford, and in July, 1840, was appointed Superintendent of the same.

In the summer of 1842, Dr. Brigham was appointed Superintendent of the New York State Lunatic Asylum, at Utica. The Institution was opened the 16th of January, 1843. From this time until the period of his death, he was unceasing in his devotion to the great cause of humanity in which he was engaged. It is well known that the building first erected, was intended as only a part of the entire establishment, and consequently was not susceptible of such an arrangement as was necessary for a proper classification. It was the ambition of Dr. Brigham that the State of New York should have a model institution, and this was impossible without further accommodations; and although his duties were thereby rendered more arduous and responsible, without any increase of remuneration, he was unceasing in his application to the Managers, and the Legislature, for additional buildings. In May, 1844, an additional appropriation of \$60,000 was made by the Legislature, to enable the Managers to erect two additional wings for patients, thus doubling the accommodations, and also the necessary room for bakery, wash-rooms, etc., in the rear of the buildings, and thus removing them from the basement of the main building. The new erections were completed in 1846, and were soon filled with patients; from that time until the present, the average number of patients has been from four hundred and fifty to five hundred. Dr. Brigham was not only ambitious of establishing an institution which should be creditable to the state; but in order that our citizens should avail themselves of its advantages, he labored to diffuse a more extended knowledge of the subject of insanity; this he did by popular lectures, and by embodying in his reports details of the causes, the early symptoms, and means of prevention, but particularly by the establishment of a quarterly journal, viz.: "The Journal of Insanity," which was devoted exclusively to this subject. In order to secure its more extensive circulation, it was placed at the low price of one dollar a year, in addition to many copies gratuitously distributed. To the readers of the Journal, nothing need be said of its merits. At the time it was commenced, it was the only journal of the kind published, either in this or any other country, and elicited the highest encomiums from the Medical and Legal Professions, both in Europe and America.

In August, 1848, Dr. Brigham lost his only son, John Spencer Brigham, a promising and particularly attractive lad of the age of 12 years. In this son was treasured a father's fondest hopes and proudest aspirations. He fell a victim to the dysentery which was prevailing in the Asylum, as also in the neighboring city of Utica and surrounding country, in a malignant form. A few weeks after, he was called to follow to the grave his only remaining parent. These

repeated afflictions, which were felt as parents who have lost the child of their affections alone can feel, evidently preyed upon a constitution naturally feeble, and seemed to prepare the way for his own premature removal.

The death of his son and mother made him feel strongly the vanity and uncertainty of all earthly ties, and induced him to place his treasures in Heaven. Dr. B. seemed to have a presentiment that his earthly pilgrimage was approaching its termination, and in his letter to his brother, the Rev. John C. Brigham, on the subject of the death of his son and mother, he spoke freely of his own death as not far distant; expressing, however, neither fear or regret. It was but too evident to the friends of Dr. B. that his afflictions, together with his arduous duties, were preying upon a constitution naturally feeble, and he was urged to relax his exertions, and if that could not be done, to resign his situation; but he could not consent to leave his work unfinished, and only promised that when the institution was in a condition to dispense with his services, he would retire, but; alas! that period never arrived. In the month of August the dysentery again made its appearance in the institution, but in a much milder form than in the preceding year. Dr. B. was seized with diarrhœa, which in many cases was the precursor of the more formidable affection. He, however, still persisted in discharging the duties of his office, and attending to his patients, until so far exhausted that it was impossible. The Doctor himself, from the first, said he should not recover, spoke calmly but freely about his death, gave directions about his affairs, and as to his burial, requesting to be laid beside his beloved son, and that the bodies of both should subsequently be removed to the new cemetery, where a spot has been selected for their interment.

Dr. Brigham was a philanthropist, a lover of his brother man, in the strictest sense of the term. He no doubt was ambitious of fame and distinction, but he was still more ambitious of being useful, and often expressed the idea, that he saw no object in living after a man had ceased to be useful. Fortunately for the community, the usefulness of which he was most ambitious will not perish with him. As the first Superintendent and organizer of the New York State Lunatic Asylum, he has erected a monument as durable as the blocks of stone of which it was built. His teachings, too, live in his writings. In addition to his annual reports, in which the whole subject of insanity is discussed, and the editorial articles in the "Journal of Insanity," he has at different times published works of a more permanent character. In 1832, he published a small volume on the epidemic or Asiatic cholera; also a work on mental cultivation and excitement. In 1836, a volume on the influence of religion upon the health and physical welfare of mankind. In 1840, a volume on the brain, embracing its anatomy, physiology, and pathology. His last publication was an appropriate crowning of his labor of benevolence; it is a small duodecimo volume, entitled "The Asylum Souvenir," and is dedicated to those who have been under the care of the author and compiler.

Were we asked what were the leading traits in the character of our departed friend, we should answer, that the first and strongest impulse, was one of kindness and benevolence, but this was combined with a high sense of justice, and he would not indulge the former at the expense of the latter. In addition, he possessed a strong feeling of self-reliance, a quickness of perception which enabled him to seize readily the views of others, and use them for his own pur-

pose; but above and before all, an iron will and determination, which brooked no opposition, consequently in whatever situation he was placed, he must be absolute, or he was unhappy. It is seldom we find this strong determination of purpose connected with a feeble constitution, but whenever it exists, the individual may be marked for a premature grave: the strongest constitution can scarcely long maintain itself under the thousand irritations and annoyances to which such a will is subject.

Dr. Brigham, as we have said, was ambitious, but his was a noble ambition. He was ambitious of being useful to mankind, and of leaving a monument by which he should be remembered in after ages, and be ranked among the benefactors of our race; and most nobly has he succeeded. Few men were less covetous of personal popularity, or more regardless of the opinions of those about him, so long as he was sustained by the approbation of his own conscience.

ARTICLE LXXX.

REPUBLICANISM IN EUROPE—ITS DESTINED TRIUMPH.

SHAKESPEARE has well said, "There is a tide in the affairs of men which taken at its flood leads on to fortune." This remark is as true of nations as of individuals, and of the world as of nations. One of those great crises in the world's history, which must determine its fate for centuries, and affect it during the entire existence of the race, is now transpiring before us. The turn which these events now take, will more powerfully and protractedly affect the whole race, than any which have transpired up to the present age, or which can transpire for centuries to come. The reason is this: the time has come for the GREAT AND FINAL STRUGGLE between people and despots. If the former allow themselves now to be conquered, and their fetters again re-riveted, any subsequent attempt at revolution will be far less likely to succeed than attempts made now, because the courage of the people must either be broken, or else it must triumph. Which? is the great question of the age.

The recent and most unexpected turn given to the Hungarian cause, is calculated, at first sight, to discourage every attempt at revolution; yet a minute inspection of its causes will show that the republican cause itself is much less desperate than appearances indicate. In a recent article on this subject, we predicated the success of Hungary, and but for the unbridled ambition, unqualified treachery, and even traitorous surrender, by Goergey, of Hungarian arms, that nation would have to-day been the conquerer instead of the conquered. That surrender was a surrender of ONE MAN, not of the nation. Nor is the national spirit yet crushed. Indeed, as soon as public sentiment once finds its level, after that hurricane which

has disturbed its waters, the rebellious spirit, so far from being quenched must manifest itself with still more determined energy. At all events, not many years can transpire before Hungary will again revolt, and when she raises a SECOND standard of rebellion she is sure to conquer. Defeat now will only make her the more cautious for time to come, and the more determined. If she had been fortunate in her leading general—if that general had worked in conjunction with Kossuth instead of fighting upon his own hook, for his own aggrandizement, both Austria and Russia would have been held at bay, and the war protracted till its expensiveness would have bankrupted both Austria and Russia.

To one principle which bears upon the success of the republican cause, we write this article mainly to call special attention, namely, to the fact that arbitrary power, in all its forms, DEFEATS ITSELF, and that by virtue of its *inherent* odiousness. To apply this law to individuals—let an ambitious, domineering man, in any of our towns or villages, rear his proud head above his fellow-men, and undertake to subjugate them to his will, and they combine to put him down, so that he soon loses all command over them, because he makes himself hated, and that very hatred will perpetually work against his interest, and finally bring him down even below the common level.

To apply this law to parties, whether political or any other—to be permanently successful a political party must make common interest with the people. Profession without practice may do for a time, but will utterly arouse such a spirit of indignation against such unpaying promisers as to overwhelm them by still greater defeat. But that party which enters most cordially into the wishes of the people, will succeed in the long run, and when it once succeeds will RETAIN its influence.

To apply this law to government—there is not a particle of danger that our governmental institutions will ever be overturned, because the people have no motive for rebellion, nor any end to be gained by it. As long as the world stands will our institutions stand, modified according to the wants of the people and the advantages of the times; but their existence is as certain as that of the sun, simply because our government seeks, in the main, the good of those governed, and that will animate its grateful people to defend its benefactor, even with their lives, instead of to supplant it. Nor is any government at all in danger of plots and treason, unless it is oppressive. But just in PROPORTION as it oppresses will that oppression beget, in and of itself, the revolutionary spirit. Why did Ireland revolt, but that England rode over and trampled her with the iron heel of despotism? Nor can she retain Ireland but by RELAXING HER IRON GRIP. Nor can any power upon earth maintain itself, unless commingled with that justice and humanity which begets gratitude. And the more England oppresses Ireland, the sooner she hastens that final separation which is inevitable.

Probably England will retain her regal power longer than any other of the European nations, because, though fraught with many abuses, yet there are many features of her government which commend themselves to the gratitude of those governed. However, she is continually relaxing her ancient abuses, and tyrannical requisitions, and gradually, but effectually, giving in to the demands of her subjects. She wisely allows herself to bend before the popular current, instead of standing stiffly against it only to be broken by it; for the one or the other she must do.

This law, that tyranny defeats itself, tells us that the Pope cannot retain his position, except by conciliating the good will of the people. A few liberal acts would enthrone him permanently in his temporal dominion, but just in proportion as he manifests an arbitrary spirit, will he rouse up the indignation of the people and hasten his second overthrow, which, when it comes, will be final. France, with all her armies, could not even retain her power in Italy, because of the arbitrariness with which she dealt with the vanquished. Nor, according to present appearances, can Austria long retain her dominion over conquered Hungary, because those fiendish outrages which she has committed are so thoroughly arousing the vengeance of the vanquished as to render them desperate. Even a few concessions would prolong her power many years, because it would conciliate Hungarian hatred, and partially disarm that vengeance burning in the bosoms of Hungarian sons. Nothing could be better calculated to overthrow her power in Hungary, and even the Austrian throne itself, than those outrages she is perpetrating upon her conquered victims. In those cruelties consists my greatest hope for a speedy revival of those revolts, which, the next time they break forth, will sweep every vestige of arbitrary power with the besom of destruction. Bear ye patiently then, O ye Hungarian martyrs, the stripes, imprisonments, and deaths unmercifully dealt out to you, till a suitable time arrives when you can strike a deadly blow, not at your proud Austrian sovereign alone, but at every throne and prince, and every aristocratic usage in Europe and on earth. Nor is that time far distant. Events are hurrying forward with a mighty rush to this glorious result. In the very nature of things, the darker the prospect apparently the brighter it is in reality. For, I repeat, that the heartless tyranny and unmitigated bloodthirstiness evinced by nearly all the European powers, is a sure guarantee for their ultimate overthrow and speedy destruction. And the more merciless their persecution, the sooner will their enraged subjects hasten on their final retribution, and render their overthrow the more violent and complete. Bear in mind, reader, that these prophecies are based, not on any prophetic spirit, but on that law of mind by which abuse enkindles that vengeance which will rebel against, and ultimately conquer the author of that abuse; for this law of mind is as universal in its application as any other law of nature, and as certain as that which causes the rising of the sun.

Since, then, the thrones of the old world are thus fated by this law to destruction, HOW SOON will they be summoned to their final judgment? Nature's answer is, "SPEEDILY." The struggle between power and right has commenced. As long as the people remained quiet under their burdens, all hope of their deliverance was postponed. But now that the dead calm has been broken up, and the waters set in motion by the strong winds of freedom—since even the winter's ice has been effectually broken up in many places, and the people have tasted the genial sweets of liberty, no power on earth can long rivet their chains. Having once partially broken their fetters, they have begun to measure their strength, and hence look upon their enemies as far less formidable than they once considered them. Especially will their children grow up with the most ardent longing after deliverance, and burning for vengeance. Twenty years is the utmost extent to which a revolution can be postponed. Twenty-five years will see the republican flag hoisted upon the thrones of every nation in Europe, except, possibly, Russia. England will probably be last, because least oppressive; yet I should hardly be surprised if ten years saw even her throne tottering to its fall. That law of mind upon which this predication is based, is just as sure to bring about this result, as the laws of gravitation are sure to bring the regular return of the seasons.

Go on, then, ye short-lived despots of the old world! Imprison, torture, and execute your miserable victims by thousands, and thereby hurry on that crisis which will soon put you in their places and they in yours. Your day is short. Make ye the most of it. And the more you make of it the shorter will it be. If you had conciliated the people on the breaking out of the revolution of '48, a long day of grace would have been granted you by a grateful people. But your recent monstrosities have sealed your fate. Heaven's privy-seal has been fixed to your death-warrant, and that by your own hands. Nor can any thing you will now do avert your doom. If, even now, would you turn a square corner—relinquish many of your oppressive requirements, and set yourselves earnestly about alleviating the misery of your subjects—you might possibly avert, or at least postpone for a generation or two, the execution of this decree. But this you will not do. On the contrary, glorying in your temporary success, you will heap persecution, barbarities, and slaughters upon persecutions, barbarities, and slaughters, till you will goad your victims on to that desperation, which will render them absolutely fiendish in vengeance. And when they strike the first real blow, or gain the first item of advantage over you, they will pounce upon you from every quarter. Even your best friendsth—ose that now work for you and appear to be a part of you, deserting you instantaneously—will stab the deeper, because the nearer your heart. Thus saith the inflexible laws of nature.

Look up, then, O ye downtrodden sons of a merciful God; and ye daughters of misery, bear present suffering patiently, in full assurance of

its speedy termination ; nor look upon your children as doomed to suffer with yourselves, but as destined to certain deliverance. And let the oppressed of all the earth literally sing for joy, because the time of their deliverance is at hand.

ARTICLE LXXXI.

THE CLAIRVOYANT STATE COMPATIBLE WITH THE NATURE OF MIND.

IF what is called clairvoyance be attainable—if it be possible for the human mind to enter a state of intuitive knowledge, so as to see without eyes, to know what is transpiring at a distance, and to be informed by a kind of divine tuition with certainty what has been in times past, or will be in times to come ; if, in short, it can become intuitively possessed of universal knowledge, the discovery of this possibility embodies the greatest discovery yet made, or possible to be made, because it will develop the highest possible order of truth and utility. That such a state of mind is possible, the Journal has formerly attempted to show. Its articles on Spirituality bore directly upon this point, and go far toward establishing it. An article in a former volume showed that many persons, as they approached death, became clairvoyant, and that clairvoyance, after all, is only a disembodied state of the soul, and perfectly analogous to that state in which believers in its immortality admit that it will exist hereafter. It argued thus : “In the immateriality and immortality of the soul, most men religiously believe. They admit that at death the mind becomes a disembodied spirit, capable of ranging the fields of space as on angel’s wings, and acquiring more knowledge in an instant than now in a lifetime, and by that very instrumentality which constitutes this alleged clairvoyance, namely, by SPIRITUAL INTUITION. Shall, then, the DISEMBODIED soul possess this clairvoyance in a measure so exalted, and the embodied NONE ? Is it so strange, so contrary to the laws of mind, that it should possess a moiety of that gift here, which all believers in its immortality ascribe to it hereafter ? Does death change any of its inherent POWERS or elements ? To deny to it, in the body, even a single iota of that spiritual perception of universal truth which we ascribe to it in so exalted a measure hereafter, is manifestly unreasonable ; whereas, to admit that it is endowed with a slight degree of clairvoyant capacity in this life, is perfectly philosophical, if not a clearly analogical inference ; so that those who believe in the soul’s immortality, yet deny clairvoyance, are much more inconsistent than those who admit the former, but doubt the latter. All the ideas of mankind touching a hereafter harmonize with, and go to establish, its possession of

clairvoyant powers HERE, as well as hereafter; nor is there a single well-founded reason in opposition.

“The possibility of clairvoyance is still further confirmed by the fact that those who are physically debilitated, and thus brought near to death, and of course to this spiritual state, make the best clairvoyant subjects. The best clairvoyant I have ever seen—Mrs. Woodcock, of Haverhill, Mass., now deceased—was in a consumptive decline; and those views of God, truth, and nature which she unfolded while in a magnetic trance, accorded perfectly with those great truths taught by Phrenology. And the nearer she was to her end, the better her clairvoyant powers.”—Vol. X., p. 29.

Furthermore, the strictly phrenological analysis of Spirituality, establishes the possibility of a clairvoyant state of mind, and this is confirmed by the nature of mind itself, so that we may fairly regard its possibility as philosophically established.

One fact bearing upon this point, and entitled to great weight, touching the practical application of this subject, as well as showing its momentous importance, is this: throughout all my phrenological practice, from first to last, I have observed that Spirituality was much larger, relatively, in persons endowed with a fine-grained temperament, than in those more coarsely organized. Accordingly, it is much larger in woman than in man, and largest in those endowed with the keenest susceptibilities, the purest emotions, and quickest and clearest perceptions, and with the highest order of intellectuality and morality. In short, those most highly organized possess the most of this spiritual instructor.

If this observation be correct, it teaches this great practical truth—that, inasmuch as the human family are to progress indefinitely in physical perfection, they will progress correspondingly in this WAKING CLAIRVOYANCE. That is, the longer the race exists, the more will both their Physiology become perfected, and their Spirituality be enlarged, until, instead of being, as now, the smallest organ in the human head, it will be one of the largest; and, consequently, the race as a whole will become clairvoyant. In other words, their minds will be opened to the perception of universal knowledge and truth, as well as that which transpires within their immediate temporal vision. They can apprehend what is transpiring far off as well as near by, what has occurred in ages past, and is destined to take place in time to come; in short, will partake immeasurably of the nature attributable to angels in this respect, namely, be capable of holding direct communion with the fountain of universal truth and knowledge, and be inspired immediately from on high. Children will not then, as now, be obliged to learn the various sciences, for example, from books and teachers, but their minds will perceive these natural truths as it were by intuition. And adults, instead of being obliged to learn slowly, as now, by observation and patient thought, will comprehend more truth at one glance

than now in a lifetime—a result as certain as the constitution of the human mind is immutable—a result, the magnitude of which eclipses every other progressive step in the destiny of the race, possible to be attained—a result to which individuals of the present day can attain, in the exact proportion as they are “spiritually-minded,” or allow themselves to be “led by the spirit,” as Paul has it; that is, yield themselves to the teachings of that great instructor in all truth, Spirituality, or, in other words, in proportion as they CULTIVATE Spirituality.

If, consequent on this momentously important result, this most eventful inquiry, How can I so cultivate this spiritualizing faculty as that it shall thus “lead me into all truth and holiness,” the simple answer is, Learn the precise function of this soul-inspiring faculty, and then EXERCISE it.

ARTICLE LXXXII.

NOTES ON PHRENOLOGY. BY JOHN B. NEWMAN, M. D.

I.—MONARCHICAL TENDENCY OF PHRENOLOGY.

THE history of Phrenology proves most conclusively, beyond the power of the caviler to discredit, that the discovery of the organs was made separately in each case, without any reference to others, and consequently it weighs not among the least evidences of its truth, that, though thus located by observation without theory, they should form natural groups, beyond the aid of art to improve. So perfect is the arrangement, that in teaching the science, the faculty of Comparison gives efficient aid, in readily finding and remembering the places of the organs. For instance, I personify the superior group into members of an eastern court. Veneration, as king, takes by right the most central and elevated position, having by his side, seated a little backward, Hope, the queen. Before the queen is the prophet Marvelousness, prefacing his revelations with “Thus saith the Lord.” Behind her stands Conscience, the high chancellor or chief law functionary. The grand almoner, Benevolence, takes his place on a lower plain before the king, dispensing alms and sympathy to all; while behind his majesty, Firmness constantly proclaims, “Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.” These relations fixed in the mind, it is easy enough to complete the court with Mirthfulness for wit, Ideality and Sublimity for poets, Causality for a philosopher, Destructiveness for an executioner, Acquisitiveness for a treasurer, and so on to the end. If, as was ably advocated some time since in the *Journal*, Veneration is in reality an organ of submissiveness, how striking an exemplification does the com-

parison just made form of our Saviour's words, and how well does it show the difference between the selfish and moral faculties: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

II.—PHYSIOGNOMY NOT TO BE DEPENDED ON.

A forehead with bulging reflectives inspires respect, not only in the generality of persons, but also in the physiognomist. Its advice is often asked, with much anxiety, by those who confidently rest upon the indications afforded by the external sign; and disappointment is not the unfrequent result, when they hear the worthlessness of the wished-for opinion. But the trouble does not rest here, from not throwing the blame on physiognomy, where it belongs. I am acquainted with a person answering the above description, who is held up by many who know him, as a living argument against the truth of Phrenology; and most unjustly, too, as it is only the latter science that can explain such cases. Large reflectives, united with small perceptives and Eventuality, are the cause of the trouble. It is the office of the perceptives to supply the rough grain for the reflectives to grind and work up into fine flour. Deprived of material, and yet forced constantly to work, the millstones rub together, and thus uselessly wear themselves out. Dreamy, absurd, and impracticable speculations are all that come from them. They are asked for bread, and give the inquirer a stone. If either set must predominate, it is far better for the usefulness and happiness of an individual that it should be the perceptives; for otherwise there is great danger that existence will be droned away in idle visions, and prove a burden to both friends and victim.

III.—THE CHARMED PIPER.

Some thirty years since, in a northern county of Ireland, there lived a piper, noted for his love of music, and the enthusiastic attachment he bore alike to his handsome pipes and fair daughter. Near them lived an active, hard-working young man, named Barney, whose love Kate returned. As the piper had often proclaimed that none should marry his daughter who could not equal himself in playing, and as Barney could hardly remember a tune, the poor fellow hesitated a long time about telling his love; but at last mustered up the necessary courage, and applied for the girl's hand. He was answered by a flat denial. So much is parental authority regarded among the better class of Irish peasantry, that the idea of marrying without the piper's consent was not thought of by either of the lovers; and after a mutual embrace the heart-broken lovers separated. Kate faded fast, and Barney, now good for nothing to work, wandered disconsolate through the country. Barney's friends, under much concern for him,

applied to a wise woman (fortune teller), who predicted that all would come right if he visited the cave of Carolan, at midnight on Hallowe'en. He promised to go, and his friends waited anxiously the expected time. It came at last, and yet by the following noon nothing was heard or seen of him who went to seek the traditionary Bard of Erin. Much alarmed, a party started for the cave, and found him lying insensible just within its entrance, with a cut on his temple, caused by a sharp stone on which he had fallen. In a raging delirium he was removed to the nearest house, which happened to be the piper's. Proper assistance was obtained, and he began to recover. To the astonishment of all who knew him, he was constantly singing the most exquisite melodies, improving old and improvising new ones. It was thought the gift would depart as he recovered consciousness, but his first call, to the renewed surprise of all, was for the pipes, which he rapidly learned to play; and before he was able to return home, could excel the owner. All hinderance was removed from the marriage, and the wise woman, who had been well rewarded, was present at the wedding. I have often had the location of the wound shown me by those who knew Barney well. It covered the organ of Tune, which, excited and inflamed by the fall, roused the faculty into preternatural activity; and in this way an easy solution is afforded, on physiological principles, to the extraordinary manifestations which followed. Of course Barney made a great sensation; neither festival or funeral, far or near, was complete without the presence of the Charmed Piper; and his story, enlarged and embellished, is incorporated in tradition among the Fairy Tales of the Emerald Isle.

ARTICLE LXXXIII.

EFFECTS OF PREMATURE MENTAL DEVELOPMENT.* BY REV. F. C. WOODWORTH,
EDITOR OF THE YOUTH'S CABINET.

THERE are multitudes of boys and girls, doubtless, who, crowd them along as you will, can never be in much danger of suffering from a premature exercise of the intellectual powers. They are not troubled with an undue and uncomfortable expansion of the brain-chamber. To speak plainly, they are dunces, or something of that sort. Yet there are other multitudes—and I am not sure but this class comprises by far the greater proportion of children—who are so constituted as to be seriously injured

* We are rejoiced to see so just an expression of truth, in harmony with what we have long labored to establish, relative to the rising generation. There is abroad a spirit which must revolutionize the system of education. It is beginning to pervade our literature, and will ultimately renovate the whole public mind.

by such exercise. Whoever will take the pains to examine into this matter a little, and to study the laws of the human mind, with a bundle of facts before him, must see, that to force the intellect of most children, and, indeed, to apply, in some instances, any considerable stimulus, is a hazardous experiment, and one which, if it does not result in early death, will be likely to render the mind weak and dwarfish, as well as to check the growth and injure the health of the body.

On this account, if on no other, I never like to hear of juvenile prodigies in the arts and sciences. I much prefer to see a child in years a child in intellect. Nevertheless, how many parents one meets with in the world, who are in the highest degree ambitious to make men and women of boys and girls, in the briefest space of time possible; and so they are fain to employ upon the mind a sort of galvanic influence, to force it to mature, as people sometimes ripen immature peaches and melons. It is wrong, all wrong. It is unnatural, absurd, pernicious.

"Now my son, father wants you to be a little man." So we heard a parent say to a child six or seven years old, the other day, and so we have frequently heard other parents address their children. I am not sure that I ought to find fault with such language. It may be all well enough, when it is explained. But I cannot help thinking, as I listen to these parental exhortations, that herein may be found one of the indices pointing to a far too common sentiment, that the sooner the little urchin can get a man's head on his shoulders the better. I have no sympathy whatever with the sentiment; and my mind so revolts from it, that I am sometimes half inclined to prefer a dunce to these miniature men and women.

Dickens has a good idea on early education, which he illustrates very happily in the treatment received by little Paul Dombey, at Dr. Blimber's school, where "the studies went round like a mighty wheel, the young gentleman being always stretched upon it." To my mind, if there is not something absolutely ludicrous in the idea of a mere child plodding through a routine of hard, dry, dull study, the reason is, that I cannot help thinking how much of pain and permanent mental and physical injury there is, or may be, connected with the process.

Go with me, and step into that "infant school," to which a short walk will conduct you, and you shall see, peradventure, a little fellow, who has not advanced half way to his teens, and who, I cannot help fearing, never will find his way to those important stairs in human existence, conjugating Latin verbs, and going through, parrot-like, with the syntax. Hark! "Utor, abutor, fruor, fungor, potior, and vescor, govern the ablative." Poor child! he has recited the rule correctly, and the master stimulates him to further toil up the hill of science, by calling him a "little man." But what a piece of nonsense is such a system of education! and of what possible advantage, to say nothing of the positive and incurable evil likely to accrue from it, can this training be?

Why, instead of seeing those boys and girls doing penance there, over hard and, to them, unmeaning and senseless tasks, learning to be men and women in a year or two, I would a hundred times rather see them chasing each other across the field, playing hide-and-seek, and giving boisterous utterance to their wild and spontaneous glee, in a manner neither manly nor womanly. I would rather, in other words, see them boys and girls than young gentlemen and young ladies. I would rather see them moving in the sphere where God designed they should move, than to see them moving so early in the tread-mill of science. I would rather hear that they were digging sassafras roots in the wood, than that they were poring over Latin and Greek roots in the infant grammar school. I would rather, a great deal, hear their parents give them practical lessons in the art of governing themselves, than to hear learned men enlightening them in the mysteries of the government of the dative and ablative cases.

Reader, are you a mother, and have you a "forward child?" Take care that you do not, by your own indiscretion, urge that child forward so fast, that before his spring time is past, the buds and blossoms that thus prematurely appear, and which give you so much delight, shall all fade and die. Say you that that boy is thoughtful—thoughtful beyond his years; that you often detect him, when his fellows are at play, sitting alone, gazing intently into the book of nature, as if he would read it through; that scores of times in a day he puzzles you with questions which indicate intense and long-protracted thought? Take care, then. That mind wants no urging. Urge it, and the delicate casement which God has made for it will certainly suffer by the increased action of that machinery, if it does not, as it possibly may, become a useless wreck. It would be safer—every way better—to check than to increase the intensity and precocity of that mind. Pray be not in haste to make a man of that child. There will be time enough for his education—using the term in its restricted and more common, though less accurate, signification—by and bye.

The apostle Paul says, that when he was a child, he "spake as a child, understood as a child, thought as a child;" and that it was not until he became a man, that he "put away childish things." It were well, not unfrequently, methinks, if parents, instead of fostering and forcing an uncommon intellectual precocity in their children, should be satisfied with allowing them to remain children, on the good, old-fashioned plan which Paul's mother adopted, until the lapse of years brings with it the legitimate period of manhood and womanhood, when childish things cease to be natural and becoming.

"Love your children, but guide your parental yearnings by the dictates of enlightened intellect and high moral feeling."

ARTICLE LXXXIV.

ARCTIC EXPLORING EXPEDITION AND SIR JOHN FRANKLIN, WITH A LIKENESS.



No. 28. SIR JOHN FRANKLIN.

SIR JOHN FRANKLIN'S portrait shows a large head, with an ardent, active, enduring temperament, and a high development of moral and intellectual power, combined with strong Hope, Perseverance, Self-Reliance, Ambition, and Judgment. He has the head of a philosopher, engineer, and philanthropist, and is well qualified to lead in comprehensive and daring enterprises.

For the last four years, the civilized world have had their eyes and hopes directed to his efforts to accomplish the long-desired project, of effecting a North-west passage from the Atlantic to the Pacific; and although expedition after expedition have been sent out in search of Sir John, and all the northern whale-marine have been stimulated by patriotism, enterprise, and liberal offers of reward by the British government, and by the wife of the bold

pioneer, yet no tidings of a reliable character have been received from the expedition; and the commercial world are in a state of painful, and almost breathless anxiety relative to their fate. We make a few extracts from Frazer's Magazine :

"Of the numerous exploring expeditions which have left the British shores, from the days of Cook to the present time, few, if any, have excited so much interest as that now shrouded from our view by the icy curtain which clings, for the greater part of the year, around the North Pole. Behind that curtain, Sir John Franklin, and the gallant party under his command, disappeared on the 26th July, 1845; since which period no authentic intelligence of them has been received, nor indeed any account at all beyond the rumors of boats, filled with white people, having been seen by Esquimaux in the summer of 1846 to the east of the mouth of the Mackenzie river.

"The existence of a North-west passage has been a favorite dream for centuries. The hope of discovering a shorter passage to India—the original pursuit of Columbus himself—may be regarded as the first incitement to the numerous attempts which have been made by the English, and others, since 1585.

"Accordingly, in the early part of 1845, it became known that the intrepid, and veteran Sir John Franklin, who had but recently returned from an arduous and anxious service at the antipodes, as Governor of Van Diemen's Land, had been nominated by the British Admiralty to command an expedition for the above object. Little time elapsed before the ships were ready for sailing. They were the *EREBUS*, Sir John Franklin, captain, with seventy officers and men, and the *TERROR*, Francis Rawdon M. Crozier, captain, with sixty-eight men. On the 26th day of May the expedition departed."

After a lengthy and highly interesting account of the efforts made to relieve, or learn the fate of the expedition, the writer thus eloquently and cheerfully sums up the subject :

"To compare great things with small, the position of Franklin and his party, is much like that of an Alpine traveler who aspires to surmount some peak untrodden by the foot of man, that lifts its rocky crest from out of pathless snows and glaciers, many thousands of feet above the vale. His track is eagerly and anxiously followed by aching eyes, longing to see the adventurer's flag wave on the dizzy point. He knows this, and is well aware that if he succeeds his fame will be heralded abroad. Will he abandon his enterprise as long as strength remains? Not so; for to surmount a stupendous Alpine peak, or plant the English flag on polar snows, are alike based on the acquisition of fame.

"Nor will Franklin abandon the struggle with mighty ice-bergs and thick-ribbed ice as long as the smallest chance of obtaining the much-desired prize remains. Let us hope, however, that the effort may not be rashly prolonged. If the leaders were youths, instead of veterans grown old and wise, we might almost say, in the icy regions of the polar seas, we should tremble for the fate of the long absent party, but the case is otherwise; and we are warranted, therefore, in hoping, nay, more, in expecting, that the autumn of 1849 will restore the gallant band, headed by Sir John Franklin, to their native country. The *GREAT CHIEF*, as the Indians fondly called him, who was Lord Nelson's

flag-midshipman amidst the thunders of Trafalgar, and withal is so gentle as not to crush a stinging fly—an act of forbearance remembered for years, by the Indians—is too dear to Englishmen to be suffered to perish amidst frozen seas ; and when we contemplate the helping and willing hands now stretched forth to relieve him, we have no fears for the result.”

LECTURES ON PHRENOLOGY, ANATOMY, AND PHYSIOLOGY.—Our citizens have, for the past few evenings, been entertained in the most profitable manner, in listening to a course of lectures on the above-named subjects, which are being delivered in our town, by Mr. H. Wisner, of New York. The subjects embraced in those lectures are fraught with an interest which deserves the attention of every friend of the human family, of every person who would add to the happiness of himself, and of those around him, by treasuring up a knowledge of his own organization, which would enable him to trace out the primitive causes of disease, and the promotion of health, by a *strict observance of the laws of our nature.*

It has been common, heretofore, to leave the knowledge of those sciences to a few persons who *choose* to devote their lives to the acquisition of them, as a means of gaining celebrity in the application of *their knowledge* to the necessities of others, and let the hidden treasures of science lie, unthought of, *uncared for*, and *uncultivated*, in the bosoms of the *chosen few.*

The avidity with which the *common* people (in contradistinction to the *professional*) seize upon every opportunity now presented of having their latent sensibilities aroused to a knowledge of themselves, is a source of profound gratification.

From the opportunities we have had the privilege to enjoy, in listening to the lectures of Dr. W. on those subjects, we are enabled to say that he has, thus far, done credit to the responsible and arduous task he has taken upon himself to perform. We would say, therefore, *to all, without reserve*, ATTEND, if you have not already done so, and avail yourselves of the present opportunity of acquiring a knowledge which will be of more profit than ten times the cost.

He will continue his course of lectures, at this place, in the N. S. Presbyterian Church, or such other place as the class may designate.—IND. HERALD.

We find the following in the Pittsburgh Daily Gazette of October 27th. It gives us pleasure to hear of the success of all who are blowing the clarion of Scientific truth, for the benefit of Man. There are now several excellent lecturers in the field, who are doing a good work. May their labors prove a lasting blessing to all who are favored with them.

LECTURE ON PHRENOLOGY.—Mr. C. Townsend's lecture on Phrenology, at Philo Hall, last night, was attended by one of the largest audiences ever gathered together in Pittsburgh, and he seemed to give his listeners the most perfect satisfaction.

We trust that Mr. T. may be induced to give another course of lectures, since our citizens are just beginning to discover his merits, both as a lecturer and as a gentleman.

MISCELLANY

THE EDITORS' FAREWELL.

Within the last year, how vast the changes which have been stamped on the world's history! The year 1849 has been laden with momentous results to MAN all over the world. Never has there been such a universal uprising of downtrodden humanity—such a shaking of the chains with which tyrants have enthralled God's image; and thanks to the omnipotence of TRUTH, to arouse in man that inherent love of freedom, which claims individual liberty, and the sanctity of private conscience. While the thrones and frowning castles of tyranny are becoming less secure, and tottering to their final fall, the universal intellect is expanding to the light of truth, and crying LIGHT! MORE LIGHT!!

To supply this imperious and joyous demand, Physical Science, with its iron frame and sinews of steel, is overspreading the globe with its mighty achievements; the hidden mines of wealth are brought to light, and thousands of forges are elaborating their products into physical comforts; railroads, like a network, are binding state to state with bands of iron, and a healthful spirit of common interest is exchanging and disseminating the means of a better civilization to the uncultivated parts of the earth. The telegraphic highway of thought speaks in words of fire, like the lightning's flash, at a given moment throughout a continent—while the printing press, that glorious luminary of recorded thought, is shedding light, and warmth, and vigor upon the intellectual and moral world, to chase away the darkness of antiquated ignorance and error, and establish the meridian splendor of intellectual and moral day.

Every where, mind is indicating tokens of independent investigation—theories and opinions rendered sacred by antiquity, and honored by great names, are yielding to the light of scientific research, and "ignorance and bliss" are no longer necessary concomitants.

Once, Religion trembled at the onward march of Science, and wrapped her mantle more closely to avoid being contaminated by approximation. Synods and Holy Courts excommunicated and branded the readers of the book of Nature, while the latter derided the teachings of the former, as "old wives' fables;" but a new day is dawning on the world of morals and of mind—Science ceases to scoff at true Religion—Religion ceases to frown on Science. Through a happy conjunction of events, they have met together, and are "kissing each other." May they henceforth dwell

together in unity ; for they mutually aid each other to illustrate the power and goodness of God. Science will adorn and enrich Religion—Religion will sanctify and ennoble Science ; in the language of the immortal Spurzheim, “ True religion is central truth, and ALL KNOWLEDGE should be gathered around it.” To the happiness and glory of the race, in the full enjoyment of all knowledge of the inner and outer world of matter and of mind, should the energy of every lover of man be devoted.

For the promotion of this great consummation was our Journal established—to record the facts which throw light on Man’s complicated nature—to discuss the philosophy of his being, in all its relations to the social, moral, and intellectual, as well as the material and immaterial world—to induce him, first to know himself, and by means of that knowledge, to adapt himself to the varied duties of this life, and, by a faithful discharge of them, to insure a qualification for a higher and purer life to come.

With objects and hopes such as these was the Journal brought into being. For a while it struggled amid clouds and storms, and was well-nigh smitten from its orbit and doomed to set forever. For years we taxed ourselves with almost superhuman labor to keep it in being, until a generous public, moved by a love for the glorious truths of which it was the unpretending bearer, stepped forth to its rescue ; and most nobly have they sustained it. To you, therefore, beloved reader, is due the credit of the triumphant success of the AMERICAN PHRENOLOGICAL JOURNAL. It is the creature of your generous culture, and it aims to reciprocate your fostering regard by being an exponent and advocate of those man-elevating principles which are destined to be to YOU and to YOUR CHILDREN a rich and lasting treasure.

It remains for you to say—and we bow to your decision—whether the Journal shall continue to be a messenger of philosophical truth to the world ; whether it shall go on, under the smiling arch of hope and promise, to still higher degrees, and a yet wider sphere of usefulness ; or whether you will allow it, for want of a hearty co-operation and support, to recede from its high place of influence, and dwindle and die amid the groaning wants of the age, and the general rush of prosperity which attends the trashy productions of perverted genius.

If we may judge of the future from the past, you answer with an emphatic NO ! The American mind is too largely imbued with a just sense of its own wants and interests, to allow one of the cheapest, and at the same time one of the most interesting and profitable standard magazines of the land, to lose its hold upon its attention and affection.

Many of our readers have labored with us long and faithfully, since the year 1838, and we bear common scars and common laurels—with them have we struggled up life’s weary way together, inspired with a like glorious hope, in our mutual labors for the cause of human improvement, and

the universal dissemination and final triumph of the true mental philosophy. Some of our co-laborers in the good cause we have known long and well ; others, not a few, are unknown to us, except by communion of spirit, but whose hands we would rejoice to press, and exchange earnest words of encouragement and hope. Shall this communion of spirit be suspended ? or shall we gird on afresh the weapons of our peaceful warfare against error, and, shoulder to shoulder, go resolutely forward under the floating folds of that banner whose motto is, "TRUTH MUST TRIUMPH."

In contrasting the present and past, it is a source of encouragement and hope to us, and to the friends of man generally, to know that the increasing demand for our publications has surpassed any thing in the annals of literature and science. During the first three years of the existence of the Journal, the number of subscribers averaged from three to four hundred, and its expenses so far exceeded its income that it well-nigh crushed us, and nothing but our belief in the final triumph of truth kept us from despair, and the Journal from extinction.

Now we print, monthly, upward of TWENTY THOUSAND copies, and principally to its influence in community do we attribute the unparalleled demand for our other publications.

We have printed and sent abroad, within the past year, the enormous amount of FORTY-FIVE MILLIONS, TWO HUNDRED AND FORTY THOUSAND, FOUR HUNDRED PAGES, besides the sale and dissemination of MILLIONS of pages on the nature of man, which are published by others.

Although we have passed toilsome days and sleepless nights—endured the scoffs and slanders of contemptuous bigots—walked the vale of poverty, and taxed our minds and bodies to the utmost to scatter abroad those perfecting truths which we deemed of the highest importance to man and the world, yet we assert no special claim to consideration in this great revolution of public sentiment. We have "done what we could" to forward the glorious cause of truth—but its success is attributable mainly to its own inherent power, and to that kind appreciation and self-sacrificing spirit extended to the science, and to us, by the American public.

True, Phrenology and its advocates have incurred the obloquy and perhaps contempt of those who are satisfied with the world of mind as it is, or as they may choose to fashion it on their platform of venerable conservatism ; but thanks to that republicanism of government and of thought, which dares to investigate and practice the ennobling truths which God has graciously revealed in the empire of matter and of mind.

We congratulate our friends and the public on the present condition and prospects of Phrenology, and are still willing to go forward to a stronger and higher future, hand in hand with those noble spirits who have so generously aided in the work of human progress, which is but just begun, but which foreshadows such an ultimate consummation as prophetic vision never saw, nor prophetic imagination contemplated.

America!—Free, Happy America! she is the cradle of civil liberty, and is destined to be also the mother of untrammelled, progressive thought. The tyranny of ages has shackled the minds and muscles of man, whose intellects and energies have been chained to crumbling thrones and antiquated forms of contracted thought; and it is the mighty mission of America to elevate the race to a higher state of freedom, and to a broader and purer philosophy.

To Phrenological Lecturers, and voluntary agents, who have aided in circulating the Journal, we tender unqualified thanks, which is a meagre reward compared with the benedictions of those readers whom you have thus benefited.

Editors who have kindly lent their valuable columns to forward this reform, by generous notices of our works, are entitled to our lasting gratitude, while they have proved themselves worthy of the watch-towers of light which they occupy with honor. Brethren, we thank you; in the name of science and of man, we thank you.

The dying year, with this volume, closes over the past; but another year, and another volume, opens for our acceptance, with higher hope and brighter promise than the last.

Dear reader, Farewell—YET, MAY WE NOT MEET AGAIN?

CLOSE OF A COURSE OF PHRENOLOGICAL LECTURES IN OSWEGO.—Mr. L. N. Fowler delivered the last of his course of lectures on Phrenology, at the Second Presbyterian church, on Tuesday evening last. To say that these lectures have been of the highest order, both in point of talent, instruction, and sound common-sense views and arguments, would be but to echo the unanimous sentiment of the large and intelligent audiences who have attended them from first to last with unflagging interest; and which was further attested by the general regret manifested on the announcement of their close.

Mr. Fowler has made a most favorable impression in this community, and we doubt not his labors will be productive of great good; the seed of knowledge and good counsel has been freely scattered abroad—and we sincerely trust that they may have fallen upon a genial soil, and that they will in due time bring forth fruit a hundred fold. Mr. F. is a philanthropist in the true acceptation of the word, and we bid him a hearty “God-speed” in his labors for the benefit of his race.

Mr. Fowler proceeds next to Syracuse, where he will deliver a course of lectures; and we would advise our neighbors of the “City of the Salt Lake” to keep their eyes and ears and minds open, for he will tell them many startling truths, many things that were never dreamed of in their philosophy, and many things that were, but which have never been put to a more practical test. We bespeak for him a good reception at the hands of the Syracusans.—
PEOPLE'S JOURNAL.

The same paper contains the following :

MR. AND MRS. FOWLER.—For the last few evenings we have been regaled with an intellectual feast from the lips of Dr. Fowler, the celebrated Phrenologist, and, I might add, philanthropist. Swallowed up as Oswego is in mercantile and money-making avocations, leaving, as we sometimes fear it has, far in the rear literary and scientific pursuits, these lectures have been to us like an oasis in the desert; and as the weary traveler over the sands quenches his thirst at the long-sought well, so we have drank and been refreshed at the fountain of knowledge; and I trust a new impetus has been given to our natures, new ideas have dawned upon our minds, and a spark kindled in our souls not soon to go out. In speaking of the different faculties, commencing at the social, he elevated them above the level of the vulgar; showing the necessity of having them properly balanced, and how our selfish and social natures may be blended in connection with our higher powers, to form that pure friendship and holy love which almost makes a heaven upon earth, and gives us a foretaste of that more perfect state of bliss which we hope one day to enjoy. Next came the executive and propelling faculties, those mighty powers so essential to human greatness, whose motto is onward, and which bear upon their standard the reward of daring deeds and noble achievements. Then the perceptive, which diffuse practical knowledge, and open to us the study of nature, in all her beauty and perfection. Proceeding upward, he next spoke of the reflective; and here, philosophy, diving with gigantic energy of thought into the first great principles, and rising with her beautiful comparisons and happy illustrations, holding in her right hand the sceptre of reason, and swaying it over the intellect, gave a striking evidence of the great strength which mind possesses. Proceeding still upward, to the moral, here he blended science and religion in all their beautiful perfection, showing that instead of sworn enemies, they are tried friends. And as he pointed away to that perfect state, where those who rightly improve their moral and intellectual faculties here, shall dwell in their enjoyment hereafter, we seemed as it were lifted above this world, and, looking beyond the veil of mortality, seemed to catch a view of the spiritual.

Nor can I forbear to speak of Mrs. Fowler, whose interesting and useful lecture to the ladies, showed that intellectual worth and moral goodness is not confined to one side of the house; and that woman possesses within her mind the elements, which, if properly improved, will do much to enlighten and benefit her race.

And may this interesting pair long live and labor together in their noble enterprise. And may that love which still lingers upon and hovers about our earth, rendering it all of heaven that it is, ever dwell in their hearts—affording them all the happiness that earth is capable of giving. And may we, who have listened with so much interest, treasure up and improve upon what we have heard, and not be like those who sat down to eat and to drink, and rose up to play.

F. J.

The following is from the Oswego Daily Journal :

MR. FOWLER'S LECTURES.—The estimate placed upon these lectures by our citizens may be judged by the following resolutions, adopted at a meeting

of those who had the pleasure of listening to them. We have before remarked that Mr. F. has done more for the substantial benefit and permanent improvement of individuals and society here than any other one man who has labored among us for a long time. The seeds for great and lasting good have been sown, and we know that the harvest will be not only good but abundant. Wherever Mr. Fowler may go, the best wishes of our citizens will follow him—not only for his own happiness and prosperity, but for the success of the noble science which, like the true philosopher and philanthropist, he so ably defends and promulgates.

Mr. L. N. Fowler, having delivered a course of lectures on Phrenology, in this city, which was numerously attended, at the close of the course on Wednesday evening, the 23d of November, the audience appointed James Brown, Esq., chairman, and D. H. Marsh, secretary, when the following resolutions were offered and unanimously adopted.

Resolved, That we have been highly interested and instructed, in listening to the lectures of Mr. Fowler upon the subject of Phrenology, during the course which has just closed.

Resolved, That we tender to Mr. Fowler our thanks for the gratification we have received, and assure him of our sympathies in his enlightened and persevering efforts to impress the public mind with the importance, to human happiness and perfection, of correct views in relation to Phrenology and the constitution of man.

Resolved, That we fully recognize the claims of Phrenology to be classed among the sciences, and therefore worthy of the attention and investigation of the student of nature and the lover of truth, no less than the philanthropist, and that the successful presentation of these claims to the minds of the community is an object of importance as well to the cause of humanity as of science.

Resolved, That a copy of these resolutions be presented to Mr. Fowler, and also published in the city papers.

JAMES BROWN, Chairman.

D. H. MARSH, Secretary.

ANECDOTE OF GENERAL PUTNAM.—There is a nobleness of soul, which inspires compassion and generosity of sentiment toward those whom misfortune or accident has thrown upon our mercy. In such a situation, to scorn revenge, or retaliation, and extend clemency and kindness, where justice might authorize severity, discovers a soul elevated and heroic. An instance of this occurs in the conduct of General Putnam. During the war of the Revolution a number of dangerous and obnoxious characters, who had exerted themselves to injure the American interest, became his prisoners. As they were now in his power, and subject to his control, he was urged repeatedly to treat them as they deserved, and make their situation as painful and mortifying as injured justice seemed to demand. But he nobly replied, "I cannot in honor or conscience grant your request. I would pursue an enemy to the gates of HELL, and storm HELL ITSELF, if there was a prospect of taking them, but when they are in my power, and lie at my MERCY, they shall be treated with humanity and tenderness."

What a striking instance of large Combativeness and Firmness, combined with equally large Conscientiousness and Benevolence! Phrenology explains

philosophically, and beyond dispute or doubt, all such apparent contradictions of character as that seen in the above. A man is a lion and a lamb—penurious and liberal—proud and humble—timid and courageous, by turns, according to the development of those organs whose natural functions seem to antagonize each other. If Acquisitiveness be large, and active, it will urge a person to earnest efforts for gain, and often induce selfishness and even penuriousness in business. The same individual may also have large Benevolence, which, when awakened by circumstances, will lead to great sympathy and generous liberality. Such a person frequently has warm friends and bitter enemies. Those who come in contact only with his Acquisitiveness, will regard him as supremely selfish; those who feel only the influence of his Benevolence, will revere him as a paragon of goodness. Those who know him thoroughly, will respect him as a diligent and successful business man, endowed with a spirit of benevolent liberality. The last version of his character is the one which Phrenology would give him from his naked skull, even, and is the only one which does the man justice. It is unsafe and unjust to view a man's character in a single aspect, or phase. It is like the fabled quarrel of the two knights over the golden and silver helmet; to one it was gold, to the other silver; had they exchanged their points of observation, it would have been seen that one side was of gold, the other silver. Phrenology is especially valuable, from the fact that it enables the world to form a correct estimate of character, and a man to stand in his true light, not only in public estimation, but in his own.

PHRENOLOGY IN ALABAMA.

THE following letter shows how much a single individual, with a whole-souled spirit, may do to advance the cause of truth, with comparatively little effort, when judiciously directed. This is the kind of agency which tells upon the circulation of the Journal, viz., individual effort among neighbors and friends. Many thanks are due to not a few of such noble-hearted co-workers, and we take pleasure in acknowledging our obligations. Be assured we reciprocate your kindness, and will aim to make the Journal worthy of your affection and efforts.

BENTON COUNTY, Ala., October 17th, 1849.

MESSRS. FOWLERS AND WELLS—Please send my two last Journals (i. e., the November and December numbers) to "Notasulga Post Office, Macon county, Alabama." When I was there last I procured twenty new subscribers to the Journal in less than two hours, and I doubt not much more might be done for the cause of Phrenology if you had AGENTS in the Southwest. There is not, in my opinion, a more whole-souled people in the world than those of the South. If we had a few able hands, that understood some of the first principles of Phrenology, to put their shoulders to the wheel, much good might be achieved. I have been taking the Journal for only one year, and I would not take any consideration for the valuable information I have gained by perusing its pages. I design doing more for it when I return home. I intend to establish a Phrenological Society in Auburn when I have learned more about

it (which will be this fall, perhaps), and then I shall want you to send me a number of books.

Yours, in haste,

C. S. REEVES.

KOSSUTH.—The cruelties in Hungary are far from having ceased. The papers teem with accounts of trials, condemnations to death, the workhouse, the stocks, or solitary confinement. Rewards have been offered for the apprehension of some of the leaders. Orders have been sent into all the Austrian dominions to arrest sixty-nine persons, who are particularly described. The description of Kossuth agrees so well with the engraved portraits to be seen here in all the shop windows, that I copy it for you :

“Kossuth, Ludwig, once a lawyer, journalist, Minister of Finance, President of the Hungarian Committee of Defence, and lastly, Governor President of the Hungarian Republic, forty-five years old, born at Jass-Berengi, in Hungary, of the Catholic religion, married, above the middle height, tolerably strong, thin, has an oval face, pale complexion, high open forehead, chestnut hair, blue eyes, heavy dark-brown eyebrows, smooth compressed nose, small handsome mouth, good set of teeth, round chin, black moustaches and beard ; speaks German Hungarian, Latin, Slovak, and some French and Italian. Especial signs or marks are—a healthy complexion, curly hair, approaching baldness on the crown of the head, a tolerably broad chest, rather flat than raised, a delicate white hand with long tapering fingers. His demeanor is calm, solemn, somewhat commanding and imposing ; his walk generally upright, his voice agreeable, insinuating, and, even when he speaks low, distinct and clear.

VOLUME TWELVE OF THE AMERICAN PHRENOLOGICAL JOURNAL will commence on the first of January, 1850. The terms will be the same as heretofore. For particulars see prospectus.

IT IS DESIRABLE that all who intend to renew their subscriptions should do so as soon as may be convenient.

ALREADY, clubs of new and old subscribers begin to pour in upon us for 1850. There is not a day but what we are rejoiced by the renewal of some old acquaintances, in the form of encouraging letters from all parts of our country.

OUR GOOD FRIENDS, who have been benefited by the reading of the Journal, seem determined to enjoy it not alone, and are therefore zealous in recommending it to their neighbors. It is a true principle of unperverted human nature to wish to share all pleasures and blessings with others, hence the almost universal desire of every lover of Phrenology to extend its man-elevating principles throughout the human family.

BACK VOLUMES.—**TO CORRESPONDENTS.**—We can supply all back volumes of the Journal, in any quantity, except the first three volumes, of which we have a small supply. The last seven volumes are stereotyped, and therefore will never be out of print. Persons wishing, can order the bound volumes. First five volumes, two dollars each. Subsequent volumes, one dollar twenty-five cents.

[REDACTED]

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