

Hereditary descent : its laws and facts, illustrated and applied to the improvement of mankind : with hints to woman; including directions for forming matrimonial alliances so as to produce, in offspring, whatever physical, mental, or moral qualities may be desired : together with preventives of hereditary tendencies / by O.S. Fowler.

Contributors

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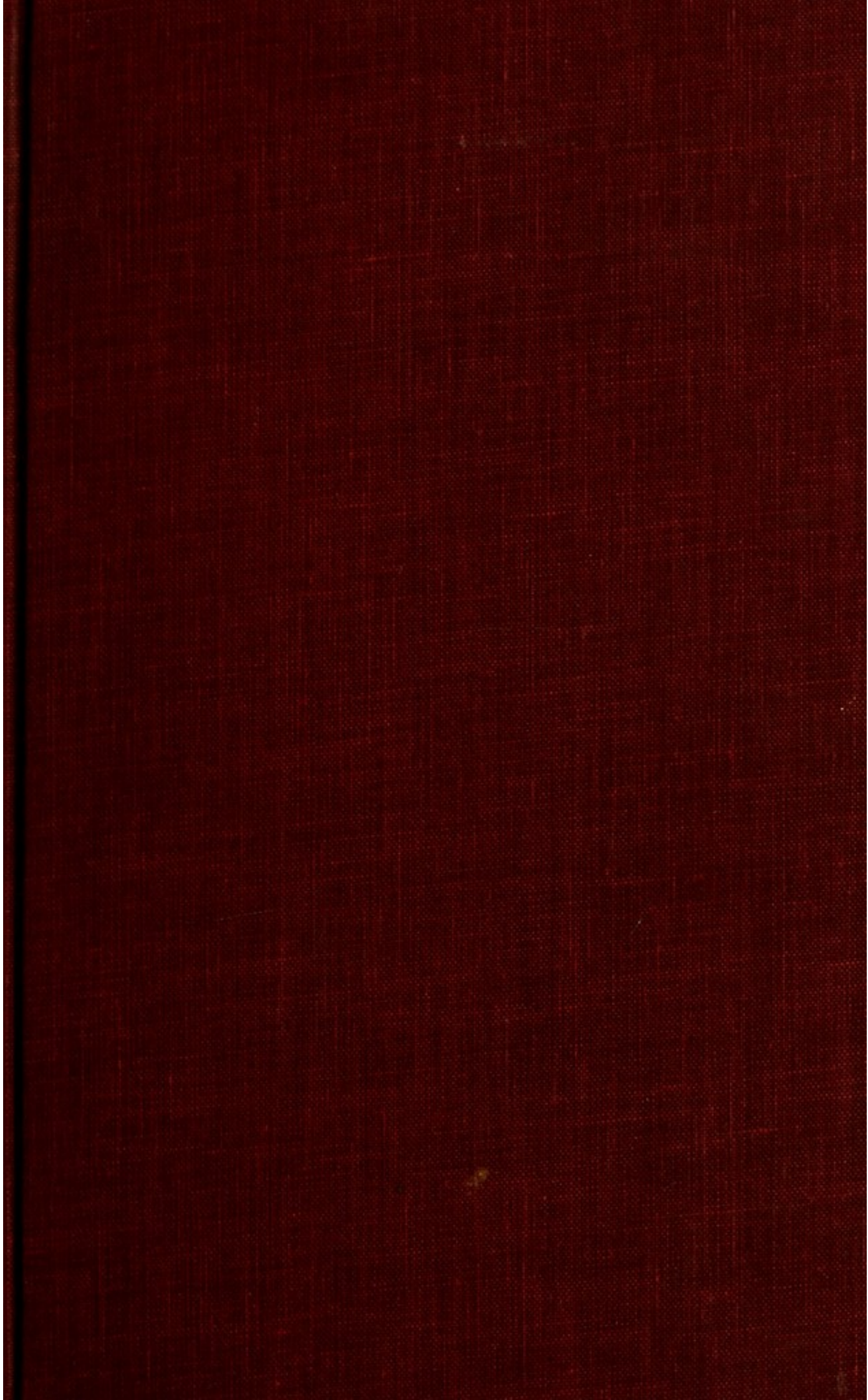
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HEREDITARY DESCENT:
ITS
LAWS AND FACTS,
ILLUSTRATED AND APPLIED TO THE
IMPROVEMENT OF MANKIND;
WITH
HINTS TO WOMAN;
INCLUDING
DIRECTIONS FOR FORMING MATRIMONIAL ALLIANCES
SO AS TO
PRODUCE, IN OFFSPRING, WHATEVER PHYSICAL, MENTAL, OR
MORAL QUALITIES MAY BE DESIRED;
TOGETHER WITH
PREVENTIVES OF HEREDITARY TENDENCIES.

BY O. S. FOWLER,
PRACTICAL PHRENOLOGIST;
*Editor of "The American Phrenological Journal;" and Author of "Fowler's
Phrenology," "Phrenology applied to Education and Self-Improvement,"
do. to "Matrimony," do. to "Temperance," &c.*

"Like begets like."—MAN.

"And God said, Let the earth bring forth the living creature AFTER HIS KIND, and it was so."—GEN. i. 24.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."—THE DECALOGUE.

"Like mother, like daughter."—MAN.

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E. A. Smith.

1843.

To all who have formed, or may form, Matrimonial
Alliances, or become Parents, as well as to every
lover of nature, especially in her most important
and beautiful operations, this work is respectfully
dedicated, by a servant of man—

THE AUTHOR.

131 Nassau Street, New York, Sept. 1843.

Entered, according to Act of Congress, in the year of our Lord 1843,

By O. S. FOWLER,

in the Clerk's Office of the District Court of Massachusetts.



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PREFACE.

THOUGH the sun of science has dawned, and is now shining with full effulgence, upon Geology, Agriculture, Chemistry, Botany, Conchology, Natural History, Physiology, Anthropology, &c., enlightening what was before obscured, dispelling the clouds of ignorance and superstition, improving mechanics and the arts, and shedding on man a flood of happiness, both in their acquisition and application, yet a *sister science*, and that the most interesting and important of the group; that of PARENTAGE, and the *means of thereby improving the race*, remains enshrouded in Egyptian darkness. How long shall this darkness be tolerated, and even fostered? How long shall man continue his researches and discoveries in mechanics, agriculture, the arts and sciences, &c. &c., and yet leave this by far the richest field of philosophy and human improvement wholly unoccupied, or entered only after it has been overrun with noxious weeds and briers, which no amount of labor can more than partially subdue? So far as regards the *intellectual and moral* improvement of mankind, by investigating and applying the laws of hereditary descent, an almost total nonentity exists. Combe, in his "Constitution of Man," has presented this subject, and urged its importance, yet he has given us but a glimpse merely of the laws which govern this department of nature, and omitted all *specific directions* for applying them to the production of desired qualities in offspring.

But has not the time now fully come for collecting and disseminating light on this subject? Has not its application, by the farmer, to the improvement of his stock, *forced home* and *generalized* the conviction that it can be employed so as to produce, in man, personal beauty, physical health and strength, and high intellectual and moral attainments, &c. &c., and that with as

much greater advantage as man is above the brute? The conviction is becoming universal (the learned Blacksmith to the contrary notwithstanding), that the disposition and mental powers of mankind, are *innate*—are *born*, not created by education, and that the human mind, instead of being a blank on which education and circumstances write the whole character, has an *inherent* constitution and character of its own, and that often in the very *teeth* of education. A still small voice—the voice of *God* and of *truth*, has enlisted attention, excited an interest, and gained the public ear. To augment this rising interest, and to aid parents, as parents, in the discharge of this their most solemn and eventful duty, is the design of the author in penning this work, and to succeed in this cause of God and humanity, so near his heart, so engrossing to his head, will consummate the highest and the greatest object and desire of his life.

That its style and composition may be faulty, because compiled in great haste and in the midst of professional engagements peculiarly arduous and almost unremitting, is readily confessed, but that its *subject matter* will bear criticism, he fully believes, because all his facts *are* facts, and because he has been guided by the lights of Phrenology and Physiology. Without these lights and landmarks, especially that of the former science—this science of *man* and of the *mind*—no one, however learned or talented, *can* do this subject justice. Walker, though he may possibly write well on the propagation of *animals*, and has said many good things about the transmission of merely *physical* qualities, yet, when he comes to the transmission of *mental* and *moral* qualities, which, to man, are the *main* items of interest, is sadly at fault—is groping his way in total darkness—the blind leading the blind. But a Phrenologist, and especially a *practitioner* of this science, is not only guided by a nomenclature of the mind and a map of its powers incomparably superior to all others, but he can also trace clearly, and read legibly, the resemblances and the differences between parents and their children, by means of their phrenological developments. None but a *Phrenologist*, none but a skilful **PRACTICAL** Phrenologist, is at all capable of doing this subject justice. *He can*, and one of the principal merits of this work consists in the fact, that its author has *practised* phrenology for more than ten years, in nearly every State in the Union, and

been called upon to examine the heads of parents and their children *by thousands*. By having one parent and a child or two, he has often excited astonishment and drawn tears by his description of the other parent, perhaps deceased for twenty years ; nor have any of these facilities for preparing himself to write this work, been lost. All have been treasured up and brought to bear on this, to him, all engrossing subject.

If any apology be deemed necessary for his having published a hasty edition of this work, it is to be found in the *overwhelming* importance of its SUBJECT MATTER. If he had waited to perfect the first edition, it would never have seen the light, for his professional labors absolutely preclude the possibility of his devoting much time to it at present. Still, with this skeleton before him, which he can, from time to time, fill up with facts arranged under their separate heads, he can improve at his leisure, and by the criticisms of friends and the strictures of enemies, he hopes eventually greatly to enlarge and improve, both its style and its matter.

THE AUTHOR.

N. B. AS FACTS of this kind are the main items of value, and as they are so abundant as to be within the observation and memory of every reader, the author solicits the communication of striking and well authenticated facts of this class, especially from Phrenologists and from mothers, particularly those facts which evince changes in children of different ages, analogous to those to which the parents, during the augmentation of their families, were subject. Mothers, especially, who can trace their own peculiarities of feeling in the dispositions of their children, will do good by relating their own experience, as guides and warnings to those who are inexperienced in this matter.

☞ For Contents, see the end of the work.

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of the friends and the substance of content, the labor is not
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THE AUTHOR.

The B. B. says of this kind are the same kind of value
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which the parent, during the organization of their families, will
submit. Mothers, especially, who are true to their own family
and feel in the development of their children, will be found by
reading this work to experience a guide and warning to their
care and betterment in this matter.

It is the object of this work to be a guide to the parent and
to the teacher in the care of the child. It is not a book of
theory, but a book of facts, and it is not a book of
speculation, but a book of observation. It is a book of
experience, and it is a book of wisdom. It is a book of
practical knowledge, and it is a book of common sense.
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HEREDITARY DESCENT.

CHAPTER I.

THE SUBJECT—ITS IMPORTANCE.

SECTION I.

THE PROGENY RESEMBLE THEIR PARENTS.

“And God said unto them, Be fruitful, and multiply, and replenish the earth.”

MAN DIES. Animals, trees, vegetables, and all that lives and grows, die, and moulder back to dust.

To man, this arrangement or institution of death, is certainly most beneficial. Governed by inflexible laws, every violation of which causes pain, often most excruciating, and continually liable, through ignorance or sinful indulgence, to break them, and thus to induce their dreadful penalty, unless death came to his relief, the augmentation and aggravation of suffering almost certain, in the course of ages, to accumulate upon him, would render him so inconceivably miserable, as to extort the agonizing prayer that the rocks and the mountains would fall upon him, or that dark oblivion would annihilate soul and body together. From a condition so absolutely horrible, death is our kind deliverer; and instead of being looked upon with dread, is in fact, when it comes in its season, a *blessing*—a boon equalled only by life itself—an institution planned and ordained by infinite Wisdom and Goodness united, and directed to the highest good of man.

It also allows an infinitely greater number of human beings to enjoy the blessings of life, and to prepare themselves for a happy eternity than the earth could otherwise contain, and in every conceivable point of view, converts our earth, otherwise one great field of anguish, into a state highly conducive to happiness.

Reproduction.

Parentage secures uniformity.

But let death pursue its course for a single generation only, without some *counter* arrangement of *reproduction*, and our earth would be depopulated; man, and every living thing annihilated, and all the pleasures connected with life, buried in dark oblivion; because, in no one instance does the great Architect of the universe, bring man, animals, trees, vegetables, or any thing that lives and grows, into being by a direct act of creative power; but in all instances of multiplication, of whatever kind, he employs the intervention of PARENTAGE as a *means*—as the ONLY means—of reproduction. And in no department of the Creator's works is infinite wisdom and goodness displayed to better advantage, than in this arrangement of parentage. By its instrumentality, an agreeable diversity, and yet a general uniformity, are secured. But for this uniformity, that is, if one horse had one foot, another a thousand, and others more or less as *it happened*: if some human beings had heads, others none; some a heart and eyes, others neither; some one muscle and others another; some the faculty of reason, others not; some that of affection or appetite, and others none: if some had the faculty for perceiving colors, or relishing the beauties of nature, and others were destitute of these qualities, &c. &c., our world would have been a perfect bedlam—would have been old chaos, "all confusion worse confounded"—a perfect Babel, not in language only, but in every conceivable point of view. But this arrangement gives to every member of the human family some development of *every* organ, enough, at least, to perceive the relations of every faculty, so that all possess the same primary powers, the same fundamental constitution.

It also allows an agreeable *diversity* of form, character, and propensity; some being born with one faculty stronger than another. Though every man has a face, a nose, eyes, a mouth, cheeks, &c., yet in some they are larger, longer, fuller, &c. &c., so as to produce that endless diversity of the human countenance, along with that general sameness, by which it is characterized, so that none need be mistaken for another.

Another exquisitely beautiful institution growing out of this arrangement of parentage, and depending upon it, or, rather formed by it is that of *connubial*, *parental* and *filial*

 Connubial love.

 The arrangements of parentage most beautiful.

love. But for this plan of parentage, the relations of husbands and wives to each other, of parents to their children, and of children to their parents, and all the heaven-born pleasures of the family, would have had no existence. Let all the relations of husband and wife, and of parents and children be blotted out; let man be as the ostrich, "hardened against her young;" let families be disbanded; let kindred be unknown; let there be no children to love, please, provide for and educate; none to soften the pillow of age, or soothe and cheer the descent to the grave; no parents to love, venerate, and pattern after, and how solitary and soulless would existence be rendered; how vast the hiatus left; how blank, how scattered, how revolutionized our world! Few ends, few charms would be left; the sun of most of our joys would be set in darkness, and our earth would not be worth a wish. But the filial and parental relations, how beautiful, how perfect throughout! Parents living in and for their children, and children nestling under the kind wings of parental fondness; tender infancy, sportive, happy childhood, and blooming youth, shedding their happy, cheerful influences all around—oh! is not this arrangement of parentage worthy of a God! This banished, and CONNUBIAL love—thou "holy of holies" of the human heart; thou queen of our earth; thou life and soul of woman; thou glorious son of our nature; thou first-born, thou only remnant, of paradise; thou paradise thyself; thou most exalted and heavenly emotion of the human soul—oh whither art thou fled! Gone *forever*! An *Angel* gone! The veil of the human heart "rent in sunder," and thick darkness resting upon man!

But no! Thanks to our merciful God, he hath engrafted CONNUBIAL LOVE upon the nature of man; and most delicious are its fruits! The gold of Opher, the nectar of Eden, the honors of the world, all earthly blessings, vanish at thy approach, or rather, cluster around and adorn thee—are flowers in the garland of thy loveliness! Oh "Thou Fount of every blessing," ungrateful as we mortals are, we thank thee, we love thee, at least for this thy crowning blessing to man.

In short, every department of this parental and filial arrangement, is infinitely beautiful and perfect in itself, and

Reproduction.

Things reproduce after their kind.

most delightful to man—is the workmanship of a God. Let man receive this heavenly “coal from off the holy altar” of his nature, improve the gift, and derive from it that full flood of happiness, that cluster of blessings, which it was designed to impart.

Reproduction, then, and *by means of* PARENTAGE, is the source or means of life. “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth.”—Gen. i.

Thus it is, that every thing which lives and grows, not only *reproduces*, but “brings forth AFTER ITS KIND.” The product of the oak, is an acorn, which grows and becomes another oak, to produce, in its turn, other acorns, and they, other oaks; but no other tree or fruit. Wheat reproduces wheat; corn, corn; clover, clover; sheep, sheep; cattle, cattle; and man, man. But for this law that the offspring shall resemble its parent, the farmer might plant corn and reap stones or apples—might sow stones and raise cattle—might sow any thing or nothing and raise any thing, as it happened, and the human offspring would be as likely to be cattle, trees, or stones, as human beings, having fixed charac-

ters and specific capabilities. But this arrangement of "*each after its kind*," not only causes each generation of every herb, plant, tree and animal, through all past and coming time, to resemble its first, original sire, but it also causes the offspring of man to be man, and not only to be man, but to be endowed with fixed and physical, mental, and moral natures, and still more, to inherit the *peculiarities* even, and *all* the constitutional peculiarities, of their parents. The minuteness and perfect accuracy of the transfer of the qualities of parents to their children, are truly astonishing; and the object of this treatise is to show *how* and *wherein* children resemble their parents, and to point out those laws which govern hereditary influences. It will consist mainly of **FACTS** in proof and illustration of those laws which govern the transmission of physical and mental qualities and peculiarities from parents to their children, through successive generations, with directions, especially to mothers, for applying these principles to the physical, intellectual and moral improvement of mankind, and to the production, in offspring, of whatever qualities may be desired. And, as nothing but **FACTS** can conduct us safely through this unexplored region, this work will consist mainly of *facts* of this class, mostly recorded for the first time, drawn from the parental history of families and individuals remarkable for their physical or intellectual peculiarities, and especially from our pilgrim ancestors and their descendants, showing that the mental and physical qualities of particular families of the former, their forms of body and face; their tastes, talents, propensities, modes of thinking and acting; their intellectual and other peculiarities, have descended throughout the whole line of their progeny, and remain stamped even upon the present generation.

Other materials for enriching the pages of this work, will be drawn both from parental histories of persons remarkable for talents, or moral worth, or vicious inclinations; and also from our prisons, penitentiaries, poor-houses, and asylums for the deaf, dumb, blind, insane, diseased, &c. &c.; as well as from that wide range of personal experience thrown open to the author by his extensive professional practice.

That the investigation of this subject is not unattended with difficulties, is readily admitted; first, in consequence of the fastidiousness generally thrown around it; and, secondly, because of the great variety of causes brought into operation in this matter, some of which appear to conflict with others, and others still, to blend; so that it requires a truly philosophical mind, and of the highest order, properly to investigate this subject. And then again, many whims, many prejudices are to be encountered, and many things are given as facts which are not facts. But amidst all these difficulties, the author has one safe guide—the *developments*. Wherever *they* can be observed in both parents and children, we may rest assured of the correctness of the results that follow.

As to the alleged *impropriety* connected with these investigations, I have but one thing to say—Those who are so very *extra* delicate and refined that they cannot investigate this subject without a blush, should, in all conscience, be too delicate and modest to MARRY. Do not “strain at the gnat and swallow the camel.” If true modesty need not be offended by marriage, it certainly need not blush to learn the duties and relations necessarily connected with, and growing out of, that marriage. “To the pure, all things are pure.”

SECTION II.

REPRODUCTION GOVERNED BY LAWS OF CAUSE AND EFFECT.

“Like begets like.”

In pursuing these inquiries, we have one unerring landmark; one safe and sure guide, on which implicit reliance may be placed; namely, that this department of nature, in common with all her other works, is governed by the action of certain *fixed and invariable* LAWS—that *cause and effect* reign universal, and operate in producing every great, every minute, quality, in every child. Else, if causes are *not* employed in the production of these effects, we have one portion

Parents the causes.

Children the effects.

of nature, and that the most interesting and important, left to *chance*—all chaos and confusion. If the arrangement of cause and effect be valuable in any *one* department of God's dominions, it certainly is valuable in this. If it be the best system for the government of nature in general, it certainly must, and for the same reason, be so for this; and the more so because of the paramount importance of the subject itself. And to suppose that this department of nature is left to the fate of *chance*, and *not* governed by the laws of cause and effect, is to "charge God foolishly"—is to suppose anarchy and dark uncertainty reign over the most important part of the works of God. The idea is preposterous—is blasphemous—is utterly at war with the *facts* of the case, for children certainly *do* resemble their parents. The products of parents are not sometimes one thing and sometimes another, but they have the *same anatomical construction*, the same *form*, the same general nature and disposition, with their parents. In short, to attempt to *prove* that children resemble their parents, or that invariable *laws* of *cause and effect* govern the transmission of qualities from parents to their children, is like attempting to *prove* that two and two make four, or that a part is less than the whole, or that two things, each like a third, are therefore like each other, or like trying to establish, by *argument*, what is already *self-evident*—that fire burns, that the sun shines, that we live. The proposition that children resemble their parents, and that this resemblance is governed by fixed *laws* of cause and effect, and that the mental and physical qualities of parents *cause* those of their children, is too obvious, too self-evident to require or be capable of proof. No sane or reflecting mind can doubt it. Every man, woman or child that observes or thinks, must have this conclusion irresistibly forced home on them. They *see*, they *feel*, they *know*, that the mental and physical qualities of children, have their *causes*—that these causes are the *same* qualities in their *parents*; and that *like* causes in parents produce like qualities in their children, but that the difference in the constitutional qualities of children, is caused by differences in their parents.

All cause and effect.

The minuteness of this resemblance.

Less space and amplification would have been allotted to the above truism, had not a most important inference depended on, and grown out of it—namely, that EVERY constitutional quality of the child, both mental and physical, has its origin and direct procuring cause in the similar qualities of the parent; and that *all* the qualities and dispositions of the parent are transmitted to their children. This matter is not shrouded in mystery, is not left to uncertainty. Not only is it governed by irrevocable laws, but *every* condition and quality of the parent, however trivial or unobservable, stamps its impress upon the child. If there exist *any* relations of cause and effect between parents and their children, by which the former transmit *any* qualities to the latter, then *all* is cause and effect—then *all the shades and phases* of the parent's mind and character, and all the characteristics of their bodies, will be stamped upon their children. Either there are *no* causes and effects in this matter, or else *all* is cause and effect, and all the most minute constitutional peculiarities of the child, are caused by parental influences. Nature never half does any thing. She makes clean work, or does nothing. She does not give a *part* of our original nature in obedience to certain laws of transmission, and a part, not; but she gives *all*, even down to the smallest iota, in obedience to these laws.

Let, then, this important truth, that children resemble their parents, and that parentage *causes* all the innate qualities of mankind, sink deep into the minds of parents. Let them remember that their children will be the very transfer, or *image* of themselves; reflected in all their shades of feeling and phases of character; inheriting the same tastes; governed by the same sentiments and passions; debased by the same vices; ennobled by the same virtues; adorned by the same charms and graces; and endowed with the same talents and intellectual powers. Remember, also, that this transfer is wonderfully *minute* and *specific*; and that your offspring are to be bone of *your* bone, and flesh of *your* flesh, mind and soul of *your* mind and soul; good or great, as *you* are good or great; and happy or miserable, as *you* are happy or miserable.

 These causes observable and applicable.

 Applied to animals.

Nor are these causes beyond either our knowledge or our control. Both the antecedents and the consequents—both the causes and the effects, are within our own observation. Parents can certainly take cognizance of their own qualities and conditions, and can also witness the effects of these qualities and conditions on their children. These operations of nature are not hid under a bushel, but are in full view; with no cloud, no veil, no dimness to obstruct their perfect vision; and with every possible opportunity to study these phenomena, and apply these laws. Indeed, how can they help seeing them? how *avoid* putting this and that together, and drawing conclusions? No intellectual parent can have his attention turned to this subject, without having its principles and facts *forced* home upon him. Men study and apply analogous principles and facts, in planting corn and sowing wheat—in selecting particular soils for particular crops; and especially in improving their breed of cattle, sheep, swine, horses, &c. They know how to apply, they actually *do* apply, analogous causes to the production of fleet horses and of draft horses; of swine that will fatten easily and have little bone; of sheep that will bear fine wool, or are best fitted for the table; of poultry that will fight, or fatten, or reproduce well; and so through the whole range of domestic animals. So fully do they understand, and so certainly do they apply these laws, that they can *predict beforehand*, and with *perfect certainty*, whether the foal will be a mule or a race horse; what will be its color, and even its movements; whether the lamb will be black or white, large or small, coarse or fine woolled, lean or easily fattened; whether the calf will be a short horned Durham, or any other breed having fixed qualities, &c. Now, those same laws which govern the transmission of physical qualities from sire to scion through the brute creation, also govern the transmission of physical and mental qualities from parents to children. Each is *equally* tangible and observable; or, if there be any difference, it is in favor of the *human* offspring. If laws govern this matter—and this has been already demonstrated—and if man can study and apply these laws to the production of given qualities in his domestic animals—and this is

The qualities of children, like those of animals, can be predicted before birth.

a matter of every day practice, is reduced to perfect *system*—then these same laws can both be *ascertained* as regards *human* offspring, and *applied* to the production, in them also, of whatever physical and mental qualities may be desired. If we can produce speed, or strength, or bottom in a horse, or tendency to fatten in swine; fine wool in sheep; spirit in the game-cock, the qualities for producing good milk or beef in cattle, or tameness, or kindness, and other *mental* qualities in animals; and if the same laws of parentage govern the transmission of both physical and mental qualities from *human* parents to their offspring, which no reflecting mind can doubt, then these same laws *may* be applied so as to produce not only physical strength, suppleness, flesh, and a powerful constitution, but also so as to produce revenge, or amiableness; pride, or humility; intelligence, or stupidity; taste, or coarseness; mechanical, or mathematical, or political, or reasoning, or any other powers desired. Nor need any more doubt hang over the latter results, than now hang over the former. As, from knowing the qualities of the brute parents, we can predict the qualities of animals *with certainty* before they see the light, so, by knowing the qualities and conditions of the *human* parentage, can we predict, and with unerring certainty, the future form of body, head, face, &c., and all the intellectual and moral qualities of children, and all *before they see the light*. And not only can we predict these qualities of offspring, but parents can so unite, as to *cause* their offspring to inherit whatever physical, or mental, or moral qualities may be desired—so as to be short and stocky, or slim and long—as to be consumptive or long-lived, healthy or scrofulous; feeble or vigorous, strong, or spry, or deformed, or well formed, or amiable, or pugnacious, or just, or roguish, or ingenious, or musical, or witty, or acquisitive, or timid, or courageous, or inventive, or communicative, or poetical, or logical, or oratorical, or imaginative, &c. &c. &c., to qualities without a number, and down through all their minutest shades and phases. And he who doubts this, denies one of two self-evident truths—first, that laws of cause and effect govern the transmission of *any* qualities from parents to their children; or, secondly, that these causes are within

Human improvement can be carried infinitely beyond that of animals.

our observation and application—to doubt either of which is to doubt that the sun shines, or bodies fall.

But more. That very important advantages can be derived from efforts to improve the breed of animals, is a matter of every day's *experience* and *observation*. Above two thousand dollars have been paid for a single Durham calf, and all on account of its qualities *as a breeder merely*; and that farmer who pays no attention either to his *seed* or to his *breed*, is left far in the rear of other farmers.

But the advantages to be derived from the application of these principles to the improvement of *man*, are as much greater than those capable of being derived from their application to the improvement of animals, as man is superior to animals, and as his qualities are more varied and positive than theirs. If the happiness of man can be greatly promoted by improving the breed of his domestic *animals*, how much more by improving his *own* breed? As much more as his own organization and destinies are higher than theirs—as much more as the number of qualities is greater, and the scale of improvement runs higher in him than in them. Their range of improvement is bounded by “strait and narrow” limits; his, scarcely knows any bounds: they, have few qualities to be compounded, and that few are mostly physical; he, has not only a much greater variety of *physical* powers, but he has a vast range of *mental* and *moral* qualities, not only susceptible to every *physical* improvement made, but also *themselves* capable of improvement. As two or three numbers allow but few changes to be rung on them, say two or three letters of the alphabet, and as every additional letter allows a still increasing number of changes to be rung, or of words to be spelled, till the twenty-six letters of our alphabet allow a number of changes to be rung that will require *forty-one figures* to express—a number altogether inconceivable by man—so the still greater number of man's phrenological faculties, especially when taken in conjunction with the different temperaments and textures, allow a number of changes, (and in this case, every change may be an *improvement*,) infinitely greater than those alluded to above. Not that all these changes, all these improvements, can be rung on a single

Appeal to parents.

Erroneous views.

individual, but they can be rung *on the race*; and very many of them on every individual of that race; for who can calculate the improvement effected when but a single organ is improved? all its combinations, amounting to millions of mental operations, being thereby improved, both in him, and in his descendants to the latest generations.

And now, parents, does not this principle hold out a star of promise and of blessed hope? Can you see fruit like this within your grasp, and not reach forth your hand and pluck it, and that, too, when it is just as easy as to pluck these *sour* grapes that many now compel themselves to eat through life? The *destinies of your offspring* are COMPLETELY in your hands and within your control. Nay, willing or unwilling, you are *compelled* to control them, or else not to enter upon the parental relations at all. There is a *necessity* in the case. Your children are *obliged*, in their mental and physical constitution, to be what *you* are. *Can* you take a look into the future, and behold these yet unexisting immortals, and remember that their destinies are completely at your mercy—and that *you cannot possibly escape* these awfully solemn responsibilities—and then close again your eyes, and sleep over these momentous consequences? *Can* you even allow yourselves to become parents thoughtlessly, or unwittingly, or without previously arranging these causes so as to bring about desired results? But more on this subject hereafter.

SECTION III.

EDUCATION AND PARENTAGE CONTRASTED.

Poeta nascitur, non fit.

THE oft quoted, and generally admitted sentiment expressed in the stanzas,

“*T*is *education* forms the common mind;
Just as the twig is bent, the tree’s inclined,”

is as erroneous as it is generally diffused. The sentiment should be,

The original constitution more important than education.

T'IS PARENTAGE that FORMS the common mind,
While education only trains it.

That early education and training exert a powerful influence for good or for evil in moulding and modifying the character and shaping the conduct of childhood, and even through life, is readily admitted, and is tacitly implied in every effort made to cultivate the intellect or improve the morals of children by intellectual discipline or moral training. That they even go so far as materially to strengthen the faculties thus called into frequent action, and enlarge and invigorate their organs, is also admitted, and has been established in the author's work on "Education and Self-Improvement," but, great and beneficial as are the power and influence of early education and discipline in subduing unruly passions, elevating the moral sentiments, and strengthening the mind, yet those of PARENTAGE are far greater. Though children, and even adults of but feeble moral and intellectual faculties, may, by proper intellectual culture, moral training, and virtuous associations, be prevented from becoming vicious, and even rendered passable in intellect and fair in morals, yet the same amount of culture, applied to an organization *originally* good, will yield a tenfold harvest of virtue and talent to the subject, and of happiness to all concerned. The not very elevated, but trite and perfectly applicable adage, "You cannot make a silk purse," &c., implies that to render culture and the product valuable, we must have good *materials* with which, or on which to operate—that the *original, inherent constitution* must be good, in order to render efforts at education available. Though education may greatly *improve* a youth, and enable him to do what, without severe training, he could not accomplish, yet all the education in the world can never make a dog a man; nor a hyena, a lamb. Though a young oak may be trained to grow straight or crooked, tall or bushy, &c., yet it can never be trained to grow or to be any other kind of tree, nor an animal, nor a man. It may be planted in soil rich or barren, so as to become thrifty or stinted in growth, yet it can never be trained to become any thing but an *oak*. The

The relative influence of education and parentage contrasted.

influence of education is greatly abridged by the original constitution of the person or thing to be educated. And in order to exert its full power, and shower down its richest blessings—and they are rich indeed—the *original stock* must be good; and the better this stock, the more beneficial this education. The public sentiment is wrong in paying too much attention, relatively, to education, and too little to the *parentage*, or the *original stock*. “These things ought ye to have done, but not to leave the other undone.” Cultivate corn planted on a barren soil with ever so much assiduity, and the crop will be but meagre. The rich prairies of the west, need scarcely the least cultivation, yet yield abundantly; and a rich soil with little culture, yields a much more plentiful harvest than a barren soil well cultivated. Many deplore their want of education, not knowing that *innate* sense, is infinitely superior to *acquired* learning. If a youth enter college a saphead, he comes out a leather-brains; but a man *naturally* talented, even if he cannot read, will be capable of managing a large business successfully, and exerting a powerful influence in society. Sound common sense, or what is the same thing, superior *natural* abilities, weighed in the balance with all that education can bestow, the former is gold, the latter feathers. Education *with* superior natural abilities, works wonders by *polishing* the marble, but you must first *have* the marble before it can be polished. All the education in the world cannot *create* talents, nor impart them when nature has not. *Poeta nascitur, non fit*, a poet is born, not made one by education, embodies the experience of all nations and all ages. The sentiment,

“’Tis education forms the common mind,”

is untrue, unless we lay the stress on *common* mind, and allow that in cases where parentage has given no special bias to the mind, but left it common place, education then gives it various directions. But education can never *create* GENIUS. It cannot *create* any thing; above all, it cannot make a constitutional saphead a Shakspeare or a Milton. Elihu Burritt, the learned blacksmith, in his public lectures, reverses the old adage, *Poeta nascitur non fit*, and says,

Elihu Burritt, and relatives.

Poeta fit, non nascitur—says a poet is *made* a poet by *education*, and not born a poet—says that the human mind is a sheet of blank paper, on which education and circumstances write the whole character—that every man can make himself a Shakspeare, a Milton, a Bonaparte, or a Kidd—that *all* men are born *alike*—that in the original constitution of a Webster and a Franklin, there is nothing to distinguish them from a Billingsgate culprit, or the Amsterdam idiot, who knew too little to feed himself; and by implication, that *he himself* owes his knowledge of fifty languages, and of all the literary lore of past ages, to *education*. Mistaken Burritt! Your phrenological developments are in the teeth of this assertion; for where is the man with such *developments* for acquiring knowledge; and who was your *grandfather Hinsdale*? Who are your brothers and nephews? To a man, possessed of the same unquenchable thirst after learning, and the same ease and facility in acquiring it. So that your own parental history gives the error to your favorite doctrine. What *originated* your ruling passion for books? Poor, *very* poor, not only with none of the usual enticements or facilities for acquiring education, you could not rest, night nor day, without yielding obedience to this desire for knowledge. Was it education that first *generated*, and then *fanned into a fierce flame*—an all absorbing passion, this love of languages, and history, and facts? No; it was *born in you*, and constituted an original portion of you, a proof of which is to be found in the fact, that no where in the whole range of busts or of heads, is to be seen an equal development of those *organs* that love literature and science. But more of the learned blacksmith in another place.

Not that I would diminish aught from the value or virtue of education. After it has been remodelled, and adapted to the nature of man, let it be sedulously cultivated; but let the *original germ* receive the first and the special attention, because its influence is primary and continues through life.

SECTION IV.

RESPONSIBILITY OF PARENTS.

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”—BIBLE.

THE present is emphatically an age of *reform*. The ice of the dark ages, which has bound the river of society and fettered its current since the creation of Adam, is beginning to break up. Mankind are freeing themselves from the shackles of ages, and attempting various reforms in government, politics, the arts, sciences, religion, morals, temperance, &c., &c., and with partial success, but none of the reforms now in progress can extend far or effect much, till they begin with the *root* of vice, and make it a root of virtue—till they commence with the *germ*. They may lop off a few of the longest branches of the tree of sin and misery which now overshadow mankind; but they can effect no more—can go no farther. To illustrate: The temperance reform would have effected little if it had not made drunken parents *temperate* parents, and thus the parents of temperate children; for drinking parents, by entailing their own drinking disposition upon their offspring, would have *made* drunkards much faster than they could have been reformed; and made them *constitutional* drunkards—*dyed in the wool*, and almost irreclaimable. Though the moral reform efforts now in progress, may snatch now and then a miserable “brand from the burning,” yet a hundred to one will be thrown *into* this “hell upon earth,” and that by *parents as parents*. It is parents, by their own animal indulgences, and that *before their children see the light*, that plant the prolific seeds of licentiousness in the otherwise pure breasts of their unborn infants, which develop themselves prematurely, and hurry on their hapless victims in a career of vice most sinful, and to an end most horrible. The gallows may occasionally end the life of some wicked sinner, or the prison lock up a few thieves and combatants, while ignorant and thoughtless parents go on to *make* prison birds a thousand fold faster, and that too when

Appeal to parents.

The star of promise.

opposite results might just as well be obtained. Efforts untiring, and the best adapted possible, may be made to infuse a love for books into the breasts of children, but these efforts should begin *with parents, and while becoming parents*, in order to prepare children to be profited by them. And so with all other reforms.

Thoughtless parent, stop and consider! Remember that you give that original impress and bias to your children, which must *form* (I had almost said *create*) their characters for this world, and continue to influence them from the cradle to the grave, and even beyond this life; for, without any question, our lives *here*, will influence us *hereafter*, and parentage, by forming the main elements of our characters here, will do much to control them throughout the endless ages of eternity! Oh parents, parents! parents!! your responsibilities as parents, are immense—are inconceivably immense! Well might an *archangel* shrink from their exercise. And yet parents go on to exercise them with as little concern as do the swine, thinking, like them, only of the *animal* indulgence connected therewith, and paying less attention to the future qualities of their offspring, than they do to the offspring of their beasts. And therefore many of their own children are greater brutes, in all but shape, than are their dumb beasts.

But a brighter day is dawning on our race. The star of promise is just peering through the trees, and rising above the mountains. That star of promise is—not the recent discoveries in science and the arts, for, though they may improve his *physical* condition, yet they do not reach the *inner* man, but generally feed, and thereby re-invigorate, his merely *animal* nature, thus greatly augmenting the evil; not in our increased efforts in securing revivals, and forming Bible classes and Sabbath schools, for whatever these may do for his immortal soul, they do precious little for him here, except to rivet the chains of some religio-politico sectarian doctrine; not in the recent and truly valuable improvements in conducting education, for though they may help to *modify* the character, yet they do not form it; not in the moral reform, nor the temperance reform, nor in any other reform,

Its importance.

Appeal to youth.

for though they may save a few, "so as by fire," yet they do not begin at the root—but it consists in the increasing attention just beginning to be paid to hereditary influences. The momentous interests thronging around this subject, are just beginning, like a distant sound, to break upon the public ear. That sound will, it must, wax louder and louder, until its roar becomes deafening and terrific; swallowing up all other sounds, and bearing complete sway till it remodels man physically, intellectually, and morally. No intelligent mind can contemplate this subject without regarding its interests as *paramount* to all others. A little longer, and its claims will be generally seen and felt, and its laws studied and applied, not alone to the *general* improvement of mankind, but to the production, in offspring, of *whatever* qualities, both physical and mental, may be desired.

Then will new generations people the earth—generations of *men* and *women* having all that is great, and noble, and good in man, all that is pure, and virtuous, and beautiful, and angelic in woman, with little of that physical disease and deformity, and few and far between of those more hideous *moral* blemishes that now degrade the image and disgrace the workmanship of God. Then shall they be indeed and in truth the "image," and reflect likeness of their Maker, and be the worthy sons and daughters of God Almighty. Then, but not till then, will the millennium dawn upon our benighted world; then shine in its morning glory and beauty, and in its noonday power and effulgence. Then shall God be honored, and man be perfectly holy and inconceivably happy, and earth be paradise. Would that I could live to see that blessed day; but, as I cannot, let my humble, happy lot be to call attention to this transcendently important subject. Let me labor to show parents their highest duty and their greatest privilege. Let me arrest the attention of gay and fashion-loving youth, now rushing headlong and heedlessly into married life, and becoming the parents of offspring to be rendered most happy or most miserable by their instrumentality. Oh thoughtless youth! ye who look upon love and marriage as a pretty plaything, a novel pastime, a funny joke, a thing of to-day, and a matter of course, stop,

The great importance of suitable marriages to future generations.

I beseech you—stop *at once!* Oh, pause and consider the immeasurable responsibility you are about to incur! Not only reflect on the effect of so eventful a step, on your own happiness and that of your consort, but on generations yet unborn, extending down the entire stream of time, till time itself be merged into the boundless ocean of eternity, widening with every successive generation, in the ratio of the increase of the mighty avalanche. If but your children alone were to be the recipients of those blessings in the power of parentage to bestow, or the victims of those unutterable woes contained in the vials of its wrath, you might indeed pause and tremble, in view of the terrific extent to which your children, your *dearly beloved* children—children that are bone of your bone, flesh of your flesh, and idols of your heart, will be affected thereby, but this is only the *beginning* of that influence. 'Thousands, aye, millions, "a multitude which *no man can number*," are to issue in countless throngs from your loins, each rising up to call you blessed or accursed. In proportion as so momentous a step as marrying and becoming parents is necessarily destined to affect the happiness and the misery of your race, in that proportion should they be regarded and treated as steps most solemn and momentous, to you, to your posterity, and to the *latest generations* of men. Do not, then, let me implore you—do not make light of these fearful realities, but employ all the means thus put into your hands, of yourself enjoying your children, and of stamping the impress of moral purity and intellectual greatness upon your posterity. Remember that the moral and intellectual character and qualities of your children, more than any other event or thing whatever, is to affect and augment your happiness or misery. If your children should be sweet and lovely, always greeting you with smiles of love and kisses of affection, always good to each other and beloved by all around them, making the family glad with their presence, blessing society with their virtues, adorning our nature with their splendid intellectual endowments and attainments, and disseminating a virtuous and a happifying influence over all around them through life, how inconceivably more happy will *you* be, will *they* be, will *mankind* be,

The necessity of learning the parental duties before marriage.

than if they should be feeble and sickly, requiring continual nursing and the greatest care and anxiety, lest the least adverse wind should blow them into eternity, thus rendering your nights sleepless and your days burdensome; or than if their animal passions should predominate, and they be selfish, disobedient, and ill tempered to one another and to all around them; or thievish, or deceptive, or licentious, a curse to their parents, and a pest to society, to end their days in prison or on the gallows, being most wretched themselves, and rendering all around them vicious instead of virtuous, and most miserable instead of most happy! And not only this, but you will love the husband that begat them, or the wife that bore them, more and more in proportion as their children give you pleasure, or less and less as they cause you pain, till love itself may be changed into hatred, and the sweetest nectar become the bitterest gall.*

Consider all this before you take that eventful step, and cut the prolific thread on which hang suspended consequences so momentous. And not only consider, but, if you still resolve to assume these teeming responsibilities, first *learn your parental duties*. First inform yourself what conditions in yourself and in a companion, will secure those qualities in your children which you may desire; and then choose your consort with special reference to his or her qualities or capabilities *as a parent*. Do not allow yourself to get in love, and to rush headlong into marriage, till you know for *certain* what influences, parental especially, and educational secon-

* The fact that Amativeness, or connubial love, Philoprogenitiveness, or parental love, and Union for Life, the faculty that binds husband and wife inseparably together, and *for life*, are located *side by side*, the former partly encircling the latter, besides being highly interesting in a philosophical point of view, shows *why* it is that children become "the dear pledges of connubial love" between their parents—*why* they so greatly promote and augment this love—*why* a husband loves a wife the better for her bearing him children, and still better in proportion as he loves those children; and also *why* he loves her the less, and perhaps even dislikes her, if she be barren, (and these remarks apply equally to woman,) namely, because connubial love and parental love are located side by side, so that the action of either, greatly promotes that of the other.

A good parent and poor companion better than a good companion and poor parent.

darily, the partner of your choice will have upon the children of your love—the idols of your yet undeveloped affections.

If the question be asked, Which shall have the preference, superior qualities as a parent, with inferior ones as a companion, or the qualities requisite for a good companion, with inferior capabilities as a parent,—I answer, that when the two are not united, (though they generally go hand in hand,) I think the former should have the preference, because a greater amount of happiness, if not to you, at least to your posterity, depends upon it. The latter might possibly render *you personally* the more happy, (though even this is doubtful,) while the latter is to affect all your posterity. But if you determine on marrying a companion who is not capable of transmitting healthy bodies, strong intellects, or high moral feelings to your offspring, you should then not *become* parents; for you have no right to entail physical diseases or moral blemishes upon posterity. You are not obliged to become parents; but if you do, it is your imperious *duty* to render your offspring happy. You have no *right* to render them miserable, as sickly bodies, or bad moral predispositions certainly will render them, any more than you have a right to burn off their hands, or mutilate their bodies, or cut off their feet or head, after they are born. If parents have no right to inflict pain upon their children *after* they are born, they certainly have no right to put them into a condition before birth which will cause them to suffer through life. And if parents are under a moral obligation to their children to do all in their power for their physical and moral welfare—if he “that provideth not for his own household is worse than an infidel,” how imperious, how overwhelming the duty of parents to exert all those parental influences put into their hands, to render their children healthy, handsome, intellectual and moral. Are not the moral duties and relations of parents to their children as imperious and binding *before* birth as *after*? Are they not evidently as much *more* so as their influence over their destinies is more powerful before than after? Strange that parents should think so much of their duties to their children *after* they have left their mother’s arms, but think so little of duties vastly more important,

Early impressions.

On the choice of a joint partner.

because so much more intimately connected with their virtue and well being.

Much stress is laid on *early* impressions, because they are regarded as so much more deep and lasting than subsequent ones. True. All right. But apply this same rule to the impressions made before birth. Let us state the problem "by the rule of three." If parents owe an immense sum of moral duty to their children during infancy and childhood, because impressions then made upon their minds are so durable and efficacious, how much *greater* that duty to these same children before birth, because the impressions then made are necessarily inwrought with their very nature, and make up their *constitutional* predispositions? And is it not passing strange that parents have strained at this gnat of their duty, but swallowed that *camel whole*, without once knowing that they owed their unborn *any* duty?

And if parents owe this duty to their children, both before birth as well as after, does not that duty extend still *farther* back, and embrace the choice of a *joint* partner. That great and highly beneficial influences can be exerted upon children by parents, by keeping themselves in a proper physiological condition, will hereafter be seen in a chapter on the differences in the children of the same parents, these differences tallying exactly with the changes that occurred to the parents during the increase of their families; but even these influences, however great and beneficial, are far inferior to those that may be exerted by *making the proper* choice of a joint parent. This is the foundation of the whole subject—the *root* of the whole matter. The condition of the parents while *becoming* parents, may be the trunk, and educational influences the branches, of the tree of life, while the constitutional faculties and the conduct and feelings of mankind are the fruit; but as the nature of the *root* nor only governs the nature of the tree, but also determines the character and qualities of its fruit, so the *constitutional* qualities of the parents lie at the *bottom* of this whole matter, and are the *primary* causes of the talents and dispositions of children. "Make the *tree* good, and then will the fruit be good also." First choose a companion having a high moral, strong intel-

Find out the hereditary descent of a companion before marriage.

lectual, and powerful physical organization, and your children will inherit them.

One of the best indications of the qualities of a man or woman as a parent, is the qualities of *his* or *her* parents and grandparents. The maxim, "Like mother, like daughter," though not infallible, will seldom mislead you. But candidates for matrimony never once think of inquiring into the *parental* qualities of their future partner in parentage as well as in love, though they do think of inquiring whether they are to inherit a paltry *patrimony*. If a young lady inherit qualities as a parent of the highest order, but no dollars and cents, a hundred others that have a paltry patrimony, if it be even but a hundred dollars, though utterly unfit to become a parent, or even a wife, are preferred before her. A young woman, one or both of whose parents are consumptive, or scrofulous, or miserly, or ugly tempered, will be taken just as quick, (no quicker, for no attention whatever is paid to this point,) as one from a stock that live to the age of a hundred, and are noted for their talents and their virtues. Strange, but no more strange than true!

Shall parents be deemed worthy to enjoy the blessings of a parent, unless they apply the same principles of parentage that they now apply to the improvement of stock, to a far higher and nobler purpose? Certainly not; nor *will* they enjoy them, unless, perchance, they *stumble* on them. Shall the pedigree of a horse be required to be traced back for fifty generations, through as many sires remarkable for beauty, or for strength, or for speed, before you will allow him to sire a farm horse, and will you make no inquiries about the lineage of a *bosom companion*, and the prospective father or mother of your own children? This is penny wise and pound foolish, with a vengeance. It is wisdom in temporal matters, but it is the most consummate folly in matters of eternal moment. When will men learn wisdom? When learn to live? When appreciate and fulfil their destiny? When will ministers of our holy religion, and the reputed intellectual as well as moral leaders of mankind, preach *parental duty* and hereditary descent, along with original sin? Not till sectarianism relaxes its all powerful grasp, and allows

Duty of clergymen to preach hereditary descent.

them to think untrammelled, and to speak unawed. They will be the very last to preach the doctrine of the parental relations and obligations, whereas they should be the very first. I put it to the community, I put it to them direct, both as individuals and as collective bodies, what doctrines and duties they now preach are more important or useful than this very doctrine now advocated? "Oh but," say they, "*our mission is Christ crucified, and that only.*" Then *confine* yourselves to that "*only,*" and do not *pretend* to be the *intellectual* leaders of mankind. I would that clergymen were not *considered* more than they *are*—namely, *mere ministers of the gospel*, or rather of the *sects*, and not literary savans. The people look to them to do most of their thinking, whereas they "are ministers of the gospel (of sects) only," and obliged to think in the traces, and to be hampered with theological schools and theological dogmas. If they would but preach the doctrines and facts of HEREDITARY DESCENT, or the duties owed by PARENTS AS PARENTS to their descendants, and instruct parents and young people in the discharge of these duties, as well as urge them home, with all the soundness and solemnity of the subject itself, and of their sacerdotal office, (and surely none of the duties they preach are more important in themselves, or more momentous in their consequences,) they would at least *add* greatly to their usefulness. The people look to them for instructions as to their duty, and as to their *whole* duty; and as this is never once *mentioned*, they of course infer that it does not come within the range of their moral obligations. If they know not the facts of this subject, let them learn; but if they do know the importance of the momentous moral duties owed by parents, as parents, to their children, though they have placed themselves as "watchmen on the walls of Zion," yet they are "dumb dogs" that do not bark, and should resign their sacred commission.

Oh! if clergymen would but study and preach this doctrine of the parental influences, and instruct parents and young people in relation to this solemn moral duty, they would then wield their tremendous influence with equal and most delightful effect, and set a moral reformation

on foot, would soon remodel society, and almost banish crime and vice.

I repeat it; the duty which parents owe, as parents, to their children, is a *moral* duty, is one of the *highest* moral duties man owes to his fellow man, and even to his God; for how can we love the Lord our God with all our heart, and with all our mind, and with all our strength, while we are blasting the images of God with a blighting curse, which will torment them with physical suffering through life, or imprint moral blemishes on their natures which are almost certain to become hideous moral deformities to abide upon them forever? How can we love our neighbor as ourselves, (and in the sense of the word here meant, surely children are our *nearest* neighbors,) when we curse them as effectually as if we beat out their brains, or made them drunkards or debauchees? These parental duties, then, being imperious *moral* duties, and of the highest grade, why should they not be *preached*? Can clergymen do their whole duty and *not* preach them? But, alas! they will not. They will probably be the very last, even to admit them, much less to preach them.

Then who *will*? Who stand up for God and humanity in this war with evil *at its root*? Doctors should, but will not. Their business is to *cure* diseases, not to forestall them—to dose out pounds of cures (kills) instead of ounces of prevention by sowing correct physiological seed in the department over which they preside.

And as to lawyers, they are too busy taking pay for telling lies, and scrambling over one another and their fellow men, to give subjects like these, so totally foreign to their calling, a moment's attention. Merchants are too busy turning coppers, and the rich, in playing the fool—young women in catching husbands, and married women in cooking dinner and tending babies, to hear my voice.

But there is a small, a select band, Gideon's chosen few, culled out by test after test, who will blow the trumpet of reform with one hand, and distribute information with the other. To such, I commend this work. Take it; circulate it; urge it upon every parent, upon every young man and

Let information be disseminated.

young woman, especially upon those unmarried women who are on the *qui vivi* to catch a beau or to secure a husband. Let young women be remonstrated with, and persuaded to learn their duties as mothers, before they *dare* cast the first look of love, or even deck their persons so as to appear attractive. Give this work to the four winds. A better service cannot be rendered to mankind, than extending its circulation. Let it be the boon companion of every parent, and of all who contemplate marriage. Let other and abler works be prepared, and circulated throughout christendom. Let the whole human race, from Behring's straits to Cape Horn, and

"From Greenland's icy mountain,
'To India's coral strand,"

be roused to the importance of learning and obeying those laws which govern the transmission of physical, intellectual, and moral qualities from parents to their descendants, down to the remotest generations. Then shall the garden of Eden cover the whole earth, and render holy and happy all the nations and individuals that inhabit it.

But having thus far dwelt quite long enough, perhaps too long, upon the *outskirts* and *importance* of our subject, let us proceed directly to an examination of the *subject itself*—to *hereditary facts*, and the laws that govern them.

In prosecuting this subject, let us first examine mankind in masses, and then by families, and see whether various forms of the body and face, various diseases, as consumption, scrofula, the gout, &c., various mental qualities, as insanity, appetite, anger, kindness, poetry, a talent for mathematics, or reasoning, or writing, or speaking, &c., &c., are or are not hereditary—do or do not descend from parents to children through successive generations, as far as they can be traced, and thus learn first our parental duties, and secondly the conditions requisite for becoming parents, and the means of perfecting offspring.

Man now what he has always been.

CHAPTER II.

THE CHARACTERISTICS OF RACES, MASSES, AND NATIONS, IN PART HEREDITARY.

SECTION I.

THE COLORED RACE.

"And their brethren, among all the families of Issachar, were valiant men of might."

THAT man is now what he was in the beginning, and has been ever since, as far as both his physical form and organization are concerned—that he had from the first, hands, feet, eyes, mouth, lungs, bones, and muscles, and the same number and general form of each just as he now has—that he had the same propensities and moral faculties then that he now has, the same power of reason, the same primary sentiments of justice, of kindness, and of worship, the same appetite for food, the same domestic feelings, the primary faculties of resistance, fear, love of money, love of power, and passion for glory, the same fundamental powers of observation, recollection of shape, of places, of events, of colors, &c.—will not probably be questioned by any one other than a mere hypothetical theorizer. As far back as we have any history of him, whether sacred or profane, his constitutional and *original* qualities have been what they now are. Slight changes, induced by climate and circumstances, appear in different races and ages, but at heart, all appear to have been the same. And the fact is most singular, that even now, among the different races, and nations, and tribes of men, notwithstanding all the changes to which for ages they may have been subjected—that different forms of government, and opposite modes of education, and circumstances every way conflicting, have, from time immemorial, exerted their utmost power to effect a radical change—yet the *oneness* of our race is most apparent. The avenues to the human heart are the same in all. All nations and races bow subdued at the shrine of beauty; all yield to the power of love; all love their children; all eat; all scramble after property; all have a religion

Races differ.

The African race.

A fact.

of some kind; all feed and shelter the benighted stranger; all have ideas to express, and express them, and that by languages, the *frame-work* and *fundamental elements* of which are alike; all sleep; all decorate themselves; all are subdued by kindness, and angered by abuse; so much so, that he who has learned human nature once, need not learn it again.

Yet, though the *fundamentals* of our race are the same in all portions of the earth, different races and nations evince lesser *differences* in propensity and intellect, and even in the color of their hair, skin, &c. Though all have muscles, brains, &c., yet the *texture* of some races is fine, of others coarse. And there are differences in the *tone* and *character* of different races. The colored race is characterized quite as much by the tone of their feelings, the peculiarities of their intellects and expressions, as by the color of their skin. Their movements, their mode of walking, their tones and laugh, are as different from those of white men, as are their noses, or eyes, or lips. So of other races. The Indian has an Indian character born in him, and lying back of all educational influences; and so of other races, and of nations.

But more particularly. The *color* of the colored race is certainly congenital. It is *born in them*, and forms a *part* of them. All climes, all ages, bear the mark. Education cannot reach it, for it is *hereditary*, and caused solely by *parental* influences.

A fact bearing on this point. Two white parents in New Jersey, were very much astonished to find in their child unequivocal marks of the African race and blood. It had the flat nose, thick lips, curly hair, and dark skin, of a mulatto, so unequivocal, that strong suspicions were entertained of the mother's unfaithfulness. The father was thrown into a state of mind bordering on derangement, and suffered beyond endurance, first by suspicions of the incontinency of a wife whom he loved most dearly, and on whom he doted; and secondly, by the reproaches of his neighbors. His wife protested her innocence in terms so strong and solemn, that he was finally led to believe in her integrity. Still, no explanation of the phenomenon appeared. At length he sailed for France, and visited a town on its frontiers where her family

Mulattoes.

The African head.

had resided for several generations, and found, to his joy, that his wife's *great grandfather* was an African. And yet no traces of the colored race had appeared between this child's great grandfather, and this great great grandson, of the fifth generation. This shows that the *physical* characteristics of the race still remained, and though they run under ground for five generations, yet that they at length come to the surface.

In all mulattoes, the physical characteristics of the colored race appear visible, but become less and still less so in proportion as the *parentage* is less and less colored. Hence, by looking at a mulatto, a pretty accurate estimate can be formed of the proportions of his parentage. And I am prepared, from extensive observation, to add, that the *phrenological developments* of mulattoes approach more and more towards the European type of head, in proportion to the amount of European blood that flows in their veins.

That there is a European head and an African head, as well as an Indian head and a Tartar head, is evident to any one who will take the trouble to learn the location and functions of organs. The African head is longer from the root of the nose to both Philoprogenitiveness and to Self-Esteem, than the European, longer and higher in the crown, but not as wide. And this is the case with the heads of colored *children*, as well as with those of colored adults. In harmony with this greater development of Self-Esteem and Approbativeness in them than in the Caucasian race, they are proverbially polite and urbane, and hence make excellent waiters; are fond of ornament and show; love to swell, and are noted for feeling large and swaggering. In harmony with their greater development of Philoprogenitiveness, they make our best nurses, as far as fondness and patience with children are concerned, and evince a most passionate attachment to their children, and the strongest attachment to friends. Acquisitiveness, Secretiveness, and Cautiousness are also generally large; Language and the Perceptive Faculties strong, and Causality less.*

* It is but due to the race here to observe, that the intellectual organs of colored children are much better than those of colored adults, and very

The nose of Africans.

Their love of music.

I repeat, then, not only have the different races different heads in their general outlines, but the more of the negro parentage a mulatto has, the more will his general type of head partake of that of the race, and *vice versa*. Taken in the gross, Creoles have generally better heads than those of pure African blood, but not as good as Caucasians.

Another hereditary difference between the Caucasian and the African races, is this:—Every Caucasian who has no colored blood in him, will have a division in the gristle at the end of the nose, showing a partition of that gristle, or a hollow to the touch, at the end of the nose; but every one who has the least African blood in him, will have no separation, the gristle showing no division between its two sides. This is, of course, hereditary.

Another hereditary difference will be found in their muscles being inserted at points of the bones different from the insertion of the muscles of the Caucasian race; and this causes that peculiarity in their gait, motions, &c., alluded to above.

But still more. Though colored people love music, yet the *character* of their songs is peculiar, so that a practised ear can discriminate between an African tune and other tunes. They love their friends, but this love has a tone in it differing from that of Caucasians. So they talk, and talk much, but they construct their sentences in a manner differing from our own, and also employ a different class of words. In short, they seem to have a cast of mind and one of feeling, including intonations and gesticulations, differing materially from our own race. The fact is, there is an organization and a texture, both physical and phrenological, peculiar to the race, and which *characterizes* that race in all its ramifications and crosses, and which owes its cause to *parentage*, and descends from sire to son, from generation to generation, and which will last as long as the race lasts.

little if any inferior to those of the whites, but that their inferior Causality is doubtless owing, in part, to its want of culture. Still, the characteristics of a colored child's forehead, are prodigious Language, Individuality, and Eventuality, full Comparison, and less Causality, relatively, than is generally found in the children of Caucasian parents.

Their independence.

Their eloquence.

SECTION II.

THE INDIAN RACE.

"Lo the untutored Indian,
Sees God in clouds, and hears him in the wind."

THE Indian race, also, has its hereditary peculiarities, both physical and mental. Its copper color, its high cheek bones, wide mouth, straight black hair, prominent bones, and sunken eye, while they characterize the race, also descend from parents to children, both in the Indian race when unmixed, and also in all its crosses. And not only are these and other physical peculiarities unquestionably hereditary, *caused by parentage*, but the straight coarse hair of the Indian does not contrast with the always curly hair of the African, more strikingly than does the free, independent *spirit* of the one, contrast with the easily subdued spirit of the other. Make a slave of an Indian! Who ever heard of such a thing? If it were at all possible to subdue them, think you that Caucasian cupidity would not long ago have done so, and chased them with the lasso through their native forests, as they now chase the cattle and horses of South America? But the love of freedom, and the fierce spirit that dies sooner than submit to servitude, are *born in* the American race, as is also gratitude for favors, and revenge for wrongs. Take the young papoose from its mother at its birth, and let him never be cognizant of the Indian feelings and character, except such as parentage implants in his nature, and think you he would be any thing but an Indian. I grant that education may gradually modify these qualities, but they will be Indian *in the grain, dyed in the wool*, and Indian forever.

The Indian is always eloquent, but he is not forgiving. He is fond of the chase, but he is not fond of philosophy. He observes the stars, and predicts the weather, but he will not confine himself to books; and though you "beat him in a mortar with a pestle," yet he is an Indian still.

By civilizing and educating Indian parents, you will without doubt be able to make additional improvements in the children, and, in a series of generations, to civilize and adorn

Papoose heads.

The Jews.

the race, but his still predominant Destructiveness will render him revengeful and vindictive, his powerful Secretiveness and Cautiousness, crafty and cunning, and his great Perceptive organs, knowing and intelligent.

I have seen the heads of many papooses, but I never saw one which did not have the leading developments of the Indian. I never saw an Indian head on a negro or on a Caucasian body, and I never saw an Indian body with a Caucasian head. A very few papooses have Causality somewhat prominent, as will be seen by a cast of Keokuk's son, and by the skulls of two Sioux children, about eight years old, in my collection, yet the whole contour of these heads is Indian. I never saw a papoose in which Cautiousness, Secretiveness, and Destructiveness were not predominant, the whole basillar region large, and the head low and flat, which shows that Indian qualities are *hereditary*, because found in children too young to be the result of *education*. If *education* formed the Indian character, the heads of papooses would nearly resemble those of other races, and continue to become more and more Indian in their developments, the older they grow, and the longer their Indian education continued to mould their characters. But, as Indian *children* have Indian heads, and heads as essentially Indian, and about as strongly marked with the Indian characteristics, as adult Indians, and before education has had time to mould them very much, the inference is that a considerable *portion*, at least, of this Indian head and character, is *hereditary*.

SECTION III.

THE JEWS.

"And Abraham was very rich in cattle, in silver, and in gold."—GEN. xiii. 2.

BUT let us narrow down our observation still more, and take up the descent of qualities as regards *nations*. And one of our best fields of inquiry will be the Jewish nation, first because they have kept themselves distinct as a nation from

Their acquisitiveness.

Their devotion.

Abraham.

time immemorial, and not allowed themselves to intermarry with "the Gentiles;" and partly because their characteristics are probably more strikingly marked than those of any other nation. They are remarkable first for their love of money; secondly, for their devotion to their religion; and thirdly, for their general intelligence. Whoever saw a Jew who was not most intent on the acquisition of property, and up to all sorts of devices in order to acquire it—a real Shylock, making money his idol, and succeeding beyond measure in accumulating wealth? How rarely do Jews forsake the religion of their fathers, or fail to observe the passover, or eat the flesh of swine? And how universally do they evince shrewdness and talent, at least in acquiring property? And are not our best historians and oriental scholars, Jews?

What, then, were the *original* characteristics of the founders of this nation? Had they, or had they not, those qualities which now so eminently characterize their descendants? And to settle these points, let us quote from the Bible—"And Abram took Sarai his wife, and Lot, his brother's son, and *all their substance* which they had gathered," thus implying that they had gathered considerable, and were unwilling to leave *any* thing behind, though they were going from Egypt to Canaan. Again—"And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together."—"And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them." This conflict was undertaken, first, for his kinsman, (and the Jews to this day show the same partiality to their kinsmen that Abraham did to Lot,) and secondly, to restore his *goods*. "And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And the servant brought forth jewels of silver, and jewels of gold, and raiment."

Acquisitiveness of Isaac, Jacob, Laban, and Joseph.

Isaac, also, evinced the same love of riches, and was equally successful in the accumulation of wealth. "And Isaac waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants." The blessing which Isaac pronounced on Jacob, is also in point. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." In blessing Esau, he again mentions the fatness of the earth.

Laban, a descendant from Abraham's brother, also showed the same acquisitive spirit in making Jacob serve him seven years in order to obtain Rachel, his cousin, for a wife, and then deceiving him by giving him Leah, and afterwards requiring seven years more of service in order to obtain the object of his love. Laban's bantering Jacob to stay longer, and Jacob's shrewdness and acquisitiveness, if not yankee cunning, in making the kind of bargains that he did, namely, for all the speckled, ring-streaked, and spotted, and his peeling the rods and laying them in the gutters where the cattle went to drink, so that the great body of the young cattle and sheep might be speckled, (see Gen. xxx. 27—43,) are directly in point. "And Jacob increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses."

Not only did Laban's sons show the same acquisitive spirit in envying Jacob, but Rachel also indulged it in conjunction with veneration, a quality soon to be mentioned, in *stealing* the gods of her own father.*

Joseph's laying up the corn of Egypt in such vast quantities, was but another and most beneficial exercise of this same faculty; and then again his buying in all the gold and silver, all the cattle and effects, and even the lands and lives of the Egyptians, for the crown of Egypt, shows the same faculty; and so did also his putting his kinsmen in the *fattest* of the land of Egypt, and the rapid increase of the Israelites in numbers and cattle while in Egypt.

* What an idea that, of *stealing* a *god*, and even from a father, and then lying to hide it!

The manner in which the children of Israel left Egypt, their taking with them the whole of their substance, even "very much cattle," and then their *borrowing* all they could of the Egyptians, even so as to *spoil* them, (Ex. xii.,) shows that they were not a whit behind their predecessors in the matter of getting property, especially gold, silver, and jewelry, which seem especially to have been the idol of this people from Abraham to the present day.

The children of Reuben and the children of Gad's having "very much cattle;"* the saving of all the "silver, and gold, and vessels of brass and iron," and making them public property, by putting them "into the treasury of the house of the Lord,"† Achan's coveting and taking a "goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight;"‡ the children of Israel's taking "the cattle and the spoils of Ai a prey unto themselves,"§ and doing the same by thirty-one other kingdoms and cities, namely, killing all the inhabitants, but pillaging all the metals, goods, and cattle they contained;|| Moses' pursuing the same course with the kings destroyed on the west of Jordan; the immense treasures given by David and the elders of Israel, to build and furnish the temple of Solomon, namely, seventeen thousand talents of silver, and eight thousand talents, and ten thousand drachms of gold, and one hundred thousand talents of iron, the immense riches lavished on that magnificent edifice, altogether eclipsing every building of modern times,—all these, and many other incidents mentioned in Scripture, evince a most extraordinary desire and capacity to acquire and hoard up property, especially gold, silver, jewelry, precious stones, and cattle. In short, did ever any other nation, ancient or modern, possess acquisitiveness in any thing like the degree in which the Bible represents the Jews to have possessed it all the way along down from Abram and his nephew, through every part of their history, even down to the present time? Shakspeare's well known description of Shylock, is in perfect keeping with

* Num. xxxii. 1.

† Josh. vi. 24.

‡ do. vii. 21.

§ do. viii. 27.

|| Josh. xi. and xii.

The Rothschilds.

Girard.

Cohen.

Morse.

Chatham street.

the Jewish character, both as it was then, and is now. Who are the richest men of the old world? The Rothschilds; and they are Jews. Who was Stephen Girard, at his death the richest man in America? A Jew. Who are now the richest men in Baltimore? Probably Cohen & Co., who are Jews. Mr. Morse, now living in Philadelphia, who began life a street pedlar of thread, needles, toys, trinkets, &c., and is now worth several millions, is also a Jew; and his head at Acquisitiveness is the broadest, I think, that I ever saw. One of the missionaries, several years ago, writes that in passing through the Jewish part of one of the eastern cities, he was beset, entreated, and actually compelled to purchase of them; and a man now can hardly go through Chatham street, New York city, which is occupied almost exclusively by Jews, without being taken by the arm and half coaxed, half pushed into a store, to make a purchase; or if he stops at one of their mock auction stores, and bids ten cents on a knife, it is knocked off to him, and he asked to go into the back room, where he finds a thousand items or more struck off to him, and a hundred dollars required of him, and he threatened till he pays all he has. Probably a hundred gouge-games are practised per day, upon an average, in Chatham street alone. Then look at their pawn-broker's frauds, their usury, and every sort of device resorted to for making money, and say if they are not the worthy sons of rich Abraham, and the crafty Jacob? And what is most singular, the very *kinds* of property which Abraham, Isaac, and Jacob loved and acquired, namely, gold, silver, precious stones, and flocks, the Jews of this day love and acquire, except that instead of sheep, they deal in *woollens*. Jewelry, which doubtless took its name from the fact that it was made and sold mostly by Jews, is to modern Jews, what gold, silver, and costly stones were to the Israelites of old. Who can look upon these coincidences, and not be compelled to say, not only that certain qualities are hereditary, but also that they descend from parents to children for thousands of generations, in direct and continual succession? That education has some influence in effecting this result, I do not doubt; but the closing remarks

 Their Inhabitiveness.

 Desire to have issue.

of the last chapter will apply here as well as there, and to all other cases in which this objection is raised.

The mechanical ingenuity of the ancient Jews, especially as seen in building the temple and carving its vessels, is in fine keeping with the mechanical ingenuity of modern Jews. I have seen as remarkable developments of Constructiveness in Jews, as I ever saw in any head, accompanied with a proportionate development of this faculty.

The Inhabitiveness of the Jews, both ancient and modern, is also worthy of a passing remark. Abraham's buying a burying place to bury Sarah his wife, and his directing his sons to bury him there also; the burying of Isaac, Rebecca and Leah there; Jacob's directing that he be buried in the same family tomb, even though he died in Egypt; and Joseph's charge to have his bones buried in the same place,—is in beautiful keeping with the extraordinary love of the Jews, throughout their whole history, of their native land. How often is the promised land referred to? How piteous the lamentations of the Jewish captives for the land of Israel—"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion?" How, above all price, did the Jews value Jerusalem, their temple, and the land of Canaan? And even to this day, the eye of every descendant of that outcast nation is turned towards Jerusalem, with the expectation that they, as their descendants, will yet inhabit the promised land. In other words, the whole nation have evinced great Inhabitiveness; and I have never yet seen a Jew in whom this organ was not very large.*

The parcelling out of the land of Israel to each tribe, and giving to each family its particular share, with the "law in Israel" that it should *remain* in that tribe and family forever, under all contingences, is also in point.

The desire of the Jews to have an issue, is worthy also of remark, in Abraham and Sarah, in the daughters of Lot, in Isaac and Rebecca, in Jacob and Rachel, and in all the race; as is also the barrenness of Sarah, Rebecca, and Rachel, at

* This trait is remarkably strong in the Indians, and may possibly throw some light on the identity of the two races.

The hospitality of the Jews.

Their piety.

least till they were old—all from the same stock, or from Abraham's father. They also insisted on marrying none but their own kin. Gen. xxiv. 4.

The hospitality of Abraham, Isaac, and Jacob, was remarkable. Gen. xviii. 1—8. See also Gen. xix. 1—3, Lot's entertaining the angels. See Gen. xxiv. 15—33, where Rebecca watered the camels of Abraham's servant, and Laban's hospitality, both to Abraham's servant, and to Jacob; the hospitality of the old man mentioned in Judges xix., all show how sacred they regarded this matter. They seem to have had no taverns, but to have entertained one another. Whether modern Jews evince this quality, is left for those who know them to judge.

Equally remarkable, also, were all the Jewish progenitors, for their worship of God and religious faith. It is said of Abraham, "and there he builded an altar unto the Lord, and called upon the name of the Lord," wherever he took up his residence. Indeed, to have an altar, was as indispensable as to have a tent. It is said of him, "And he believed in the Lord, and he counted it to him for righteousness." See Gen. xv. 6, and indeed the whole of the fifteenth chapter. The seventeenth chapter contains an account of his scrupulous observance of circumcision. See also Abraham's prayer for Sodom in the eighteenth chapter, and his offering up his son Isaac in the twenty-second chapter.

Isaac also inherited, or at least possessed, the devout spirit of Abraham. See Gen. xxvi. 25. Jacob also evinced the same spirit. See Gen. xxviii. 16—22. See also Jacob's wrestling with the angel, Gen. xxxii., and his building altars in Bethel and wherever he went. See Gen. xxxv. 1—5, and the whole of the chapter.

Joseph's piety was equally conspicuous, as was that of Moses and Aaron, and of the whole Jewish nation, modern as well as ancient, in their sacrifices, their ablutions, observances, &c., &c., and even now, the Jews keep the passover as strictly as ever, and adhere to their religion with as much tenacity as to their gold. Veneration is usually large in the heads of Jews.

 Their cunning.

 Their Destructiveness.

Abraham evinced much cunning and large Secretiveness, a quality strikingly manifested in the Jews at the present day, especially in their underhanded measures to acquire property. Gen. xii. 11—15, 18 and 19.

The same cunning was shown by Rebecca in getting Isaac to bless her favorite Jacob instead of Esau, and by Jacob in buying Esau's birthright by taking advantage of his hunger. Isaac, like Abraham, also pretended that his wife was his sister. See Gen. xxiv. 7. See also the cunning of Rebecca in getting Isaac to send Jacob away to her brother, under pretence of his getting him a wife, whereas she only wanted to place him beyond the power of Esau, who had threatened to kill him. See Gen. xxvii. 41—46.

Laban, also, another of this deceitful race, after solemnly promising Rachel to Jacob for a wife, deceived him. See Gen. xxix. 22—26. Rachel likewise evinced the same quality, not only in *stealing* the gods of her own father, but also in hiding them under her, and then pretending that it was difficult for her to rise, because she was not well. The Jews certainly come honestly by their instinctive talent for deceiving. Gen. xxxi. 30. Jacob also showed considerable secretiveness, and feigned submission, when he met Esau on his return. Hence, what could he expect, but that the same game of deception would be played on him, that was played by his sons in their selling Joseph, and then dipping his coat in blood and sending it to their father. All along down, sacred and profane history ascribe this quality to the Jews.

The destructive propensity of the Jews might also be traced even more conspicuously from Abraham, who put five kings and all their armies to the sword at once, through Simeon and Levi, who so fiercely revenged the outrage upon their sister Dinah, and all the battles of the Israelites, in which tens of thousands, and sometimes hundreds of thousands, fell in a day; including David, a man of war and blood from his youth, to the most horrible manifestation of this passion at the final taking of Jerusalem. (See Josephus.) This *organ* is prodigious in the Jews of the present day, and is well described in Shakspeare's delineation of Shylock, who was bent on taking out the *heart* of his mortal enemy.

Jewish physiognomy.

The Chinese.

The casts of eastern nations.

It is perhaps worthy of remark, that the Jews all have a *national physiognomy*, by which every Jew may be recognized as a Jew at the first glance. (See the article on the Jews, and the accompanying drawing, in the *Phrenological Journal*, Vol. V., No. 7.) This form and expression of face, is of course hereditary. Much might be said of the descent of superior talents, wonderfully retentive memories, and excellent literary taste, of the Jews. But enough, at least for the present.

SECTION IV.

NATIONS AND MASSES, GENERALLY.

THE Chinese are noted for their sameness, both of character and head. To a phrenologist, it would seem as if all their heads were cast in the same mould, so nearly do they resemble each other. The only perceptible difference, is to be found in those of different occupations. But, as father and son, from generation to generation, follow the occupation of their forefathers, the *principle* of the descent of qualities, is still sustained. No field of inquiry would delight me more, than the examination of the heads of the various *casts* in eastern nations; in order to determine, first, whether each cast had its own particular form of head, of which there is no doubt; and whether the children, and even infants, of these casts, have the heads of the cast. And if my life be spared, I intend yet to make them. Will not phrenologists embrace every opportunity of prosecuting these inquiries? Will not that able and truly excellent phrenologist, Cubi i Soler, our correspondent in Spain, prosecute these inquiries still further, and send them to the *Journal* for publication? Will not our friend Garrison, of the West Indies, pursue this subject in regard to the creoles of those islands.

What the phrenological developments of the Chinese are, may be learned from Vol. IV. of the *Journal*, in the series of articles headed "The Chinese." But they are introduced here more to serve as the basis of the inference, that where

education remains, as theirs has, unchanged, for ages, it exerts its moulding influence on the parents, to bring them up to a uniform standard; and this operates to keep the race uniform through a succession of ages. Exactly how much is to be attributed to education, and how much to parentage, it may be difficult to say, but the proposition is self-evident, that *both* exert an influence.

The Anglo-American head affords a striking contrast to this uniformity of the Chinese. Though the primitive stock is English, yet the American head differs materially from the English; and the heads of different states and sections differ. Blindfold me, and submit one hundred heads from the several states, and if I sometimes miss as to the state, yet I will seldom mistake a southerner for a yankee, a Virginian for a Vermonter, a Missourian for a New Yorker, or a Pennsylvanian for a Marylander. Of course I refer to *natives* of the several states, whose ancestors were also natives. The children of southerners also differ from those of northerners. Their organs are more on *extremes*, the large organs larger, and the small organs smaller; Cautiousness and Approbativeness, when large, are usually *very* large; and so of Benevolence, Destructiveness and Friendship.

The difference in the development of Hope between John Bull and Uncle Sam, is very striking. Crossing the British lines, makes a difference of fifty per cent in this organ, it being the greatest on the south side. The explanation is doubtless this. Hope is more highly stimulated in this country than in that. Thus the organ grows a little in each parent, and the law of parentage *retains* or propagates this growth. The next generation adds a little more to its size by cultivation, and parentage retains it all, and hands it down to the third, to be again augmented and perpetuated. [In fact this law is the true secret of the progress of both nations and the race. That our race, on the whole, has improved and is improving, in morals and intelligence, is evident to every careful observer. The moral sentiments are exerting a far greater influence over mankind now, than for ages past; and it is devoutly to be hoped that future ages will witness still greater improvements. And this is the key and cause.

Education improves.	Parentage retains this improvement.	Danes, &c.
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The reforming influences now abroad, will cause the moral and intellectual organs of parents to grow, and this will secure an additional development in children, and this will gradually improve the race.

I would not make education every thing, as Burritt and the old metaphysicians do; neither would I make parentage every thing. But let both be united—education to bring up defective organs, and then parentage to perpetuate this increase for another addition. The joint action of the two in improving races, and nations, and families, may well be compared to a pump. Education raises the valuable water as far as one generation—as one stroke—can bring it, the valve (parentage) then closes upon it and holds it. Education then carries it up one peg higher, and parentage again holds it there, and perpetuates it to be improved in generation after generation. Nor is man any where near the top of this scale of human improvement. He is scarcely above the zero of the thermometer, and on a scale that can hardly be said to have a limit. And if this treatise contribute to the accomplishment of this great end—the ultimate improvement of mankind, the great object of its author will be answered.—But to return.

The heads of the Danes are quite in keeping with the English head generally. The French head is plainly discernible from the English, even in childhood. The German head is also unique, presenting large Conscientiousness, Causality, and Acquisitiveness. The Welch head always runs far out and back in the region of the crown, which gives love of liberty; and it was this which made them forsake their native vales, and flee to the Welch mountains, in order to enjoy that liberty. And their hair is always very fine, and their skin delicate. The dark skin, eyes, and hair of a portion of the Caucasian race, namely, the French, Spanish, Portuguese, &c., is entirely hereditary, and is always found in the descendants of those nations. But the color of the eyes, hair, &c., of the English nation, varies exceedingly, and because the original stock of the nation is composed, partly of Danes, partly of Normans, partly of Romans, and partly of the original stock of the British Islands.

CHAPTER III.

PHYSICAL QUALITIES HEREDITARY.

SECTION I.

FORMS OF BODY AND FACE, AND THE EXPRESSIONS OF COUNTENANCE, HEREDITARY.

Who does the child LOOK like ?

THE hieroglyphics and likenesses handed down to us from past ages, show that as to the present general forms of the body and face of man, he is what he always has been—having the same upright posture, the same general aspect and mein, the same position and *general* appearance of the nose, eyes, cheeks, mouth, chin, hair, body, arms, feet, and the same general physiognomy, &c. &c. *Nations* also have a peculiarity in the forms of their bodies, and in the expressions of their countenance, by which those descended from them can generally be designated. The African has a general form and physiognomy by which he may be recognized as certainly and as readily as by the color of the skin. So of the Indian ; so of the Chinese ; so of the Hindoo ; so of each race and of most nations.

Again ; nations that are unmixed, have a *uniform* color of hair, skin, and eyes, and a sameness of countenance, as is seen in the Chinese, the French, Italian, &c. Who ever saw a Spaniard with red hair or blue eyes, or with any thing but dark hair or eyes ? But the English have the red hair so common to the Danes who overran England and partly populated her, the dark eyes and hair of the Norman race, and every variety of color derived from their compounds, and probably from other sources. The variety in the English countenance—some having the bold, prominent, striking physiognomy of the Romans, some the stern, rough features of the Scotch, and others other features strikingly analogous to the physiognomy of other nations known to have intermingled with them—is doubtless owing to the action of similar causes.

Family likenesses.

The Rogers family red haired.

Webster.

But to come down to families. What is more common than to hear the remark—"This child looks like its father or its aunt, or takes after its mother, or uncle, or one of its grand parents." The fact that there are family likenesses, family physiognomies, family forms of body and head, will not be disputed by any close observer of parents and children. Especially will every *woman* recognize the truth of the remark that children *always* resemble one or the other of their parents, uncles, aunts, cousins, or grand parents, for woman notices these resemblances, and is forever talking about them. Let the portraits of grand parents, and great grand parents be placed at the head of those of their descendants for several generations, and the resemblance of all the latter to one or other of the ancestors, will be manifest. If one ancestor have red hair, red hair will break out every now and then in every generation, and be more and more common in proportion to the strength of that ancestor's constitution. John Rogers, the martyr, who had "nine small children and one at the breast," had red hair, as will be seen in the painting of him now in Cambridge, Mass., and nearly all the Rogerses in this country, most of whom are his descendants, have red or light hair also, or whiskers, and the sanguine temperament. He evidently had a powerful constitution, and it is remarkable that the great majority of his descendants should inherit his red hair and sanguine temperament; the races into which they have intermarried, having exerted a much less influence on the color of the hair of his descendants than he has done. Let the reader observe, first, the number of red or light haired or whiskered Rogerses in the community, and secondly, the religious zeal or else the reforming spirit of those bearing this name. A lineal descendant of John Rogers now lives in Boston, and has red hair.

So if some conspicuous ancestor have a prominent or a Roman nose, or a projecting chin, or full or sunken cheeks, or a sunken eye, or a heavy eyebrow, or a high or a retreating forehead, or a long neck, or large or small ears, more or less of his descendants will have the same. Take the eyebrow of Daniel Webster. Noah Webster, the author, had a tuft of long, thick, coarse eyebrows, strikingly analogous to

The Hatch family.

Franklin.

Folger.

Tappan.

those of Daniel Webster. Prof. Hale, a cousin of Daniel Webster, has a similar tuft, and so has a sixteenth cousin now living in Philadelphia, as well as that same general cast and expression of face and forehead, which so pre-eminently characterize Daniel Webster. But to multiply words on this point is certainly not necessary, for the observation of every one having tolerable individuality, is certainly with me. And every close observer of this point, will be struck with the wonderful minuteness of this transfer, as though both father and son and grand son, were daguerreotype likenesses struck from the same original at different times.

But farther. The *forms of body* in parents, are also transmitted. If the ancestor be lean and gaunt, the descendants will be so also. If the ancestor be thick set, round shouldered, and plump in person, the descendants will resemble him; but if one ancestor be short and another tall, or one fleshy and the other slim, some of the descendants will resemble one, and some the other. A family of the name of Hatch, once lived in the town where I was brought up, some of whom were the tallest persons I almost ever saw, and very slim and gaunt. Their *mother* was also tall. One of the sons was of ordinary size and height, but a *daughter* of this son had the long hand and limbs, and the tall figure of her grand father and great grand mother, and another had not. Another son was very tall.

Benjamin Franklin was a very broad shouldered man, and yet of respectable height, and Geo. Folger, of Nantucket, who is a Washingtonian Lecturer of great power, has the same form of body, and especially cast of face, that busts and paintings of Franklin represent him to have had. His likeness might easily be mistaken for that of Franklin's; for it is about as long favored, has the same perpendicularity, the same squareness of forehead at its upper part, and the same hollow at Eventuality and Individuality, and the same heavy eyebrows and sunken eyes, possessed by the great philosopher. They are related, both being from the same stock.

The Tappan family, Arthur and Lewis of New York, and John of Boston, are also from the same stock, their mother being related to Franklin, and I think to Folger, and a most

A grand daughter of Franklin.

Lucretia Mott.

Levi Woodbury.

remarkable woman. The likeness of John Tappan, both to Franklin and to the Folger family, is no less striking than that of Geo. Folger mentioned above. His head, like that of Franklin, is massive, prodigious at Firmness, Causality and Conscientiousness, less at Self-Esteem, Individuality and Eventuality, and large at Cautiousness and Acquisitiveness, qualities that shone out so conspicuously in Franklin.

At New London, in 1837, I saw a grand daughter of Franklin; in whom a similar form of body was manifest, and whose square face and projecting Causality, closely resembled that of her grand father. Lucretia Mott, so extensively known as a Quaker preacher, and a woman of powerful intellect, is also from the same original stock, and has the high, broad, expansive forehead, square face, and above all, the projecting Causality of her illustrious kinsman. Nor have I any doubt but that the great majority of the Folger family, from which Franklin evidently received his stamp and character, and also most of Franklin's descendants, possess the general contour of body and landmarks of the face, so conspicuous in the bust and paintings of this star of the new world. All the heads of this family that I have measured, have been very large; and Franklin's was immense; so large that he was obliged to have his hat made on a block kept expressly for him; and hats now made on the same block, (his hatter lived in Germantown, Pa.) will slip over a head measuring twenty-three inches in circumference.

Again. Many of my readers doubtless know Levi Woodbury, ex-Secretary of the Treasury, and now member of Congress from New Hampshire. His build of body, and form of face, are remarkable—large, fleshy, round, and amply developed in the abdomen. A few days ago, a gentleman and his sister called on me for an examination, and gave their names as *Woodbury*. The likeness of the lady to Levi was so striking that I immediately recognized it, and asked if she was not related to Levi Woodbury. She said she was a *cousin*, and that the Woodburys who descended from their ancestors, (two brothers, Woodburys, who came over and settled in Beverly, Mass., of whom they were the seventh generation,) were readily recognized by the Woodbury looks;

The Woodbury family.

The Webster family.

that Levi resembled *his grand father* Woodbury, and of course her grand father, whom she also resembled. Her head measured twenty-three inches, the largest female head I ever measured. She was large, portly, fleshy, and possessed of a strong constitution, resembling her cousin, not only in her general form of body and face, but also in her principal developments, namely, prodigious Benevolence, small Veneration and Marvellousness, large Firmness, Self-Esteem, Acquisitiveness, Conscientiousness, Amativeness, Secretiveness, and Causality, and a head of great power. And I prophesy great things of her descendants. She remarked that the Woodburys generally had large families—another hereditary tendency.

Her brother, the gentleman who accompanied her, did not resemble the Woodbury family, but was slim, and predisposed to consumption—a quality that had appeared in one of his kinsmen on his *mother's* side. No Woodbury that takes after Levi in looks, will die of consumption, and all will live long.

In 1840, a gentleman entered my office whom I supposed to be Daniel Webster, and to whom I gave my hand and called him Mr. Webster. On inquiry, he proved to be a very distant descendant of the same family, both being from the same stock, but parting four generations back. He was just about the same height, probably not varying an inch, the same portly, commanding look and carriage, the same dignity and slowness, but power, the same tremendous muscular and vital apparatus, the same heavy eyebrows, dark hair, and form of forehead, and every way a Webster. He remarked that he had often been taken for Daniel Webster. He was about the same weight, probably not varying ten pounds, and had the same sized head, lacking but a quarter of an inch; his being twenty-four inches, and Daniel's being a quarter of an inch larger. And on examining his head, I found his *organs* every way like those of Daniel Webster, excepting that Self-Esteem and Concentrativeness were less, and Approbateness and Conscientiousness were larger. The head of Mr. Webster, the Phrenologist, is also very large, it being twenty-three inches and a half; and I doubt whether a

The Dwight family.

A large father and small mother.

Webster can be found, or any relative of the family that has this Webster contour of body, without having a great head, and great physical power and stamina. E. Webster, the brother of Daniel, who died many years ago, at Concord, N. H., also had an immense head, yet looked more like his mother.

The Rev. Sereno E. Dwight, grand son of President Dwight, relates that he was once riding on horseback with a friend in a mountainous portion of New Hampshire, when he overtook an old man, above eighty, also on horseback, who soon began to eye him very sharply, and finally turning around and staring him full in the face, asked him if his name was not Dwight, and he a son of Col. Dwight. He told him no, but he was his *great grand son*, and that his *grand father* was Timothy Dwight, the theologian. The old man then stated that some sixty years before, he lived in the family of Col. Dwight, and that, when he left it for the wild mountains of New Hampshire, Timothy, (afterwards President,) Dwight, was in his cradle, but that he (Sereno E.) resembled old Col. Dwight (his great grand father) so perfectly, both in countenance, tones of voice, and the way he sat in the saddle, that he ventured to call him a Dwight. This Col. Dwight was a large, portly, well built, finely proportioned, and noble looking man, and so was Timothy, the President of Yale College, and so are most of his descendants.

Parents that are large, generally have children of similar dimensions; and little parents, little children. I know a clergyman, the Rev. Mr. L., a large, athletic, noble looking, powerful man, having a head the size of Webster's, and the reasoning organs even more amply developed, who married rather a small woman, whose first born was so very large, that its small mother could not give birth to it without taking her own life. It had the same prodigious head, broad shoulders, high forehead, and general looks of its father. Very large men should not, for this reason, marry very small women. A point as important as this, should not be overlooked; I mean, where extremes occur. Still, as far as this point is concerned, small men may marry either large women or small ones, which ever they prefer in other respects.

Giants.

The Howe family.

Inference.

We also read of giants, and of the sons of giants, and even of *races* of giants. The Patagonian Indians of South America, are said to be a race of giants; and a race of very *small* men has recently been discovered in Africa.

From the above facts, the inference that very small persons should not marry those that are very small, is obvious, lest their offspring be still more diminutive. But more of this hereafter, when we come to show what organizations should and should not marry.

This principle is still farther illustrated by the form of the mouth, and the size and shape of the front upper teeth, in a family by the name of Howe, the one mentioned in the American Preceptor as having been taken in the old French war, by the Indians, at fort Hinsdale, in company with Hilkiah Grout, Benjamin Gaffield, and others, and taken to Canada. The Squire Howe there mentioned as the little boy who was knocked off the sacks with the tomahawks, while sitting on them to rest, by which deep indentations were made in his head, which he carried to his grave; had very large, wide, long, projecting front upper teeth. Most, I believe all his children, had the same characteristic, and many of his grand children.

Another Howe mark is a great projection at the root of the nose, embracing the organs of Individuality, Eventuality, Locality, Comparison, Form, and Size, and prominence of features. The family are also fond of reading.

But why multiply words in proof or illustration of a point so perfectly obvious as our proposition that the forms of the face and body are hereditary, and are strikingly analogous wherever the looks of ancestors and descendants can be compared—a point so common, so self-evident, to all who will examine it. I ask again, if *every* peculiarity in the forms of either body or face in the parent, is not hereditary? From what source do offspring derive their looks and shape? From parents, of course. And if the *prominent* characteristics of form are hereditary, *all* is hereditary. If parentage gives a *part* of the looks, it gives them *all*; so that every shape and all the peculiarities of form in the child, have their cause and origin in parentage.

Mrs. Horton's flaxen lock of hair.

SECTION II.

MARKS AND EXCRESCENCES HEREDITARY.

"There was at Gath a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot : and he also was the son of the giant."—1 Chron. xx. 6.

IN October, 1842, while making professional examinations in the family of Mr. Horton, who resides about a mile east of Pawtucket, Mass., I discovered on Mrs. H. a lock of hair, not gray, nor quite white, but of a flaxen color, differing entirely from the color of the rest of her hair, a strip about an inch wide, growing on the portion of the head directly above the forehead, for which I was unable to account. On examining her eldest daughter, I observed a similar lock, and in the same place, the perfect image of that of her mother. I of course remarked it, and asked if it was hereditary. The mother then stated that *her* mother had the same light strip of hair, and in the same place; that her *grand father*, on her mother's side, also had it; and that her *great* grand father had the same mark, and in the same place; that of her uncles and aunts on her mother's side, several, I think eight in twelve had it, and the others not; that those who had it, lived longer, on an average, than those who had it not; and that her great grand father who had it, lived to be over a hundred years old; showing that those who had it, took their qualities of long life from the same ancestor from whom they inherited the mark. In other words, those who had the mark, partook most of the *other* properties of that family from whom they derived the mark. In harmony with a law of hereditary descent hereafter to be more fully presented, the daughter which had this mark, also had the physical characteristics, and especially the developments, resembling those of the mother, namely, large Self-Esteem and Firmness, qualities not often found conspicuous in woman, large Constructiveness and Causality, and prodigious Benevolence, with the same vital apparatus and general aspect of countenance. The children that had not this mark, resembled the father, both in their phrenological developments and in their consti-

Paynter.	Porcupine men.	Expression of the eye.
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tution. Several of the mental peculiarities of the mother were said to characterize this daughter that had the mark, and several of those of the *father*, were related as belonging to the children in whom it was not found. But more on this last point hereafter.

In examining the head of Mr. Paynter, who now lives in Newtown, L. I., I found several excrescences or wens, that were evidently inserted between the different portions of the scalp, and movable. Turning to examine the head of his daughter, I found that she had similar ones. On inquiring still farther, I found that one of his *parents* had them, (the mother, I think,) and one was just making its appearance on a *grand daughter*. In every case, they were not observable in childhood, and appeared at about the same age in all.

Stepping into the barber's shop No. 2 Beekman street, New York, some conversation was had in regard to a wen on the head of a gentleman who had just been shaved. I asked him if either of his *parents* had these wens. He said no, but his *uncle* had them. I asked then if he was considered to resemble that uncle. He answered, "Yes, very much: I am taken for him often." He was about sixty.—In several other instances, I have found these wens to be hereditary, and traced them for four and five generations, in the manner stated above.

The famous and wonderful account of the porcupine men, recorded in several scientific works, whose skin presented bunches, and hairy substances growing out on them quite analogous to the quills of porcupines, which are moved so as to rustle against one another and rattle, when their owners were excited, can be referred to by the curious or the scientific, as in point. This peculiarity was traced, I think, in five successive generations.

I know a lady who had a peculiar expression of the eye when she laughed. Three of her sisters had the same expression; two of her children have it, and two of her grand children, and hence are often said to *laugh out of their eyes*. This lady, and at least two of her sisters and one son, have a spasmodic twitching or drawing of the eye, which is doubtless owing to the same cause.

Short legs.

Twenty-four fingers and toes.

Fleshy parents.

Rev. Mr. Colver, in conversing on the descent of family marks, said that when attending some religious anniversary in Vermont, he was invited home by a Mr. Taylor, whose body was full sized and well proportioned, but whose legs were only about a foot long. On accompanying him home, he found two young ladies and a son, all well formed as to body, and good looking as they were sitting in a chair, but having feet and legs like their father's, so very short that they made a most singular appearance about the house, being only about four feet tall, yet the body full length, the deformity in the legs being like that of their father.

There is a family by the name of Hobart, living in Middlesex, Ontario Co., N. Y., many of whom have five fingers and a thumb on each hand, and six toes on each foot. They trace back their ancestors for several generations, till their coming from England to this country, and in every generation, these four extra appendages appear, sometimes the extra finger sticking straight out, at others, lying beautifully along by the side of the rest. I think it descends mainly in the *name* of the family, or on the side of the fathers, though some of the female members of the family have it.*

Several scientific works mention similar cases, both of the existence of the extra fingers and toes, and of their being *hereditary*.

It would be easy to show that fleshy parents usually have fat children, which, when grown, also become corpulent; and that whole families are large and fleshy, while others are lean. And what is still more remarkable, we sometimes find some families, generation after generation, which are small and slim till of a given age, and then within a short time, flesh up and become really corpulent. I have known this occur to parents and their children and grand children, caused, beyond question, by hereditary influences.

* A school mate of mine, while kindling a fire, having occasion to throw down the tongs near the feet of one of these six toed race, without knowing the number of his toes, said to him—"Take care of your toes, or I'll burn them off." "Then you'll have quite a job, for I've got six on each foot," was the reply.

William H. Brown.The Douglass family.

A wide mouth, a double chin, thick or thin lips, a long or a short chin, high and narrow cheek bones, large or small hands and feet, will often be found to descend from parents to children, and so down to many generations. The grand daughter of Dr. Franklin, mentioned above, had the double chin of Franklin. Asa Fowler, who is descended from an ancestor noted for the great size of his hands and feet, though small in stature, has this mark of his ancestor some five generations back, in a striking degree.

The mother of William H. Brown, the profile cutter, mentioned on page 298 of "Phrenology Proved, Illustrated and Applied," was in a room in which a cat had been shut up, which they were trying to kill. The animal became desperate, and in one of its passes, struck its claw into her ear, and tore a slit down through the lower portion of it. William H. Brown has a similar mark, which he will at any time allow any one to observe; and so has a son of his. I think this occurred some three months before his birth. At all events, he will tell the story to others as it has been told to him.

Any required number of similar facts, establishing the descent of physical peculiarities, might be presented, but I forbear, as doubtless every reader will be able to recur to those which have transpired within their own observation; and if we dwell too long on the transmission of merely physical peculiarities, we must abridge that portion of the work relating to the transmission of mental and moral qualities.

SECTION III.

GREAT PHYSICAL STRENGTH HEREDITARY.

As physical strength depends somewhat upon the form and size of the body, the fact that the latter are hereditary, implies that the former is also hereditary. But we will not rely on a merely hypothetical *inference*, to prove this proposition, but will resort again to *facts*. Quotations from Scrip-

Little.

A strong woman.

ture already made, show that great physical strength descended from father to son in the races of giants, along with their gigantic stature. Scottish history, especially the history of the various clans, and more particularly that of the *Douglasses*, shows that for hundreds of years, this tribe has been remarkable for physical strength. In war, some Douglass performs some almost superhuman feat of strength; and in peace, a Douglass always excels in those games of wrestling, throwing heavy weights, leaping, lifting, &c., &c., common in that country; and most of the Douglasses I have seen in this country, are remarkable for the same quality.

It is related of Mr. Little, one of the first settlers of Newburyport, that he carried one of the heavy coulter ploughs of that day, two miles on his back, without stopping. So remarkable was this exhibition of strength, that our ancestors deemed it worthy of being handed down, so that it is told of him to this day. If our ancestors, who were so much stronger than their puny, feeble descendants of the present day, deemed it remarkable, surely it must have been unparalleled in our day.

In the old Revolutionary war, while the British soldiers were quartered in Boston, rivalry existed between them and the Americans, as to which could produce the strongest man and the greatest wrestler. England sent forth her Goliath, and the Americans selected one of the descendants of this very plough-carrying Little, and he proved a David, beating the English champion with ease in every attempt. Men came from all parts to wrestle with him, because he became so renowned for throwing all antagonists.

He also had a sister who was very strong. One day she bantered a gentleman who called to wrestle with her brother, telling him that *she* could throw him, but he would not accept her challenge. Leaving the room under pretence of going to call her brother, she put on men's clothes, and coming in another way, had a wrestle with him, and floored him repeatedly, when catching him up by his clothes, she pitched him out doors. Others of this family, both before and since, have inherited the same tremendous power of muscle, besides all being of great size.

Jonathan Fowler.

An Irish bully.

Jonathan Fowler, of Coventry, Conn.,* an ancestor of the author, was a man of extraordinary strength. He was a modest, peaceable, religious man, and never would fight, yet he would wrestle if pressed into it; and as to lifting or laboring, he had no equal. Men came hundreds of miles to wrestle with him, (a practice then very common, and regarded as a trial of that physical strength which our forefathers cultivated and prized so highly,) but he never found the man who could lay him down; while he put all on their backs who engaged with him.

An Irish bully, who thought he could whip any thing that came along, hearing that he was "the Napoleon" of wrestlers, travelled from Boston to Connecticut on purpose to fight him. His rap at the door was answered by Fowler's sister, who informed him that her brother never fought, though he sometimes wrestled. This disappointed him, but he still determined to *provoke* Fowler to a fight. At length the sister pointed out her brother as coming down the road. The Irishman met him, and challenged him to fight. Fowler declined, telling him he would wrestle, but that it was against his principles to fight. The Irishman told him he had come all this distance to have a *fight*, and a fight he *would have*, calling him a coward, &c. in order to provoke him. Fowler still declining, the Irishman told him he would *make* him fight, in self-defence if in no other way, and then wrung his nose. Fowler was perfectly cool, and bore all patiently, but the bully waxed hotter and hotter, till finally taking off his coat, he made at Fowler, determined to knock him down. As he came up, Fowler caught him by the shoulder, and being longer-limbed than the Irishman, he held him with one hand as if in a vice, just far enough off to prevent his doing any damage, while he snapped him in the face with his thumb and finger till the bully cried enough, when Fowler let go, telling him to go back to Boston and tell his friends, not that Fowler *whipped* him, but that he *snapped* him.

* In Barber's Statistics of Connecticut, under the head Guilford, the reader will find the name of John Fowler on the list of the founders of the town, about 1645. This Jonathan Fowler was doubtless his descendant. Guilford was also the native place of the author's father.

Fowler's wrestling abilities.

Rescuing a comrade.

Another man came to wrestle, and just as they were about to commence, Fowler says, "come, let us take something to drink first," and going down cellar, knocked out the bung of an untapped cider barrel, and catching hold of each end with one hand, lifted it to his mouth and drank from it, and set it down again, as one would drink from a gallon keg, without once touching it except with his hands and mouth, telling the other to help himself. His opponent seeing this, gave up beat, and retired.

In the old French war, some of the American soldiers had violated some English marshal law, of which they were ignorant, and had been sentenced to run the gauntlet. This greatly incensed the Americans, who regarded their countrymen as innocent. Fowler and another of fearless spirit and powerful muscle, determined on rescuing them; and as all hands had been mustered and a great crowd had assembled to witness the chastisement, all crowding up eager to see the spectacle, these two sons of Hercules rushed into the dense crowd, at two different points, and pushing aside those that stood in their way, each caught up his man under one arm, and with the other, parted the crowd, till they got them out of it and liberated them. The strength put forth in parting the crowd, is described as wonderful.

But this is not all. The following *bear* story is told of him, and so told, and backed up by such vouchers, that not a doubt of its truth need be entertained. The painting of him mentioned in the following extract, and *the identical bear-skin*, and that a very *large* one, with the original pine knot, have been recently seen in the royal gallery in Great Britain by a friend of one branch of the Fowler family, and can doubtless now be seen by any one who will take the trouble to inquire it out. The painting represents Fowler as grasping the bear with one arm and *carrying it on his hip*, as he actually did carry it into the village, and is headed, "JONATHAN FOWLER, THE GIANT OF AMERICA." Unless a most extraordinary feat of strength and valor had been performed, it would never have reached the ears of the king of England, nor if it had, would it have been deemed worthy of a historical painting. The existence of the painting and of the skin of

An interesting bear story.

the bear and pine knot, and the fact that this identical story, without any material variation, is in the mouth of every old man in New England and in most parts of the West, (for I never tell this story in my lecture on hereditary descent without hearing of somebody who has heard it,) and told too, of Jonathan Fowler, of Conn., may be relied upon as unquestionable vouchers of its truth. But to the story, which is copied from the Vermont Republican of Sept. 29th, 1817, originally taken from the Hartford Times.

“The history of Gen. Putnam and the wolf are too well known to need any elucidation. The writer of his life, David Humphreys, has fully delineated the heroism and courage of that veteran, and the many bold and daring enterprises which characterized it, in war and peace. About the same time, as bold and daring an attempt to destroy another savage monster of the forest was undertaken and accomplished by Mr. Jonathan Fowler, of Coventry. As this uncommon act of bravery has never appeared in print, I will give a short narrative of the affair, so that the youthful part of the community may see what feats of valor their forefathers were capable of performing. Mr. Fowler, being on a visit to East Windsor, between seventy and eighty years ago, and walking out one day with several of his friends, they were suddenly surprised by a huge bear, who rushed upon them from his place of concealment. His associates, like a band of choice modern Pettipaug spirits, fled without trying to make the least opposition. The bear came up to Mr. Fowler, who, although a man of great bodily vigor, yet rather inclined to corpulency, did not happen to be quite so nimble footed as his brave friends were. Finding that he should soon be overtaken, and determining not to be attacked in the rear, very resolutely faced about just as the bear rose on his hind legs, to give the sweet Indian hug.

“He, at this instant, with that degree of courage which was ever a prevailing characteristic of our forefathers, seized the bear by the throat with one hand, and held him off. In the scuffle which ensued, the bear had partly got him down, while he begged his friends to get a club and kill the bear, but, like fixed statues, they remained insensible to his en-

His painting.

Seymour Fowler and the eagle.

treaties. At this time the old proverb, "fortune favors the brave," was completely verified, for, happening to cast his eyes around, he espied a pine knot on the ground near him, which, with one hand he reached and took, while the other was fast hold of the bear's throat, and with it very deliberately beat out his brains. His brave companions, after being fully satisfied that the dead bear would not hurt them, ventured to come to the spot.

"His Majesty, the king of England, was so highly pleased with one of his subjects performing so great a feat of valor, that he ordered him to be drawn in the act of killing the bear in one of the rooms of his palace, where he remains to this day.—He was nearly seven feet high, and weighed about three hundred pounds. Though very large, he was not *fat*, most of his flesh being *muscle*.

"The following anecdote of his great grand son, Seymour Fowler, of Coventry, will show that the courage of Jonathan Fowler has, in a great degree, descended unimpaired to one of his posterity. Seymour Fowler, the young man above alluded to, about twenty years of age, being in July last in the State of Ohio, he, in company with several others, went to Lake Erie, for the purpose of bathing; and on arriving at the water's edge, they perceived something of the feathered kind about fifty rods from the shore, upon the surface of the water. As none of the company could swim except Fowler, they very prudently advised him not to go out to it; but he being determined to see what it was, stripped off his clothes and swam within about a rod of it, and finding it to be a monstrous great eagle, thought of trying to regain the shore, without further molesting his kingly majesty.

"He accordingly swam for the shore with all speed, but the eagle, in his turn, pursued his unwelcome intruder.—Finding he should soon be overtaken, and determining, as his predecessor had done before him, not to be attacked in the rear, he resolutely faced about. The eagle finding he had got as high mettled stuff as his own to deal with, turned over on his back in a fighting posture, with his talons spread and erect, the bigness of a man's hand. Fortunately for Fowler, he happened to take a walking stick in his hand at the time

The Fowlers generally strong.

of his going into the water, and probably it was the means of saving his life. After being in the water for nearly an hour in close combat with the eagle, and finding his strength pretty nigh exhausted, and that he struck at him in vain, he determined to make one more desperate attempt at the eagle's life, or perish in the attempt. He accordingly rose out of the water as far as he could, and just as the eagle was drawing himself up in order to fix his talons into his body, he aimed a deadly blow at his head. He was so fortunate as to hit him on the head and stun him, so that taking hold of one of his wings, he with great difficulty drew him on shore, amidst the shouts and acclamations of his companions. The extent of this monster of the feathered race, from one wing to the other, was eight feet and six and a half inches; and some of the quills, which are now in Coventry, measure nearly one inch in circumference."

This bear story is a freemason's "mark by which all the descendants of this Jonathan Fowler, in whatever part of the country they are to be found, recognize each other; any one of them who can tell this bear story of one of their ancestors, being regarded as genuine; others, not.

The eagle story I never heard till I saw it a few days ago in the connection quoted above; but Seymour Fowler's swimming out into the lake a mile, and then remaining so long in the water, shows that he was the worthy descendant of the "giant of America." And I have heard of Fowlers in all parts of the country, in Vermont, in New Hampshire, near Ogdensburg, N. Y., and scattered throughout the state, in Massachusetts, in Maine, in the far west, and in Canada, particularly near Brantford, U. C., and also in Bradford county, Pa., who descended from this stock, and almost to a man, are strong bodied, hard working, stout built men. Eliphalet Fowler, my grand father's brother, was a tory, (the only Fowler tory I ever heard of, for they are generally great lovers of popular *liberty*,) and of course was banished to Canada. I visited his descendants in 1840, and found that the old man was reputed, in his day, the strongest man of those parts, whether for lifting or for wrestling, or for hard

The author's experience.

work. The same quality of strength also appertains to his sons, and to his *grand sons*. My father's family was brought up in Pompey, Onondaga county, N. Y.; and some of the old settlers, who knew and had worked with my uncle Levi Fowler, remarked of him that he was acknowledged to pile more logs, and clear off more fallow, in a given time, than any other man in Pompey. My father has been a very strong, or at least a remarkably *tough* man; and the same is true of my cousins Curtis, in Owego, N. Y. I saw a member of the Fowler family in Bradford county, Pa., who informed me that the same quality of physical strength also characterized that branch of this family.

Though I inherited a consumptive tendency from my mother, and have been an invalid since fifteen, yet I am able to perform an amount of mental labor and of speaking which would kill any but a descendant of "the giant." I have lectured to crowded houses, in close rooms, every evening in the week, Sabbath evening (on temperance) included, and I seldom lecture much less than two hours, and usually longer, and in a highly energetic manner, and examine heads all day, from the time I rise in the morning till lecture time, and often after lectures till midnight, and have followed it for ten years, and am now more vigorous than when I began. When I am not talking incessantly, (and I always speak loud,) I am writing characters or composing my works, most of which have been written after the exhausting labors of the day and evening just enumerated. And even now, while writing this paragraph, the clock has struck three in the morning. For four months, I have rarely retired till after twelve, and frequently written till daylight. All tell me I am killing myself, but I feel no signs of it, and I see none except gray looks. I am probably just beginning my labors. Nor do I know scarcely one of the true breed, who have not an astonishing amount of wear and tear in them.

If any apology be required for the above allusions to myself and ancestors, it is, that they come fully authenticated, are in point, and are none the less facts or worthy of record, because I and mine are the subject of them.

The Belgian giant.

Feeble parents have weakly children.

Mons. J. A. J. Bihin, who was exhibited a few years ago in this country, measures nearly seven feet and a half in height; four feet and two inches around the chest; twenty-eight inches around the thigh, and twenty-two inches around the calf of the leg; being, throughout, symmetrically formed. His weight is three hundred and twenty pounds.

M. Bihin was born at Spa, in Belgium, Dec. 10, 1807. His height, at birth, he says, was twenty-five inches, and his weight twenty-six pounds. At twelve years of age his height was five feet ten inches, and at fourteen it was over six feet. He says he can lift from the ground, with his hands, eight hundred pounds, and straighten his back, when stooping, under a weight of two tons. His parents were both stout built, but short; but his *grand-father*, on his father's side, was a very large man, nearly his size, and so was his *great* grand father, and both very stout. This the author learned from his own mouth.

I have met with similar facts touching the descent of physical strength in all portions of the country; but enough on this point. Let us reverse the tables, and remark that physical weakness and debility, as well as muscular strength, are hereditary, as is evident from the fact that the children of most feeble parents are feeble, and die young. Reader, hast thou never seen a sickly, delicate mother have children too weak to be borne, or so feeble that every possible care must be taken to keep soul and body together, lest the least adverse wind should blow them asunder? Indeed, how rarely do healthy parents have sickly children, unless rendered sickly after birth; and how rarely do feeble parents rear their children? And when they do, it is because one or both the parents were *originally* strong constitutioned, and retained and propagated that primitive stamp in *spite* of their disease. That law which governs the vegetable kingdom, namely, that the seed must be gathered from the largest and finest of the crop; that the sprouts of a nurly tree are themselves nurly, and of thrifty ones, thrifty; that principle in the descent of animals which Jacob employed in putting his pealed rods before the *largest and fattest* of the cattle *only*,

The Brevoort family.

Cases of longevity.

(see Gen. xxx. 37—43,) also appertains to man. Healthy parents impart health to their children, but sickly parents have sickly, puny, pale, whining children, that die young. But the proposed limits of our work forbid our dwelling longer on this point.

SECTION IV.

LENGTH OF LIFE HEREDITARY.

“And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.”—Gen. xlvii. 9.

THAT some families are long-lived, and others short-lived, “in all their generations,” is a fact so notorious, so obvious to all who will take the trouble to make observations, that it is in fact *forced home* upon the cognizance of all, so that it requires little proof, and little illustration, but merely to have attention called to this subject. The papers recently recorded the death of Henry Brevoort, of the Bowery, New York, at the advanced age of one hundred and four years. Most of the Brevoort family have lived to be very old, both before him and since. One of the descendants of a brother, Com. Brevoort, who fought under Perry on Lake Erie, is now living in Detroit, Mich., and is an old man. His father lived to be old; so did his father’s brother, and indeed most of the family.

Alcott’s Teacher of Health for 1843, page 315, in an article on temperance as a means of preserving life, gives the following valuable facts touching the descent of longevity:—“A woman was living, quite recently, at Glasgow, Scotland, 130 years of age. For a century she had not felt pain. Her father died at the age of 120, and her grand father at 129 years of age. A woman died in the west of England, a few years ago, at the age of 110, leaving 450 descendants. Tairville, in Shetland, a water drinker, lived to the age of 108.

Old Parr and his descendants.

McDonald.

The opium taker.

His son lived longer than he, and his grand children lived to a great age."

The following is cut from a newspaper, and is inserted without the author's endorsement, for he has not examined the authenticity of the facts stated, though they are doubtless so:—"The celebrated Thomas Parr was born in the reign of Henry the Fourth, and was taken to London by Lord Arundel, in 1635, and introduced to Charles the Second; but the change of situation and his altered mode of life, particularly drinking wine, soon proved fatal to a constitution accustomed to more abstemious habits, and he died the same year, at the age of 152. One of Old Parr's sons died at the age of 109. A grand son died aged 113; and Robert Parr, a great grand son, died Sept. 21, 1757, aged 124. A peculiar trait in the character of these four generations of Parrs, was their temperate habits."

On page 117 of Dr. Alcott's Library of Health for 1840, we find the following:—"We were personally acquainted with the late Donald McDonald, of quarrelsome memory, who was sent to the House of Correction for a street brawl, when about 105 years old. At the age of 108 he enjoyed excellent health, notwithstanding an immoderate use of tobacco, and a proneness to get absolutely drunk whenever he had an opportunity. The father of Donald lived to be 137, in Scotland; and no one knows when he would have died, had he not been accidentally killed."

The next page of the same work contains the following:—"A former neighbor of ours died at the age of 80, who had taken opium, not moderately, but immoderately, at least forty years. The father of the opium taker lived to the age of 97. When he died, he had been the progenitor of 19 children, 105 grand children, 155 great grand children, and four of the fifth generation. Many of his children reached the age of 80 or 90. They evidently possessed very strong constitutions, the opium taker among the rest."

Statements like the above, occur very frequently in newspapers, and are confirmed by every day observations. Length of life appertains to the great majority of the Woodbury

Length of life hereditary.	Booth.	Kendall.
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family, to which allusion has already been made. It also appertains to the Webster family; the fifth ancestor of Daniel Webster having taken a wife after he was ninety. Franklin lived to a considerable age; and so do the Folgers and the Tappans already mentioned. Most of the Fowler family alluded to in the preceding section, are long-lived. Indeed, physical strength and long life usually accompany each other. So abundant are facts of this kind, that it is hardly necessary to particularize. In my phrenological examinations, I usually attempt to predict the age of the grand parent after whom the person examined takes, and usually come within five years of it. I even venture to make these predictions in my public lectures; and those who have listened to my examinations in New York, in Boston, and elsewhere, will bear me witness that I predict the age of nearly every one who comes forward, and seldom err more than five years. A statistical record of these cases would be well worth reading, and would present this point in its true light. I will insert a few as samples.

At my lecture in Boston on Hereditary Descent, Oct. 5, 1843, I requested a gentleman to come forward, and remarked that his grand father, on his father's side, lived to be at least ninety-five, and asked him what the fact was. He replied, above a hundred. The reader will see that I not only predicted the *fact* that his ancestors were long-lived, but I told *which* ancestor. I saw that he resembled his *father*, and therefore inferred that his powerful vital apparatus came through him.

Of another then on the stage, I remarked that his father probably lived to be eighty-five. The answer was, eighty-two, and then died of gout, which afflicted him about sixty years.

To Mr. Booth, of Portsmouth, I remarked that his grand parents on one side lived to be from eighty-five to ninety years old. He said that some of them exceeded ninety, and all except those now alive, had reached eighty.

To W. B. Kendall, of Boston, in answer to his question how long his grand parents lived, I said, they were second

Horton.	A day's practice	General practice.
Methuselahs. He made answer that his grand father Kendall lived to be one hundred and one.		
I said to Mr. Horton, merchant in Milk street, Boston, whose firm does the largest business but one in the city, your ancestors lived to be nearly one hundred. One of them lived to be ninety-two. The two last occurred on the evening of Saturday, Oct. 7th. On the 6th, I told a gentleman that his grand parents on one side, (and I told which,) lived to be ninety-five or over. He said the grand parent I specified, lived to be one hundred and two. Of another gentleman's grand parents I said, one of them lived to be ninety-five. One of them did live to be ninety-two. Of those of another belonging to the same party, I predicted ninety : above eighty-seven was the answer. Of another of the party I said, your mother was consumptive, and is probably dead. She died of consumption at about the age of forty. If the son reaches that age, he will exceed my prediction as to his age.		
All these cases occurred within three days ; nor are these by any means all, but they are selected as samples merely of what is continually occurring in the author's phrenological practice. Many think it presumption to pretend even to tell whether the parentage of persons were long-lived or short-lived, and think it consummate folly to pretend to tell the number of <i>years</i> that parents or grand parents lived, but the fact surprises myself that I scarcely ever vary ten years, and usually come within five. True, I have one disadvantage, namely, the <i>habits</i> of these ancestors might have hastened or lengthened their lives ; but then again, those habits that shortened their lives, weakened the constitutions of their descendants, and lessened those signs or indices of long life on which I predicated these results.		
By the same indications of vitality from which I infer the age of grand parents, I infer also that of the person himself. Both the general amount of vital stamina in a person can be ascertained, and about the rate at which he is using it, and the two together will furnish data for a pretty correct prophecy as to about the age which the person examined will reach. If he have a great supply of animal life, and labor		

Do not trifle with health.

Parents and children.

about hard enough to work it up, but not so hard as to exhaust himself, he is likely to live long. If he be indolent and luxurious, or if he over-tax himself, he will die the sooner. True, we can predict neither the day nor the hour when the person examined will die, for if he should tie a stone around his neck and throw himself into the sea, or if he swallow poison, or shoot a bullet through his heart, or chew tobacco, or is a drunkard, or has formed habits prejudicial to health, he will not be likely to live as long as his ancestors lived, and *may* die young, though they lived to be old. Let no one presume to violate the laws of life and health, because his ancestors were long-lived, and think his chance for life therefore good; but let him rather *cherish* the gift, and hand down to posterity constitutions quite as strong as that he received from his predecessors.* Besides, our race is rapidly *degenerating*, both as to long life and strength, and also in power of intellect.

The converse of this principle, that length of life is hereditary, is also true. The children of those who die young, seldom live to be aged, except where a grand parent lived to be aged, or a parent's death was caused or hastened by climate, or at least hastened by accident, or bad habits, or exposure, or carelessness, or some violation of the laws of life. Hence it is that feeble families are apt to run out, and that those having the greatest amount of vital stamina, become proportionally the more numerous—a wise arrangement surely, and one that must soon sweep many of the families of the present day into dark oblivion.

Life insurance offices always inquire about the ages of parents and grand parents, and charge less the longer their life; but as this doctrine is closely allied to that of the last section, as well as to the one that follows, and so easy to be observed, let us pass to the inquiry whether *diseases* are or are not hereditary.

* "For in judging (advising) another, thou condemnest also thyself."
"But the servant that knoweth his master's will (the laws of life) and doeth it not, the same shall be beaten with *many stripes*."

The children of consumptive parents inherit the disease.Two cases.

CHAPTER IV.

DISEASES HEREDITARY.

SECTION I.

CONSUMPTION HEREDITARY.

HAVING shown that length of life, or the period at which death naturally occurs, is hereditary, that is, that the children of long-lived ancestors, other things being the same, will live proportionally longer than those born of short-lived parents and grand parents, and that other physical peculiarities descend from parents to children, let us proceed to investigate the influence of DISEASES in parents upon the life and health of their offspring. And in prosecuting this subject, it should first be remarked that *consumption is hereditary*. The evidence of this proposition is within the observation of every one who will open his eyes upon the *facts* which every where abound in proof and illustration of it. To present isolated facts showing that the children of consumptive parents and grand parents are more likely to be consumptive than the offspring of healthy parents, seems to be almost a work of supererogation, because the fact is so almost universal that few exceptions occur, and the difficulty is to select from the vast number of melancholy evidences of its truth. Where parents are consumptive, it is rarely that the children and grand children are not so; and when they are not, these few exceptions are to be accounted for on the principle, that those who are not consumptive, take after a parent or grand parent who was not afflicted with this scourge of humanity.

It may perhaps be in place to cite a few cases as *illustrations* merely of this great law of propagation. A gentleman in Beverly, Mass., buried a wife and ten children, all of whom fell victims to this fell destroyer. The mother of Mrs. H. died of consumption at about twenty-five; Mrs. H. died at about twenty-three, and left a daughter who has small lungs, great mental activity and nervous excitability, and a scrofulous affection, which is now generally regarded as one

Facts in the author's practice.

The author's own case.

form of consumption, and identical with it. Not a day occurs in which, in my professional examinations, I do not say of some applicant, "your family is consumptive," and I generally tell on *which side* the consumptive tendency occurs. Two examples of this kind have occurred this very day. I said to a gentleman, "Some of your relatives on your father's side, if not your own father, have died of consumption." He remarked that his father had buried every one of his brothers and sisters of that disease. Of a lad examined, I said, turning to his mother, "you or your family are consumptive, and your boy will not live to be twenty, unless you turn over a new leaf with him." The remark drew tears into the mother's eyes; and admitting that her family were consumptive, she eagerly inquired how it could be prevented. I gave her the advice that will be found in the next section—advice which, if taken in season, I give as a panacea to every one at all consumptive. Within six months, I have probably made a similar prediction in regard to one thousand persons, and have yet to commit the first error on this point. Sometimes, at first, I am considered wrong, but a little reflection always recalls some near blood relation who is in a consumption, or has died of it.

The mother of the author died of this disease, at the age of thirty-six; but her otherwise strong constitution withstood its action for seven years after it was seated. Some ten years ago, a daughter of my mother's brother died of this disease, and within a year it has carried a beloved aunt to her "long home." At the age of fifteen, the author was attacked with an affection of the lungs, which brought him very low, and resisted the treatment of medicine, but yielded to that of diet, (sweetened buttermilk mainly; and a syrup recommended by a neighborhood doctress.) Three years afterwards it was brought on by attending evening singing schools while afflicted with a severe cold; and returned again while I was in college, so as to compel me to fall back a year. And when I commenced practising phrenology, my lungs were so tender that I could not endure to be in a room warmed by coal, because the gas irritated my lungs so much. My voice was ~~also~~ too feeble to be heard by a large audience. It should be

Actual disease hereditary.

Former error on this subject.

added, that I take after my mother, probably more than after my father; and the rule will be found general, that if a child looks like, or takes his general form of body, face, and head, from a parent who is consumptive, or whose kindred are subject to this disease, this child also will be subject to it. But if he resemble, in looks and character, another parent who is *long-lived*, he also may expect to be long-lived, yet should remember that *his children* are again liable to consumption. Hence, if any reader finds that he or she takes after a parent or a family members of which occasionally drop off by this disease, let them beware, and sedulously employ the advice given in the section following.

Until recently, the doctrine has obtained, that the child derives no *actual* disease from the parent, only a *tendency* or *predisposition* towards it—that, for example, parents who had diseased lungs, did not actually transmit *diseased* lungs to their offspring, but only lungs that were small and feeble, without any actual disease seated on them. But recent discoveries, especially those made by Louis, a French physician of celebrity, go far to prove that *actual disease* is transmitted. He claims to have found tubercles in the lungs of *infants at birth*. If this be the fact, not only is the principle of the transmission of consumption *demonstrated*, but the general theory will also be established, that the same is true of the gout, apoplexy, insanity, &c. &c., and also that both virtuous and vicious inclinations are transmitted—a theory of which this is by no means the only proof. As before remarked, the *minutia* with which the qualities, and *all* the qualities of the parents are found stamped on their offspring, is certainly most extraordinary, every quality of both being reflected in this mirror of nature. If small lungs and large lungs, irritable lungs and strong lungs, weak and strong, and large and small *muscles*, large and small bones, &c., &c., are transmitted, it is perfectly analogous to suppose that even a state of *disease* is transmitted. If, as already seen, and as is completely established by facts, the various conditions of parents are transmitted to their children, what reason can there be why *actual disease* may not also be transmitted?

 Proof derived from the venereal disease.

 A case.

But there is another class of proofs of this important point. The venereal disease, the penalty of licentiousness, is certainly hereditary—not a *susceptibility* merely, nor a *predisposition*, but the very *disease itself*, in its *distinctive form*, and in all its virulence of character. Not unfrequently are the children of licentious parents often actually rotten with this terrible disease at birth,* and the most pitiable and loathesome objects imaginable, and before it is possible for them to be afflicted with it by any means other than by hereditary influences. Sometimes they lose the use of some of their limbs for life, or are afflicted with abscesses, or have their joints all drawn out of shape, from this cause. I know a young man, the son of a virtuous father and mother, but of a mother who had received the disease from a previous husband notoriously licentious, whose hip joints were drawn out of shape most horribly, and who had several other unequivocal marks of the disease, which he will carry to his grave. The *mother's* health was *improved* thereby, and her blood cleansed from the poisonous virus.

It is hardly necessary to detail cases of this character, for they are too numerous and too striking to require it, but it is necessary to warn erring, passionate youth, that these violations of the law of chastity and morality, are *certain* not only to corrupt their own blood and taint their own constitutions with this painful and loathesome disease; but also thereby to be “visited upon their children, and children’s children, unto the third and fourth generations.” Nor can they escape; for just as far as the parent is affected by it, (and how can there

* “A case lately occurred in England, as we learn from the London Lancet, in which the contraction of syphilis, immediately after marriage, or the cure of the disease by mercury, or both, was “visited” upon several successive children. Though born small, they appeared healthy till five or six weeks after birth, when they all became affected with a disorder resembling leprosy, of which they died. It should be observed, moreover, that the mother not only recovered of her disease, but remained well for some time before the birth of her first child.—How little are people aware of the evil consequences of transgression, not only after, but before marriage! There is a day coming which will tell a tale on this subject, calculated to make the world, even some of the best portions of it, tremble.”—*Teacher of Health*.

Consumptive persons should not become parents.

be indulgence without injury,) just so far will the posterity, perhaps for many generations to come, also be affected. As important a law as that of moral purity, cannot be violated without incurring proportionate penalty, inflicted not on the offender alone, but on all that proceed from his loins. And there is probably no vice more prolific of scrofula and consumption, (both one and the same disease,) than this violation of the law of moral purity. Let the young beware!

But to return. As this disease is certainly hereditary, and often inflicts scrofula and consumption upon the progeny of the offender, the inference that consumption is *also* hereditary—that, in common with the disease just named, *actual consumption* is transmitted—not a tendency, not a predisposition to it merely—is at least founded in analogy. Those therefore who are consumptive, especially if the predisposition is any way marked, should *not marry*, or marrying, should not become parents, lest their children be ushered into existence merely to bloom and to be cut off just as they begin to enjoy life, and lest your own hearts be rent asunder by the bitterest of pangs—the pangs of disappointed parental love. Or perhaps they may live to become young men and women, and to form connubial attachments only to be blighted, and thus to break the heart of an innocent victim of your own folly. Or if your *own* children are not thus unfortunate, your *grand* children, (unless means are taken to prevent it,) will be almost certain to be torn from the pleasures of life, just as they are beginning fairly to enter upon them, and to break the hearts of parents and those who have become endeared to them. This matter can be calculated beforehand, and the amount of the consumptive liability determined, with certainty; and if that liability be considerable, parents should abstain, not from the pleasures of becoming parents, but from the *pains*. Parents should consult their own highest happiness in this matter, and that is, if a part or all of their children are likely to die, *not to become* parents, not to commit infanticide, not to entail a blighting curse on those they will love so dearly; for in seeking their *own* highest good, they thereby seek that of their offspring; because those conditions

Consumptive families talented.

Consumption may be contracted.

that make either happy or miserable, make the other proportionally so.

It should, however, be added, that if the probabilities are in favor of healthy offspring, then they are at liberty, nay, commanded, to "multiply and replenish the earth." And these probabilities are greatly increased where the consumptive parent is *rising above* the tendency, rather than sinking beneath it. If the tendency be very considerable, yet if by following the advice soon to be given, or by any other means, the parent be actually *obviating* this tendency, the danger is far less than if he be equally afflicted with it, and becoming still more so by the disease *growing* upon him.

If the parent have that tendency, yet not so much but that, with proper care on his part and on that of the children, the tendency may be *arrested*, the children will be even the gainers; for, all the consumptive families I have ever seen, have been unusually talented. Indeed, it is the predominance of the brain and nervous temperament over the vital, which constitutes the consumptive tendency. Now if the vital apparatus can be so cultivated as not to allow the mental to break it down, this extra development of the mental apparatus will only augment the talents.

It should be added, that consumption may be contracted in a parent not constitutionally predisposed to it; and then be transmitted, so that his children will be predisposed to it. But this is far more favorable to the child than if it has descended for several generations. It may be contracted in one generation, (this is my own case, it being traced back no farther than my mother and her sisters,) and either arrested in the next, so that the race may be restored, or it may be augmented in the second, and handed down thus increased to the next generation, and so on. And every parent is bound to do what he can to arrest its progress, and *lessen* the evil in those that come after him. By pursuing this course, it might soon be banished from any family, however predisposed. Those who cannot both withstand the tendency themselves, and impart to their children sufficient vital *stamina* to lessen the tendency in them, or at least to arrest its farther progress, should not become parents.

Extract from Sir James Clark.

After writing the above, in conversing with Dr. Allen, of Lowell, on this point, he called my attention to the following remarks on this subject by Sir James Clark, physician to the Queen of England and her mother—as high medical authority as can be quoted. It is inserted not so much because the fact that consumption is hereditary requires proof, but because it contains many valuable suggestions in regard to the transmission of this disease, which, besides being valuable in themselves, harmonize with suggestions made in the preceding pages.

THE CAUSES OF TUBERCULOUS CACHEXIA.

“Hereditary Origin.”—That pulmonary consumption is an hereditary disease—in other words, that the tuberculous constitution is transmitted from parent to child, is a fact not to be controverted; indeed, I regard it as one of the best established points in the etiology of the disease. A parent laboring under tuberculous cachexia, entails on his offspring a disposition to the same affection, proportioned in general to the degree of disease under which he labors. Examples of this fact are constantly met with in families of consumptive parents, where we find the tuberculous constitution much more strongly marked in general in the younger, than in the elder children. We even occasionally meet with families in which the elder children are healthy, and the younger are the subjects of tuberculous disease; the health of the parents having been deteriorated during the increase of their family. There are, no doubt, exceptions to this observation, depending on circumstances beyond our cognizance, but frequently admitting of explanation in the state of the parent's health.

“It has been questioned whether the child is more disposed to the diseases of the father or to those of the mother; and I believe the majority of authors agree in favor of the former. Professor Nasse, of Bonn, however, in his excellent essay on tuberculous disease, is of opinion that the hereditary disposition is more frequently derived from the mother. The point is very difficult of decision. There can be no doubt that the child may inherit the constitution of either or both parents; on some occasions we see that of the father, in others, that of the mother predominating in different children of the same family. It has also been remarked, and the observation appears to be correct, that the more a child resembles the parent in external lineaments, the more certainly will a disposition to the diseases of that parent prevail.

Tuberculous disease in offspring may be produced by various causes.

“But a state of tuberculous cachexia is not the only morbid condition of the parent which entails the tuberculous predisposition on the children; there are several diseases which have this effect, the most important of which are a disordered state of the digestive organs, gout, cutaneous diseases, the injurious influence of mercury on the system, debility from disease, age, &c.;—in short, a deteriorated state of health in the parent from any cause, to a degree sufficient to produce a state of cachexia, may give rise to the scrofulous constitution in the offspring.

“However various may be the causes of the cachectic state of the parents, its effect is almost constantly manifested in the children, by their evincing a predisposition to tuberculous disease. This is a very important circumstance in the history of consumption, and is highly deserving attentive consideration. In ascribing tuberculous disease in the offspring to an unhealthy state of the parent, I may appear disposed to generalize too much; but my opinion is not grounded upon superficial observation, or formed without mature reflection; and I am persuaded that when the subject is carefully investigated by others, my views will be found correct. We have frequent opportunities of noticing a strong disposition to scrofula in the children of those who enjoy what is usually termed good health, and in whose families no scrofulous taint can be traced; whereas, according to my observation, we never see the parents in an unhealthy state, whatever may be its nature, without finding, at the same time, that their children are strongly predisposed to tuberculous disease.

“Of all diseases, I consider dyspepsia the most fertile source of cachexia of every form,—for this plain reason, that a healthy condition of the digestive organs, and a due performance of their functions, are essential to the assimilation of food, and consequently to the supply of healthy nutriment. The adjusting powers of the system do much to correct a disordered condition of the different functions concerned in the process of assimilation and nutrition; but health cannot be long preserved when any one of these important functions is materially deranged.

“A cachectic state may also originate in derangement of the various secretory and excretory functions, particularly that condition of them in which the effete matter is imperfectly carried off; and as this derangement very generally accompanies dyspepsia, it accelerates its deteriorating influence.

“There are doubtless other circumstances in the state of the parents' health capable of giving rise to the strumous diathesis

Parents sometimes healthy while the children are consumptive.

in their offspring, which are not so evident as those which I have noticed; but there can be little question of their influence, as we often see children presenting the characters of the strumous diathesis at the earliest age, while their parents are in the enjoyment of good health, and free from all appearances of tuberculous or other disease, constitutional or local. Remarkable examples of this kind have come under my observation, where whole families have fallen victims to tuberculous consumption, while the parents themselves enjoyed good health to an advanced age, and were unable to trace the existence of the disease in their families for generations back. An imperfect development or a feeble state of the organs of generation, has been considered a cause of scrofula in the offspring;—any thing which interferes with the act of conception, or with the nourishment of the fœtus in utero,—such as a disordered state of the mother's health, depressing passions, a sedentary or unhealthy mode of life,—or whatever induces imperfect nutrition in the mother during pregnancy, may lead to such a result; and this may even explain why one child is predisposed to the disease, while the other children of the same family are exempt.

“In the present state of our knowledge, it is not possible to determine the various circumstances in the health of the parent which may give rise to the scrofulous disposition in the child, much less to explain their mode of operation: I rather allude to them as subjects deserving the investigation of the general pathologist and practical physician. . That tuberculous disease can generally be traced to an hereditary origin, that is, to a deteriorated state of health in the parent, will not be disputed by any medical observer who has attentively considered the subject; but there may be a difference of opinion as to the particular condition of the parent which induces the tuberculous constitution in the offspring, and also as to the degree in which this constitution may exist in the child at birth. Having stated my opinion respecting the former, I shall now give my views respecting the latter of these conditions.

“1. We have seen, (p. 130,) that, although it is a rare occurrence, the child at birth may present tubercles in one or more of its organs.

“2. The next degree of hereditary disease is that in which the infant is afflicted with tuberculous cachexia,—a state which requires very slight exciting causes to determine the deposition of tuberculous matter in some organ. The children of consumptive parents are not unfrequently born in this state, and often die of tuberculous disease during the period of infancy.

"3. Again, the child presents all the characters of the tuberculous or scrofulous constitution, and without care, gradually lapses into a state of tuberculous cachexia, and dies of tuberculous disease. The greater number of scrofulous and consumptive cases, which we meet with in childhood and youth are referable to this degree of hereditary predisposition.

"4. In another class of cases, the child merely shows a predisposition to those functional derangements which generate the tuberculous constitution; more especially to that form of dyspepsia (*strumous dyspepsia*) to which I have already referred, as capable of generating the tuberculous cachexia, and consequently of giving rise to every form of tuberculous or strumous disease. The cases of predisposition to consumption which come under this class are, according to my observation, the offspring of parents who have labored under dyspepsia, gout, cutaneous and other diseases not of a tuberculous nature. They constitute the most numerous and the most remediable of the degrees of hereditary disease; and yet their nature is generally the least understood.

"I would beg to solicit the attention of the profession to the deteriorated health of the parent as the origin of tuberculous disease: an acquaintance with the various derangements in the health of the parent, and the mode and degree in which these are manifested in the constitution of their offspring, is requisite to enable us to obviate them, and thereby to correct the hereditary predisposition.

"An opinion is entertained that one generation sometimes escapes hereditary tuberculous disease, while the immediately preceding and succeeding generations are the subjects of it. This is not a very common occurrence, and when properly investigated, would, I have no doubt, admit of a satisfactory explanation, without supposing that the disease lay dormant in one generation to manifest itself in the next.

SECTION II.

PREVENTIVES OF CONSUMPTION.

"An ounce of prevention is worth a pound of cure."

THE idea that consumption, when once fairly seated, is incurable, prevails to a most pernicious extent, but of late it is beginning to be controverted. And well it may; for it is no more incurable than many other diseases. The cause of

How to cure consumption.

Medicines only aids.

its having been treated so unsuccessfully, is twofold; first, the physiological state which induces and accompanies it, has not been fully understood: and secondly, it can be cured, not by medicines, and especially not by poisons and depletions, which reduce the tone of the system when it requires to be strengthened, but by remedies of a *mental* and *physiological* application. *Medicines* do not reach the case, and cannot of themselves effect a cure.* Judiciously applied, they may become *aids* merely, but should never be relied upon as *cures*. The *remedies* should be, *air*, *exercise*, and *sleep*, nature's great restoratives, while medicines should be secondary matters. And this simple principle explains the cause of the lamentable fact, that consumption is so seldom cured. It has been treated *medically*, whereas it should be treated *physiologically*. The patient is dosed with apothecaries' drugs sufficient to kill a well man, whereas he should take much air, recreation, exercise, and sleep, and little medicine, and that very simple in its action.

But in order to *cure* consumption, we must first understand its *cause*, and then endeavor to counteract that cause. In regard to its cause, then, I remark, that in persons predisposed to this disease, I find a most active brain, and great heat, and strictures, if not pain, in the head, with superior natural abilities, accompanied with cold hands and feet, and a most excitable temperament. In short, the predisposition to consumption *consists* in the predominance of the nervous temperament, and the feebleness of the vital apparatus. In general, those who are subject to it, will be tall, or at least slim, narrow chested, of small stature, and light complexion, and liable to fall in between the arms, or at least at the sides of the chest, just inwardly of the union of the arms and body. They also incline to sit in a stooping posture, so as to form a

* From experience and observation, I am convinced that decidedly the *best* remedy or agent for the cure of consumption, now in use, is "SHERWOOD'S MAGNETIC PILLS AND PLASTER." Besides being the best remedies I know of for dyspepsia, which in the preceding section was shown often to hasten, and even to induce consumption, they act directly upon the diseased parts, and impart that magnetism which reinvigorates and restores them, the absence of which causes the disease.

Indications of consumption.

Cold limbs and a hot head.

double arch, one by bending the body from the hip joint to the neck, and the other by bringing the shoulders near together. This posture is assumed because the lungs and the internal organs generally, are small, and therefore the other parts bend in each way upon them, and yet nothing is as directly calculated to increase the consumptive tendency as this posture. Consumptive patients also usually have light and very fine and soft hair; a fine, soft, delicate skin; long limbs; long, slim fingers, with long, rounding nails; a long, small neck; sharp features; a sunken cheek, especially where the pole of the lungs is located, that is, outward from the end of the nose; long face; sharp phrenological organs, and a highly intellectual cast of mind, with a strong desire to read and study, especially nights. The excess of their nervous temperament usually renders them wakeful nights, their minds being in too excited a state to sleep. Hence they are fond of sitting up late nights and studying, and of lying in bed late mornings, because, when awake, they enjoy life so much that they are loth to go to sleep, and this exalted action fatigues them so much, that they become very tired, and hence when asleep, they are unwilling to rise early.

Cold hands and feet, and consequently a hot head, are the incipient stages of consumption. As long as the circulation can be kept uniform—as long as the hands and feet can be kept warm, and the head cool—there is no danger of consumption; but whenever the circulation becomes partial, or as soon as it begins to concentrate in the head, and retire from the hands and feet, and consequently from the surface generally, the skin is left exposed to the influences of changes in the atmosphere, and colds ensue. If the circulation were vigorous at the surface, these changes in the weather would be resisted thereby, so that the pores of the skin would not become contracted by them; but when the blood is mostly engrossed by the head, the skin is of course robbed; and being left unprotected by heat, its pores are closed by a cool breeze or a change of the weather from warm to cold, and the waste or corrupt matter thrown off by the skin through these pores, is of course retained in the system, to augment, and even to engender disease. A large proportion of the

Importance of free circulation at the surface.

Bathing.

diseases of a northern climate, originate in colds, and are developed by them, consumption in a pre-eminent degree. As long, therefore, as the extremities can be kept warm, and the skin clean and active by a vigorous circulation, colds will be resisted, and this disease warded off. But as soon as the hands and feet become cold, and the skin is like "goose flesh," "know thou that" consumption "draweth nigh, and is even at the door," unless thou restore the circulation at the surface, and keep thy hands and feet warm.

It will be seen, then, that whatever tends to retard the circulation at the surface, such as sedentary pursuits, confinement within doors, severe application to study, an impure skin, a changeable atmosphere, habitual sewing, &c., are directly calculated to hasten consumption when commenced, to develope it when latent, and even to engender it; and also that whatever tends to *promote* the circulation, such as fresh air, vigorous exercise, abundant sleep, a warm climate, &c., are preventives of the disease.

To keep the *skin* clean and active, then, is the first, as well as the *main* preventive of consumption. And this can be done by the application of *cold water and friction*, more effectually than by any other means. To every one at all predisposed to consumption, then, I say with great emphasis, *bathe often*. Employ the cold *shower bath* every morning in getting out of bed, summer and winter, in preference to all other kinds of bath, and at least the *hand bath*, when the shower bath cannot be had. Especially do not omit it in cold weather, for it is then that you need it the most, the natural tendency of cold weather being to drive the blood in upon the heart and head, and of warm weather, to bring it to the surface. And the colder the water the better, for the colder it is, the more it excites the skin, and the greater the *reaction* produced. Even if there be ice in the water, in case you wash and rub off hastily, it will throw the skin into a delightful glow, and electrify and warm up the whole system. Warm water should rarely be used. The warm bath may sometimes be employed when the patient is considerably reduced, yet even that should be followed by the shower

Friction of the skin.

Keep the feet warm.

bath, so as to close the pores far enough to stop copious perspiration.

But in all cases of bathing, *friction* should be added. As instruments of friction, the coarse crash towel is one of the best and most convenient; the flesh brush, as stiff an one as can well be borne, and applied briskly, is excellent; and the hair glove will be found still better. Those made by Johnson, of Boston, I use daily, and can bear testimony to their virtues.

Let the consumptive invalid remember, that no internal remedies can at all compare with the external ones here recommended; and that without these external ones, internal ones are of little avail, besides being almost certain to do more or less injury. This remedy strikes at the root of the evil; that, only at its branches.

Closely allied to this direction, is that of warming the feet, either by the fire, or by walking, or by washing them in hot or cold water at night. Never retire with cold feet, but take all possible pains to keep them warm. Do not be afraid of washing them in *cold* water at night. Cold water is not poisonous, that the sight of it need be much feared. Most persons even regard it as *unhealthy*, whereas nothing is better, both for the consumptive patient and for those who are healthy. Many colds are taken and consumptions induced, by damp or wet feet; but if they are washed often in cold water, a little extra water, now and then, in the form of wet feet, will do no injury. Heating the feet as hot as can be borne, on retiring, while it is one of the best *cures* of a cold that we have, and is analogous to soaking them in hot water, is especially calculated to ward off consumption, while sleeping with cold feet is most detrimental. Avoid that at whatever sacrifice, if it is by putting heated bricks or stones to your feet in the night, or by rubbing or dancing, or whatever means will promote circulation in them.

The importance of the direction to consumptive patients, *to break up a cold as soon as possible*, is so obvious, that it requires barely to be named. However consumptive the tendency of a person is, if he can but avoid *colds*, he is safe; and so he is if he can *break them up* soon. But if they are

Colds should be broken up.

How to do this.

Keep the head cool.

allowed to progress, with occasional additions, for weeks and months, they will run those into consumption who are not thus predisposed. *Beware of colds, and break them up* as soon as possible.

The most efficacious means of breaking up colds, is *perspiration*. This may be induced by drinking large quantities of cold water, or even ice water; by soaking the feet in hot water, and then heating them by the fire; by exercising sufficiently to throw you into a sweat; by taking the warm bath, or still better, the vapor bath, or the shower bath while the fever is on; by drinking hot herb teas, as horehound, boneset, wormwood, or by using a syrup made of any bitter herbs, with molasses; by using the "composition" of Dr. Thompson, which is one of the very best sudorifics in use; by putting hot bricks to the feet, wrapped in wet cloths; or by any other means which will open the pores, the stoppage of which causes the disease in question. *Do not neglect colds*, but do not stuff them. Do not take additional colds. And one of the chief virtues of the cold bath recommended above, is that it *prevents* colds. It is hardly possible for one who uses the bath daily, to catch cold. For ten years, I have taken the bath nearly every morning, save about four intermissions, and these were followed, in every instance, with severe colds.

Wetting the head will generally be found to exert a beneficial influence, by carrying off the surplus heat or fever collected there by the over-action of the brain, while night reading and study, and indeed all intense application of the mind, will be found injurious. The object should be to keep the *head cool* and the *feet warm*. Cold water applied to cold feet, will warm them, just as running out into the snow barefooted starts the circulation and warms the feet, while the same application to the head, cools it, by carrying off all inflammation, and substituting healthy action in its stead. Where it does not occasion a cold in the head, it will be beneficial.

Proper or improper *apparel* also does much to accelerate or retard the approach of this disease. Too much clothing, by preventing the escape of the corrupt matter thrown out of the system through the skin, and *confining* it around the person,

Ventilation important.

Evils of hot rooms.

keeps much corruption in the system that would otherwise escape, and is thus highly injurious; and so is insufficient clothing, by leaving the skin too much exposed to the influence of atmospheric changes. Still, this matter is influenced by habit and climate so almost entirely, that no specific rules can be given, except that of wearing *silk* or *crape* next to or near the skin, which will exert a most beneficial influence, because being a non-conductor, it retains the heat and refuses admission to the cold more effectually, and thus preserves the temperature more uniform, than any other article worn. Woollen is next best, and in winter, both worn near the skin will be beneficial, and one should be kept on in warm weather as well as in cold.

The atmosphere breathed is still more important. Recent observations have settled the principle, that consumptive invalids require abundance of fresh air; and if confined to a room, it must be frequently *ventilated*. Perhaps nothing is more injurious to the lungs, or more directly productive of consumption, than impure air or imperfect ventilation. Though its effects are partially deadened by habit, so as to be less perceptible and sudden, yet it is *sure* to work permanent mischief to the lungs. And the ventilation of the bed-chamber, not so much by allowing a direct draught to blow in, as by sleeping in a *large* room, with places for the ingress and the egress of fresh air, is a matter of the utmost moment to those at all predisposed to consumption.

Closely allied to this subject, is that of being much in rooms rendered warm by a fire. I do think immense mischief is caused by our keeping our rooms *too warm*. This burns up or expels much of the oxygen of the atmosphere, and thus deteriorates and vitiates it more than is supposed. Thousands on thousands of women have been thrown into consumption, by sitting and sewing in a warm room, who would otherwise have escaped. And if they are not thrown into it immediately, yet the seeds of it are planted, to be fostered by every new cold or exposure, and ultimately to ripen into consumption, and be propagated to generations yet unborn. Perhaps no one thing invites consumption more than sewing; and when aided by sitting in a heated atmos-

Sewing injurious.

Tight lacing.

Hot drinks.

phere, is likely even to *cause* consumption in those who have no hereditary tendency to it, and is sure to develope it in those who have. And I shudder for future generations, when I contemplate the vast number of females, of all ages, those that are growing rapidly, those that are naturally healthy, and especially those that are becoming mothers, who sit and sew continually, day after day, week in and week out, for years together, or who work at various manual occupations equally confining, and that often without stepping out of doors, or taking the least exercise, by the week together. And all to procure the means of dressing decently, that is, of obtaining *fashionable attire*, or making fashionable attire for others. I do regard "the fashions" as most pernicious in all their bearings on society—as a curse greater than intemperance, and even than prostitution itself, and not unfrequently directly *causing* the latter. Strange that virtuous and intelligent women either do not see the evil, or seeing it, do not abandon what is so detrimental even to life itself!

But above all things, the practice of lacing tight is most pernicious to those of consumptive habits. By cramping the lungs, especially the lower portion, it keeps them almost in a state of inaction; and this of course invites disease. The *action* of every organ of the body is indispensable to its health; and its inaction, is fatal to it; and to none does this principle apply more forcibly than to the lungs. No tongue can tell, no arithmetic can number, the deaths by consumption occasioned in parents and propagated to their children, by this accursed practice. A brawny Irish or Dutch lass, may lace tight with less injury, but for those who are slim and small waisted naturally, that is, who have but a feeble vital apparatus at best, to reduce their vitality still lower, prevent the free circulation of the blood, and confine it to the heart and head, and girt it back from flowing to the skin and limbs, is to commit virtual suicide, by inducing a disease which might otherwise be kept at bay.

Drinking hot drinks, and especially tea and coffee, by unduly opening the pores of the skin and thus increasing the liability to take colds, as well as by stimulating when there is

Exercise.

Magnetism.

already too much action in the system, is but preparing the way for consumption, and increasing whatever liability to it already exists. Cold water will increase the circulation, and augment the heat of the system, but warm drinks induce perspiration, and this greatly diminishes its heat, and invites colds, and this induces consumption. I say to all who have any hereditary tendency to consumption, *drink no warm drinks*, and especially, never drink *hot tea or coffee*; for you have too much excitability and action in your system already, and require the cooling and relaxing.

Though allusion has already been made to exercise, its utility in preventing, and even in curing consumption, requires to be more fully presented. The importance of giving free circulation to the blood at the extremities and surface, has been presented, and nothing—not even friction, a powerful agent though it be—is calculated to promote this circulation as effectually as exercise, and in the open air. If, then, you find your circulation becoming partial, and your blood retiring from your hands and feet, and of course from your skin, change your course of life *immediately*, and take all the active exercise you can well endure. Yet do not work too hard. The great fault with those predisposed to consumption is, that they carry things to *extremes*. When they work, it is with all their might, and so as to induce immediate exhaustion, and consequent prostration; and so with recreation and study, and all their desires and efforts. Take every thing in moderation, and take hold so that you can hold out. Gymnastic and calisthenic exercises, will also be of immense service. Let labor and rest alternate with eating, so as to invigorate the system generally, and this will expel from it whatever consumption may lurk within it. Nor will the best medicines in the world be a hundredth part as efficacious as abundance of *exercise, rest, and fresh air*. Doctor very little, but do all in your power to *reinvigorate your general health*.

Rubbing the chest and abdomen with the hand, especially a healthy, robust person, will impart new life to the feeble organs within, and so will magnetizing them, or magnetizing the poles of the organs in the face, or holding the head, combing it, &c. Let the mothers and nurses of children

The cold bath.Givng consumptive children time to grow.

whose parents are at all inclined to consumption, rub them a great deal night and morning when they are dressed or undressed, and also employ the bath often as mentioned above; yet in doing so, let the utmost care be taken to do it *quickly*, just by one dash, as it were, and then follow with friction so as to produce reaction and warmth. In cold weather, let this be done in a warm room, though with cold water. A gentleman who was in a consumptive decline, was cured by being taken every morning in the winter, down to the river, and having a hole cut in the ice and being plunged in all over, and then wrapped up warm and taken in his sleigh to his house; and Dr. Bell, of Philadelphia, recommends the *cold bath* even to persons far advanced in consumption—a recommendation founded in the nature of the disease.

If a child be in any danger of consumption, let it never be sent to school, because the confinement of the body will prevent that circulation of the blood already shown to be indispensable, and increase all the hereditary tendencies to consumption, and will hasten its progress. Let all the children of consumptive parents be allowed to play or to work *all the time* except when they are eating or sleeping; and generally a nap in the middle of the day will be found serviceable. Children of this cast, are liable, in consequence of their excessive cerebral action, to play very hard, and thus to become greatly fatigued, which may be turned to a good account, by inducing the habit of taking a nap in the day time. If they dislike to lose the time, take them on your lap, tell them a story, and hush them up, and they will soon fall asleep.

Especially when these children are between twelve and twenty, they should do very little studying, and labor no more than is requisite for exercise, but be allowed merely to *recreate and grow*. They require all their energies for growth, or for the formation and consolidation of their bodies; and to direct these energies to labor and study as such, is permanently to injure both mind and body. Such children are usually precocious, and should be *kept from* study, rather than sent to school before they are fully grown. The great trouble with those of this temperament is, that they *over-do*,

Take them from school.Inflating the lungs.

and thus exhaust their energies; and this exhaustion falls of course on the weakest part. Let boys who are predisposed to this disease, be furnished with more tools than books, and be encouraged to make sleds and boxes, to fly kites, slide down hill, skate, swim, (but never allowed to stay long in the water at a time,) ride, work, hunt, fish, climb, race, &c. &c., just as much as they will. The more the better; and the more they love to read and excel in study, the worse, for their consumptive tendency is sure to be developed thereby. Let no young man thus predisposed, ever commence fitting for college till he is at least twenty, and usually he should not begin life for himself till he is nearly thirty, lest he drive business so forcibly before he get his strength, as to exhaust his vital powers. And let no fears be entertained that such lads will be inferior in talents unless they are kept at school; for, as already remarked, a tendency to this disease *consists* in too great mental activity, which will of course render them more intelligent and better scholars without their going near a school, than others who are not consumptive, though they are kept at school continually. Parents are too apt to forget that children require *time to grow*, as well as time to learn or labor; and those whose parents are consumptive, of all others, require this time. And let lads of this description never be put into a store, or law office, where they are confined, or have to write, but put them on to the farm. And let girls of this habit never be sent to learn any trade requiring sitting or confinement, nor to work in factories, but let them rather be kitchen drudges—any thing that will improve their health and prolong their lives.

Another preventive of consumption, certainly no less important than any of the preceding, is the full and frequent *inflation of the lungs* to their utmost capacity. That is, sit or stand straight, throw the chest out and the arms back, and then draw in slowly as full a breath as possible, and hold it in for some time, and perhaps strike the chest gently, or otherwise as you can endure it, so as to propel the air down into all the little air cells of the lungs, in order to stimulate them to action, and thus prevent adhesions and tubercles from forming. Sitting and standing straight, with the shoul-

Rammagi's tube.

A new respirator.

ders thrown back and the chest thrown forward, is most important, while the stooping posture, especially if at the same time the shoulders are brought forward, is most injurious. Scarcely any thing can be more so; for this posture, by cramping the lungs, prevents their being filled with air, and thus preparing the blood for circulation, and tends directly to enfeeble and inflame them. Beware of the girl that bends forward. She is liable to be consumptive.

This inflation of the lungs should occur every few minutes during the day, and should be increased by compressing the air in the lungs, especially when speaking, thus forcing the air out as if through a smaller aperture, and increasing the distinctness of the intonation, and augmenting the volume of the voice. Reading and speaking or talking loud, and also singing, will be found excellent to exercise and strengthen the lungs; especially let children of consumptive tendencies, talk, hallo, and sing all they please. To restrain these exercises, is to augment their liability to consumption.

The wonderful cures effected by using Rammagi's tube, were effected solely by applying the *principle* here presented of inflating the lungs; and the disposition of consumptive patients to draw long breaths, is an indication that this inflation of the lungs is sought by nature as a relief. The benefit derived from these tubes, does not accrue from drawing the air through a particularly shaped tube, but it consists in the *exercise of the lungs* occasioned by its use. Now since you can get this exercise even more effectually and frequently by making your own windpipe into a tube in a second, and without any trouble, you should apply this simple remedy forthwith and frequently, till you expand and strengthen your lungs sufficiently to throw you beyond the reach of danger.

I have seen a simple tube made by boring a hole in the end of an old ever-pointed pencil case, after cutting off the pencil part, and fixing a valve so that you could draw in the breath through this hole, but not expel it, and then boring another smaller hole in the side of the pencil case through which to expel the air; so that air could be inhaled faster than expired, by the use of which the lungs are filled up and kept full, and thus expanded. I have known the chest great-

Carrying magnets.	Diet.	Journeying.
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ly expanded by its use in a short time. Breathing through any small hole, will answer every purpose.

From experiments recently tried, I am induced to recommend carrying magnets, or magnetized steel about the person, and frequently taking shocks from the electrical or galvanic battery, or else being insulated and charged with electricity, as being calculated to supply in part that animal electricity, the partial exhaustion of which accompanies consumptive tendencies.

Much might, and perhaps should, be said in relation to the diet most beneficial for those predisposed to consumption, but there is only room to say, that *no stimulants or tonics* should be taken; a light, cooling, and yet nourishing diet should be selected, all condiments and stimulants avoided, and if the stomach will bear milk, take it freely, for it will quiet the nerves and tend to induce that sleep so much needed. Rice, bread, especially coarse or brown bread, mealy potatoes, fruit, and jellies may be eaten, but less meat, little cabbage, not an abundance of vegetables, but more of a farinaceous and fruit diet. Let children whose parents are predisposed to consumption, be literally *brought up on bread and milk*, porridge, puddings and milk, and roasted potatoes. Eat no fat, no butter, no cakes, and no more in quantity than your stomach can fully digest. Better eat too little than too much.

Journeys are often recommended, and generally prove to be beneficial to consumptive invalids, mainly, however, on account of the change of associations they give, and the fresh air and exercise they afford. A residence on the seashore in summer, is usually found to be beneficial, yet sometimes the sea air is too bracing, and stimulates so much as to augment the fever which accompanies, or rather *constitutes*, this disease, and thereby hastens its approach. In all these cases, the consumptive person must be *his own judge* as to effects and quantities, as, indeed, in nearly all the preventives prescribed above. Any one of them may be taken in excess, and then becomes positively injurious. But whatever injures, gives warning of the evil by the pain that accompanies it. Sing, but do not sing so as to prostrate the lungs much. Bathe, but not too frequently, to produce reaction. Exercise

Sea voyages.

A southern climate.

Advice.

till fatigued, but not till prostrated. Sleep abundantly, but not so much as to induce heaviness, and always *rise early*. And so of the others. Let the patient notice his symptoms, and govern himself accordingly.

A voyage at sea is often recommended. Andrew Combe, the author of "Combe's Physiology," mentions that a voyage to the Mediterranean, by keeping him just sea-sick enough to produce a constant but gentle perspiration, equalized his circulation, and restored his health, or rather, warded off a consumptive attack which had well nigh proved fatal.

A southern climate often effects cures, and on the same principle; namely, by bringing the blood *to the surface*. Cold weather drives the blood *in*, and this induces cold and consumption; but warm weather *promotes* circulation, brings the blood to the surface, relieves the head and lungs, changes the tone of the system, and averts this disease. That is, a sea voyage, a southern climate, exercise, friction, baths of all kinds, abundance of sleep, &c., all strike at the *root* of the *cause* of consumption, and *reverse* that cause; and this arrests its further progress, and thus nature effects a cure.*

Let these directions be faithfully followed, and I am fully persuaded that no child, however consumptive his parents, need die of this disease. Carry out these principles, and all consumptive tendencies can be arrested, and this fatal disease could soon be banished. And let all parents who are thus predisposed, practise this advice faithfully while becoming parents, so as to obviate the tendency in their children. Let the parents of children at all in danger of consumption, or scrofula, or the croup, or the quinsy, or the sore throat—all but different forms of one and the same disease—employ all these preventives upon their children, lest this unrelenting

* The fact is, a large institution, devoted expressly to the cure and prevention of consumption on the foregoing principles, should be established, and conducted, not by medical men, for they do not and never will understand this disease, till they read *nature* in place of *books*, but **PHYSIOLOGISTS**. Doctors have exhausted their skill, and by common consent, failed to treat it successfully. Let it now be taken up anew, by another class of men, and if its cure be attempted by the foregoing and other similar means, success will follow.

Caution to young women and mothers.

disease snatch from you the dearest objects of your love when all their talents, all their charms are first budding and blossoming into womanhood, or ripening into manhood, and becoming prepared for stations of usefulness or profit. Follow these prescriptions, and there is no danger. These remedies will expel all forms of this untimely disease from the system, and preserve it whole and sound to a green old age. Nor will they be very detrimental to those who are robust, and in no special danger of falling its victims.

A single word to *mothers* who are predisposed to consumption. Remember that your vital energies are but feeble, and therefore that you have by no means a superabundance of vital stamina to spare. You may not be able to impart a strong physical constitution to your offspring, and you are very likely to throw yourself into a premature grave by withdrawing for the nourishment of your children, those energies which are indispensable to preserve your own life. I know scores of mothers who, by this means alone, have committed both suicide and infanticide, ignorantly, to be sure, but none the less effectually or lamentably. Many of the young women of the present day, will die just as surely as they attempt to become mothers. They have now barely sufficient vitality to keep them alive. As soon, therefore, as they come to withdraw from this small supply, an amount sufficient to nourish, give birth to, and nurse an infant, they exhaust themselves so completely, that disease, taking advantage of their prostration, attacks some fatal part, and sweeps them into the grave, leaving a sickly child and a fond father to mourn her death, and soon to be followed by the former, and doubly to bereave the latter. Let none dare to become mothers, who have not a *surplus* of animal energy sufficient to produce fine, healthy children, without injuring themselves. But more on a kindred point when we come to speak of the conditions of parents as influencing the mental and physical qualities of their offspring.

"King's evil."

Dyspepsia.

Dr. Beecher.

A ring-worm.

SECTION III.

DISEASES IN GENERAL HEREDITARY.

"What I say" of "one, I say" of "all."

WE have occupied too much space in establishing the transmissibility of consumption, and pointing out its preventives, to allow much room to be occupied in proving that other diseases, such as the gout, king's evil, apoplexy, dyspepsia, cancerous affections, and other diseases, are hereditary, and hence group our remarks in regard to all other diseases, under one head. Each might be as fully demonstrated to be hereditary, as consumption has already been; but having proved the great *principle* of the transmission of *one* prominent disease, the inference that *all* the others are equally so, follows as a matter of course. And then the great fact that other diseases are transmitted as frequently, and in cases as striking, as consumption, is one which must strike every intelligent mind as a law of nature. Hence a few cases, partly by way of proof, and partly by way of illustration, are all that can now be given.

Take, then, the scrofula, or "king's evil"—so called from its having afflicted the royal family of Great Britain from time immemorial, and stated in the court journals of England as the reason why Queen Victoria did not nurse her own children—or the erysipelas, salt rheum, dyspepsia, gout, apoplexy, &c., &c., down to almost every chronic disease that afflicts mankind, and they will be found to be transmitted, and to follow generation after generation, breaking out every now and then in each, and scourging whole families, as far back as those families can be traced. Dr. Beecher has always been troubled with dyspepsia, in a form peculiarly malignant. His father, Dea. Beecher, of New Haven, Conn., was afflicted with the same disease, and so are nearly every one of his children, and some of his nephews and nieces.

In a gentleman who recently submitted his head for a phrenological examination, I observed a ring-worm on the side of his face, which almost covered it, and was highly

Eruption. Near-sightedness. Blindness. Stammering. Gout and apoplexy.

inflamed. He said his father died of a similar one, and that several other blood relations of his father, including some of his brothers also, had it.

The redness and eruption on my own face is hereditary. It appears, though less strongly marked, in my father and uncle and aunt, and in some of my brothers, sisters, and cousins. I found it in the descendants of my grand father's brother, in Canada, already alluded to, and in a very distinct form. They and we parted four generations back, in my *great grand father*.

The *cross-eye*, or *near-sightedness*, also appears in families, parents, children, cousins, uncles, aunts, &c. nearly all wearing *glasses*; and if I recollect aright, the result of Dr. Howe's researches proves that blindness is sometimes hereditary, and that deafness and dumbness are very often transmitted. James A. Bullard, Monticello, Sullivan county, N. Y., has eight children, four of whom are blind. They were all born with perfect eyes, and saw well till they arrived at the age of about five years, when each began to grow blind, and at about ten, they became totally blind. The parents were not blind, but an aunt was. I have seen hundreds of cases in which parents have transmitted blindness, or weak eyes, or sore eyes, or deafness, or impediments in speech, or some defect in the voice or organs of speech, or some physical debility or deficiency, which was found in both parents and children. Joshua Coffin furnished to the author the following:—The grand father of Daniel Webster had an impediment in his speech; that is, he stuttered badly. Daniel's father lisped all his lifetime, and his brother Ezekiel Webster was never able to speak some words correctly, though he labored hard to do so.

That gout and apoplexy are hereditary, is also a fact established by universal observation. And what is more, it usually occurs in harmony with a principle stated a few pages previously, at about the same *age* in parents, children, uncles, nephews, &c. Let me add, by way of preventing apoplexy, that those whose blood relations are afflicted with it, should *eat less* and *work more*, and above all things, should avoid all alcoholic drinks. It occurs in consequence of a

Grahamism.

Cancers.

Insanity caused by cerebral inflammation.

surplus of nutrition—a surfeit of nourishment, and a consequent clogging of the wheels of life, till they finally stop altogether. Grahamism and starvation will save such; yet to those thus predisposed, this is the bitterest pill that can be prescribed, for they generally love the *good* things. Beer is often their favorite drink, yet nothing is more injurious. Special attention to diet, and especially the Graham diet, will be found of incalculable value to all afflicted with humors, fever sores, also often hereditary, cancers, pre-eminently hereditary, and all troubled with diseases affecting the blood, or growing out of impure blood.

CHAPTER V.

MENTAL DISEASES HEREDITARY.

SECTION I.

INSANITY HEREDITARY.

HAVING established the principle, that *physical* qualities are hereditary, and that the same is also true of *physical diseases*, we proceed to show that *mental* diseases, or more properly *diseases of the brain*, and a consequent derangement of its functions, are hereditary. The great truth that derangement of mind, insanity, monomania, and all kinds of mental alienation and hallucination, depend upon, and are caused by, a disordered *brain*, should never be lost sight of, neither as a philosophical truth, nor as developing the means of effecting its cure. *Insanity is caused by an inflammation of the brain*, and can be cured only by reducing this inflammation.

Now since other diseases, consumption, erysipelas, &c., are hereditary, an inflamed brain, and consequent derangement of mind, are of course hereditary, being on a footing with other diseases. In fact, this chapter should properly have formed a section in the preceding chapter, insanity be-

Brain of maniacs diseased.Madness a physical malady.

ing as much a disease as consumption, or any other disordered physical function; but was introduced into a separate chapter, only that it might not, at first sight, startle the reader by being classed among physical diseases.

Dr. Rush, in his work on diseases of the mind, has placed this matter in its true light. He says, page 16—

“Madness has been placed exclusively in the mind. I object to this opinion, 1. Because the mind is incapable of any operations independently of impressions communicated to it through the medium of the body. 2. Because there are but two instances upon record of the brain being found free from morbid appearances in persons who have died of madness. One of these instances is related by Dr. Stark, the other by Dr. De Haen. They probably arose from the brain being diseased beyond that grade in which inflammation and its usual consequences take place. Did cases of madness reside exclusively in the mind, a sound state of the brain ought to occur after nearly every death from that disease.

“I object to it, 3, because there are no instances of primary affections of the mind, such as grief, love, anger, or despair, producing madness until they had induced some obvious changes in the body, such as wakefulness, a full or frequent pulse, costiveness, a dry skin, and other symptoms of bodily indisposition.

“I know it has been said in favor of madness being an ideal disease, or being seated primarily in the mind, that sudden impressions from fear, terror, and even ridicule, have sometimes cured it. This is true, but they produce their effects only by the healthy actions they induce in the brain. We see several other diseases, particularly hiccup, headache, and even fits of epilepsy, which are evidently affections of the body, cured in the same way by impressions of fear and terror upon the mind.

“Having rejected the abdominal viscera, the nerves, and the mind, as the primary seats of madness, I shall now deliver an opinion, which I have long believed and taught in my lectures, and that is, that the cause of madness is seated primarily in the blood-vessels of the brain, and that it depends upon the same kind of morbid and irregular actions that constitute other arterial diseases. There is nothing specific in these actions. They are a part of the unity of disease, particularly of fever; of which madness is a chronic form, affecting that part of the brain which is the seat of the mind.

“My reasons for believing the cause of madness to be seated in the blood-vessels of the brain are drawn,

“I. From its remote and exciting causes, many of which are the same with those which induce fever and certain diseases of the

Quotations from Rush continued.

Dr. Coxe.

brain, particularly phrenitis, apoplexy, palsy, and epilepsy, all of which are admitted to have their seats in the blood-vessels. Of thirty-six dissections of the brains of persons who died of madness, Mr. Pinel says he could perceive no difference between the morbid appearances in them, and in the brains of persons who had died of apoplexy and epilepsy. The sameness of these appearances, however, do not prove that all those diseases occupy the same part of the brain: I believe they do not, especially in their first stage: they become diffused over the whole brain, probably in their last stages, or in the paroxysm of death. Dr. Johnson of Exeter, in speaking of the diseases of the abdominal viscera, mentions their sympathy with each other, by what he very happily calls 'an intercommunion of sensation.' It would seem as if a similar intercommunion took place between all the diseases of the brain. It is remarkable they all discover, in every part of the brain, marks of a morbid state of the blood-vessels.

"II. From the ages and constitutions of persons who are most subject to madness. The former are in those years in which acute and inflammatory arterial diseases usually affect the body, and the latter, in persons who labor under the arterial predisposition.

"III. I infer that madness is seated in the blood-vessels,

"1. From its symptoms. These are a sense of fulness, and sometimes pain in the head; wakefulness, and a redness of the eyes, such as precede fever, a whitish tongue, a dry or moist skin, high colored urine, a frequent, full, or tense pulse, or a pulse morbidly slow or natural as to frequency. These states of the pulse occur uniformly in recent madness, and one of them, that is, frequency, is seldom absent in its chronic state.

"I have taken notice of the presence of this symptom in my Introductory Lecture upon the Study of Medical Jurisprudence, in which I have mentioned that seven-eighths of all the deranged patients in the Pennsylvania Hospital in the year 1811, had frequent pulses, and that a pardon was granted to a criminal by the President of the United States, in the year 1794, who was suspected of counterfeiting madness, in consequence of its having been declared by three physicians that that symptom constituted an unequivocal mark of intellectual derangement.

"The connection of this disease with the state of the pulse, has been further demonstrated by a most satisfactory experiment, made by Dr. Coxe, and related by him in his Practical Observations upon Insanity. He gave digitalis to a patient who was in a furious state of madness, with a pulse that beat 90 strokes in a minute. As soon as the medicine reduced his pulse to 70, he became rational. Upon continuing it, his pulse fell to 50, at which time he became melancholy. An additional quantity of the medicine

Derangement sometimes an epidemic.

Its symptoms like those of fever

reduced it to 40 strokes in a minute, which nearly suspended his life. He was finally cured by lessening the doses of the medicine so as to elevate his pulse to 70 strokes in a minute, which was probably its natural state. In short, there is not a single symptom that takes place in an ordinary fever, except a hot skin, that does not occur in the acute state of madness.

“IV. From its alternating with several diseases which are evidently seated in the blood-vessels. These are consumption, rheumatism, intermitting and puerperile fever, and dropsy, many instances of which are to be met with in the records of medicine.

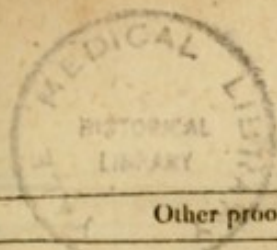
“V. From its blending its symptoms with several of the forms of fever. It is sometimes attended with regular intermissions, and remissions. I have once seen it appear with profuse sweats, such as occur in certain fevers, in a madman in the Pennsylvania Hospital. These sweats, when discharged from his skin, formed a vapor resembling a thick fog, that filled the cell in which he was confined, to such a degree as to render his body scarcely visible.

“Again, this disease sometimes appears in a typhus form, in which it is attended with coldness, a feeble pulse, muttering delirium, and involuntary discharges of feces and urine. But it now and then pervades a whole country in the form of an epidemic. It prevailed in this way in England in the years 1355 and 1373, and in France and Italy in the year 1374, and Dr. Wintringham mentions its frequent occurrence in England, in the year 1719.

“A striking instance of the union of madness with common fever is mentioned by Lucian. He tells us that a violent fever once broke out at Abdera, which terminated by hæmorrhages, or sweats, on the seventh day. During the continuance of this fever the patients affected with it, repeated passages from the tragedy of Andromeda with great vehemence, both in their sick rooms and in the public streets. This mixture of fever and madness continued until the coming on of cold weather. Lucian ingeniously and very properly ascribes it to the persons affected having heard the famous player Archilaus act a part in the above tragedy, in the middle of summer, in so impressive a manner that it excited in them the seeds of a dormant fever, which blended itself with derangement, and thus produced, very naturally, a repetition of the ideas and sounds that excited their disease.

“VI. From the appearances of the blood which is drawn in this disease being the same as that which is drawn in certain fevers. They are, inflammatory buff, yellow, serum, and lotura carniū.

“VII. From the appearances of the brain after death from madness. These are nearly the same as after death from phrenitis, apoplexy, and other diseases which are admitted to be primary affections of the blood-vessels of the brain. I shall briefly enumerate them; they are, 1, the absence of every sign of disease.



Other proofs that madness is caused by cerebral disease.

I have ascribed this to that grade of suffocated excitement which prevents the effusion of red blood into the serous vessels. We observe the same absence of the marks of inflammation after several other violent diseases. Dr. Stevens, in his ingenious inaugural dissertation published in 1811, has called this apparently healthy appearance, the 'aimatous' state of inflammation. Perhaps it would be more proper to call it the 'aimatous' state of disease. It is possible it may arise in *recent* cases of madness which terminate fatally, from the same retrocession of the blood from the brain which takes place from the face and external surface of the body, just before death. But,

"2. We much oftener discover in the brain, after death from madness, inflammation, effusions of water in its ventricles, extravasation and intravasation of blood and even pus. After chronic madness, we discover some peculiar appearances which have never been met with in any other disease of the brain, and these are a preternatural hardness, and dryness in all its parts. Lieutaud mentions it often with the epithets of 'durum,' 'prædurum,' 'siccum,' and 'exsuccum.' Morgagni takes notice of this hardness likewise, and says he had observed it in the cerebrum in persons in whom the cerebellum retained its natural softness. Dr. Baillie and Mr. John Hunter have remarked, that the brain in this state discovered marks of elasticity when pressed by the fingers. Mr. Mickell says a cube of six lines of the brain of a maniac, thus indurated, weighed seven drams, whereas a cube of the same dimension of a sound brain weighed but one dram, and between four and six grains. I have ascribed this hardness, dryness, elasticity and relative weight of the brain, to a tendency to schirrus, such as succeeds morbid action or inflammation in glandular parts of the body, and particularly that early grade of it which occurs in the liver, and which is known by the name of hepatalgia. The brain in this case loses its mobility so as to become incapable of emitting those motions from impressions which produce the operations of the mind.

"3. We sometimes discover preternatural softness in the brain, in persons who die of madness, similar to that which we find in other viscera from common and febrile diseases. This has been observed to occur most frequently in the kidneys and spleen. The brain in this case partakes of its texture and imbecility in infancy, and hence its inability to receive and modify the impressions which excite thought in the mind.

"4, and lastly. We sometimes discover a preternatural enlargement of the bones of the head from madness, and sometimes a preternatural reduction of their thickness. Of 216 maniacs, whose heads were examined after death, Dr. Creighton says in 160 the skull was enlarged, and in 38 it was reduced in its thickness.

This diseased state of the brain, hereditary.

Now the same thing succeeds rheumatism, and many other febrile diseases which exert their action in the neighborhood of bones.

"I might add further, under this head, that the morbid appearances in the spleen, liver, and stomach, which are seen after death from madness, place it still more upon a footing with fevers from all its causes, and particularly from koino-miasmatic exhalations, and in a more especial manner when they affect the brain, and thereby induce primary, or idiopathic phrenitis. In short, madness is to phrenitis, what pulmonary consumption is to pneumony, that is, a chronic state of an acute disease. It resembles pulmonary consumption further, in the excitement of the muscles, and in the appetite continuing in a natural, or in a preternatural state.

"VIII. I infer madness to be primarily seated in the blood-vessels, from the remedies which most speedily and certainly cure it, being exactly the same as those which cure fever or disease in the blood-vessels from other causes, and in other parts of the body. They will be noticed in their proper place.

"I have thus mentioned the facts and arguments which prove what is commonly called madness to be a disease of the blood-vessels of the brain. All the other and inferior forms of derangement, whether of the memory, the will, the principle of faith, the passions, and the moral faculties, I believe to be connected more or less with morbid action in the blood-vessels of the brain, or heart, according to the seats of those faculties of the mind.

"In placing the primary seat of madness in the blood-vessels, I would by no means confine the predisposition to it exclusively to them. It extends to the nerves, and to that part of the brain which is the seat of the mind, both of which, when preternaturally irritable, communicate more promptly deranged action to the blood-vessels of the brain. I have called the union of this diffused morbid irritability, the phrenitic predisposition. It is from the constant presence of this predisposition, that some people are seldom affected with the slightest fever, without becoming delirious; and it is from its absence, that many people are affected with fevers and other diseases of the brain, without being affected with derangement."

The *temperament*, or a highly susceptible state of the whole system, including inflammability of the brain, is probably the most potent cause of this disease. That this inflammability of body and brain, and with it a tendency in the brain to over-action—to be unduly affected by trifles, and to great impetuosity and enthusiasm, while it is established by the same great principle which establishes the transmission of *other* physical diseases, is placed beyond a doubt by

Derangement of Mr. S. and his daughter in the moral and social organs.

an array of facts absolutely overwhelming. Like the sands of the sea, they are really *innumerable*. Wherever you see derangement, unless it be induced by spirituous liquors or by some powerful and long continued cause of excitement, rely upon it, there is some *hereditary* tendency which is here leaking out. I grant that the delirium tremens, one form of insanity, is often induced by strong drink, and that some special organs may at times act so powerfully in particular cases, as to throw them into a fevered state. That is, there are other procuring causes of this disease *besides* hereditary influences.

Some of the members of a family on Long Island, by the name of S., were deranged, and yet uncommonly talented. One of the daughters, named H., was frequently deranged on the subject of religion, and in regard to the absence of her husband. If her husband went to New York, she insisted on accompanying him; or if he went into the field, she would watch him till he was out of sight, and then look every few minutes to see if he was returning. So eagerly did she cling to him, and so unwilling was she to have him out of her sight, that she frequently vexed a husband who was scarcely ever known to be vexed about any other matter, and regarded as a most patient and forbearing man. She was also subject to religious depressions, and entertained the idea that she was elected to be damned, and that there was no mercy for her. When about to be afflicted with a recurrence of these feelings, she would go about the house with her hands clasped upon the top of her head, complaining of a severe pain there, and moaning piteously, and wishing she was dead, and often attempted to commit suicide. Her friends knew that when she complained of this pain, it was necessary to watch her lest she should kill herself. Her mental sufferings induced by this partial derangement, were great indeed; and yet she was a superior woman, both as regards general intelligence and the management of household matters. She died at the age of seventy-eight.

One of her daughters, during a season of sickness, was full of her conceits—fancying that the whole inside of her was dead, and that she should die in a few minutes—that she

Nearly all his descendants deranged, down to the fifth generation.

had loathesome vermin on various parts of her body, and things of this kind without number. She died at fifty-four of the cholera.

One of her sons, some five years ago, became afflicted with dyspepsia, and could not be persuaded to get into a carriage, for fear he should fall and break his neck; that he was about to die, and a thousand conceits similar to those of his mother and grand mother. He had the same desire to be *all the time* in the bosom of his family that his *grand mother* had, and felt all on nettles if absent from them.

One of his sisters, another grand daughter of H. S., the first one mentioned, was for a long time so nervous, that the least noise, or a rap at the door, or the least thing, would agitate her in the extreme. She also, in common with her grand mother, absolutely refuses to be absent from her husband, hardly an hour, and often feels a severe pain in the organ of Union for Life, which her whole conduct shows to be diseased. Separation from her children, is also most painful. She is, moreover, occasionally subject to extreme depression of spirits, and especially to that sense of unworthiness, and being in the way, or neglected, or not wanted, to which her grand mother was subject.

Her children, again, of the fourth generation from this deranged grand mother, are also the most sensitive little beings imaginable, crying out at the least unpleasant word or look, and when plaintive music is sung; and also moaning piteously when not with their mother, or crying when their father leaves the room.

Another brother evinces the same tendency—is all on nettles if separated from his family, and has several times threatened to kill himself, and been frequently afflicted with the delirium tremens, occasioned by drink. His children are extremely susceptible. Another brother, who takes after *his father*, has escaped, yet some of his children have both the high order of talent, and also the phrenological developments, of their grand mother H. S.

Another brother, by a second husband, manifested derangement in a decided form, when but twelve years old, which ultimately ended in religious derangement, for which he was

Different branches of this family similarly affected.

sent to the insane hospital at Hudson, but from which, however, he has partially recovered.

Another son of the H. S., first alluded to, after having been deranged for some time, died suddenly in the insane hospital at Hartford, he being supposed to have killed himself; and a son of his hung himself on account of being disappointed in love, and another son has of late evinced marked indications of derangement.

Another son of this H. S., was deranged for years in consequence of being obliged to pay a small note which he supposed cancelled, and for years refused to see company, but whenever any one came to the house, he would hide himself away under the bed or in the closet, fearing the constable would come and take him off, and that he was likely to come to poverty—impressions analogous to those that characterized his brother that died in the insane hospital at Hartford, mentioned above. A daughter of his is exceedingly sensitive, and withal, a highly intelligent woman.

Another brother had a similar attack, or at least, extreme nervousness, and would walk the floor by the hour, back and forth, wringing his hands and twisting his pocket handkerchief as if in great distress of mind, besides being at all times extremely low spirited.

Another brother still, was similarly afflicted for a short time, the burden of his derangement being money, a quality that appertained to his *grand father* on his mother's side, that is, to the *father* of the H. S. first mentioned. He had his whims, and was partially deranged in the matter of money.

The daughter of another sister of this family, evinces extreme sensitiveness and nervousness, and is very low spirited. Her Hope is small, Cautiousness prodigious, and temperament most excitable. Her sister, another grand daughter of the H. S., virtually committed suicide deliberately and intentionally, by eating what she knew and designed would kill her. This she did from grief occasioned by the absence of her husband, and his not writing her. She felt as though she was in the way, and not loved by him. This made her desire death, and she took a course to produce it.

Another grand daughter of Mr. S.

Recapitulation.

Another sister died from melancholy. In speaking of her, her friends remarked that she got into "a strange way." This enumeration embraces nearly every one of the descendants of the H. S. first spoken of.

Again. This H. S. had a *niece* who was courted ten years, and then taken advantage of, and rendered *enciente*. Though her guilty paramour was compelled to marry her, yet the grief, melancholy, and mortification occasioned by the thought that he was compelled to marry her, but would not do it willingly, caused her death in a few days after the birth of her child, which was hastened by the mother's grief. Several other members of this family have their peculiarities, and so have some of the descendants of this S., the oldest of all, especially those descendants from a *brother* of the H. S., so often alluded to. One of them is a judge, and the whole family are regarded as eminently talented. Most of them are also long lived.

I know not what clearer proofs that insanity is hereditary, could be adduced, and if all the facts could be stated more in *detail*, the case would be still stronger.

To recapitulate. S., the first one of this diseased family, was queer, eccentric, fussy, fidgety, and partially deranged on the matter of property, fearing he should come to poverty.

Of his relatives, nothing is known, except that some of the descendants of one of his grand daughters, are a little *crack-brained*, to use a common phrase.

Belonging to the second generation, was this H. S., the first and main one mentioned, who was deranged on the subject of religion, and on the social organs, and her sister's daughter died of a broken heart, or unrequited affection.

Of her children, or the third generation, one was very nervous, another died in the insane hospital at Hartford, and four others were occasionally insane, and one sound.

Of the fourth generation, one virtually committed suicide, one was sent to the lunatic asylum in Hudson, one often threatened to commit suicide, and something less than a score are extremely nervous, and about half deranged.

And finally, the infants of the fifth generation, besides being most sensitive, show an intensity of feeling and a power

A lady in Danvers.

The Sewall family.

An anecdote.

of desire, which bid fair to develop themselves in ultimate madness, unless the principles to be presented in the next section, are put into vigorous practice.

While making professional examinations in Danvers, Mass. in 1841, a lady brought her son to me expressing great anxiety lest he should be deranged, and giving as her reason that the child's father died of derangement, and that the child's *grand mother* on his father's side, died in the insane hospital in Charlestown, Mass. On inquiring still further, I found that some of the uncles and aunts of the boy, on his father's side, had manifested signs of derangement. He gave decided evidence of precocity.

Joshua Coffin in a letter to me on hereditary descent, writes as follows:

"Henry Sewall, who came to this country in 1634, was a distinguished man, but occasionally subject to turns of derangement. In every, or nearly every generation from that time to the present, some one or more of his descendants have been affected in the same way; and there are now living in N*****y and B*****y several lineal descendants of Henry Sewall partially or occasionally deranged. And what is a little remarkable, they are affected in very much the *same manner*. They are eccentric, odd, peculiar, but always harmless, though crazy."

An anecdote of one of them, will serve as a sample of the species of derangement to which they are subject. One of them was impressed with the idea that he was elected to be damned eternally, and thought that the sooner he entered upon his doom, the better. He therefore wished very much to commit suicide, and yet entertained the idea that it was wicked for him to do so. He therefore devised the following method of making way with himself without incurring guilt. He thought that if he should swim out into the water just as far as he could swim, and then turn round and be drowned while trying to save himself without being able to do so, he should not be guilty, because he was trying his best to save himself. He tried this plan, but, unfortunately, his strength held out longer than he expected, and brought him back to the shore.

The Bartlett family generally nervous.

Sometimes they would shut themselves up for months, utterly refusing to see any one, and pleading as an excuse that they were unworthy to do so. The derangement seemed to be produced by small Hope and Self-Esteem, and prodigious Conscientiousness and Cautiousness. They were all exceedingly pious. Indeed, their derangement seemed to be a religious melancholy induced by a morbid condition of the moral organs.

A very pious and most excellent young man died at Amherst College about the year 1829, exceedingly low spirited, and evidently of religious melancholy. His surname was the same as one of those mentioned by Mr. Coffin in the passage quoted above, but omitted there and here for reasons which the reader will appreciate. He was doubtless a descendant of this family.

"The ancestors of another family," says Mr. Coffin, "first settled in Newbury, many of whose descendants have been, and still are distinguished for talents—having strong minds in strong bodies, but who have, for many generations, been afflicted with a nervous irritability. At one time they are elated, at another time, they are depressed in the extreme, by which they have suffered through life. I could narrate a dozen instances which have occurred in nearly as many branches of this family, which would corroborate the descent of this physical peculiarity from generation to generation. For instance:—The maiden name of my grand mother, was Sarah Bartlett, a woman of strong mind, great firmness and self-possession when obliged to act; and yet one of the most nervous persons imaginable. She would sit by the hour together, and wring her hands enough almost to wring them off, plait her apron into narrow plaits, and then spread it out again, and repeat this process for the hundredth time. She would imagine for a long time together that she was unfit for company, because she did not know enough, and should disgrace herself and family; but when obliged to appear in company, no one could appear to better advantage, or do herself more credit. On one occasion, when company had been invited, she could not be persuaded to join them on account of these gloomy, unworthy feelings, till some one

The Coffins.

Mr. S. of Syracuse, and his ancestors and relatives.

told her that she did not know enough to appear respectably, when she arose with great dignity and majesty, replying, 'It's false,' and walked in and became the master spirit of the occasion.

"She has a large number of descendants, and out of the whole, I do not know of one who does not inherit, in a greater or less degree, this same nervous temperament, except some of them by the name of Coffin. The peculiarities of my own immediate relations, by the name of Coffin," (reference is here made to the same nervous excitability,) "in that respect, on my father's side, are clearly traced to my grandmother Bartlett."

The nervous affection mentioned in the preceding cases, is evidently a lower species of derangement, as indeed are all nervous affections, or what is commonly called "the hypo," "the hysterics," "hypochondriasis," "the spleen," &c. &c., they all being caused, in common with downright madness, by a morbid or over-excited or diseased condition of the brain; and the *degree* of that disease, determines the degree of the nervous affection or derangement.

In Syracuse, in Jan. 1843, the author, in examining the head of Mr. S., remarked that his extreme nervous excitability, his prodigious Cautiousness and small Hope, would subject him to ups and downs—would cause him to be sometimes in the garret, and then in the cellar, and afflict him with extreme melancholy.* He then stated that most of the members of his family, as far as he could trace them, were similarly afflicted—that his father committed suicide, and so did one of his uncles; and that it was only with difficulty that he could at times restrain his tendency to commit suicide. I then asked him if he was not related to a man by the same surname with his, who formerly resided in B., Vt., and with whom, some ten years ago, I was acquainted, who was noted for being by turns severely afflicted with melancholy. He said he was his *cousin*. He traced the disease back to his *grand father*, who also committed suicide; further back he could not go. His son had the same temperament, and small Hope.

* A condition always accompanying small Hope and an excitable temperament.

A case in Canada.

One in R. I.

Two brothers near Boston.

In Burford, Canada West, in Dec. 1840, I examined the head of a clergyman considered a most excellent man, who was habitually low spirited. He said that his father and every one of his name and family, as far as he knew them, were similarly afflicted. His and their melancholy took a religious turn.

In the town of S., R. I., I examined a family of children having as fine a set of heads as I almost ever saw, which I remarked as really extraordinary. The mother at the close asked if I thought them any way predisposed to derangement. I asked her if either parent was thus predisposed. She said yes, that their father died insane, and that their uncle was then confined in the jail at P. on account of his derangement. One of their aunts is extremely enthusiastic in whatever she takes an interest, and has her hobbies, now abolition, now phrenology, now education, but from having a superior moral and intellectual head, her hobbies are of a moral and philanthropic cast; still they are hobbies, and she rides them almost to death.

I examined the head of a gentleman near Utica, N. Y., some of whose *relatives* had been deranged, and he was occasionally beside himself. He had a superior head, but Hope was small, and Cautiousness prodigious.

Miss Hunt, female physician in Boston, relates the following. Two twin brothers, residing in a town near Boston, married happily, and had every thing in common, and abundance of the comforts of life, and had always kept free from debt, and been noted for their honesty. One of them fell crazy, and run away with the idea that he was, after all, dishonest—that he was deeply in debt, (though he did not owe five dollars in the world,) that he had all along imposed upon his neighbors by pretending to be honest when he was not, and now he was about to be detected, and exposed, and that he and his family were coming to poverty, though they had their farm paid for, a large dairy, and their thousands in the bank.

His brother was so much grieved and mortified at this that *he too* became deranged, and on precisely the same point, and their families were rendered the most miserable families im-

Their grand father.

The W. family.

Mrs. C. and daughter.

aginable. The brothers insisted on being together, and talked and mourned most piteously over their imaginary misfortunes; yet this only aggravated their malady. One of them had been deranged on the same point before, and I think a cousin had been sent to the insane hospital at Worcester. Both parents were perfectly healthy in body and mind, but a *grand father* was deranged, and deranged on the same point—the apprehension of poverty.

There is a family by the name of W., wealthy, influential, and eminently refined and moral, one member of which, a young man of about twenty, died recently of derangement in the matter of appetite. He first adopted the Graham system, and became more and more abstemious, till he finally refused to eat almost every thing. Let alone, he would not have eaten at all; and with the utmost persuasion, he could be induced to eat no more than half a cracker, and drink half a tumbler of milk twice a day—he conceiving it *wrong* to eat more. He had a splendid head, excepting the absence of Hope and Amativeness, and the predominance of Cautiousness and Conscientiousness. When his physician stood over him, he could get down enough to make him gain nearly a pound per day, for a week, but he died ultimately of pure starvation resulting from this derangement.

Though this tendency was derived from parentage, and lurked in his constitution, yet long-continued and severe application to study (Conscientiousness, the reasoning organs, and the mental or studying temperament being pre-eminently developed,) were its direct procuring cause, and were mainly instrumental in bringing it out.

His mother was an exceedingly nervous woman, and very odd and eccentric, and so were all his aunts on his mother's side. Both his grand parents, and their brothers and sisters escaped, and were sound in mind, but one of his *great* grand parents was similarly afflicted—the disease having passed over one generation.

Old Mrs. C., a neighbor of the author's father, was frequently deranged, so much so that she was put into irons—a most barbarous practice. One of her sons was deranged. The family were unusually intelligent.

Dr. Johnson.

Two families in Penn.

A case of twin brothers.

This son married a woman who became deranged on the subject of religion, and whose brother, a most excellent and pious man, became crazy on religious subjects. A daughter was quite talented and a most sweet and lovely girl—a quality that generally accompanies hereditary derangement.

Dr. Johnson inherited from his father that exceeding nervousness and most oppressive melancholy which followed him through life, and almost led him to commit suicide.

"It is a singular fact in the history of suicide," says Dr. Rush, in his work on "Diseases of the Mind," p. 134, "that it has sometimes been hereditary in families. There are two families in Pennsylvania, in which three of their respective branches have perished by their own hands, in the course of a few years. Similar instances of this issue of family derangement, are to be met with in other countries."

The following facts are from the work by Dr. Rush which has been alluded to. The first account he received in a letter from Dr. Williams, of Deerfield, Mass., dated, June 16, 1812.

"Captains C. L. and J. L. were twin brothers; and so great was the similarity of their countenances and appearance, that it was extremely difficult for strangers to know them apart. Even their friends were often deceived by them. Their habits and manners were likewise similar. Many ludicrous stories are told of people mistaking one for the other.

"They both entered the American revolutionary army at the same time. Both held similar commissions, and both served with honor during the war. They were cheerful, sociable, and in every respect gentlemen. They were happy in their families, having amiable wives and children, and they were both independent in their property. Some time after the close of the war, Capt. J. removed to the state of Vermont, while Capt. C. remained in Greenfield, and two hundred miles from his brother. Within the course of three years, they have both been subject to turns of partial derangement, but by no means rising into mania, nor sinking into melancholy. They appeared to be hurried and confused in their manners, but were constantly able to attend to their business. About two years ago, Capt. J., on his return from the general assembly of Vermont, of which he was a member, was found in his chamber, early in the morning, with his throat cut, by his own hand, from ear to ear, shortly after which he expired. He had been melancholy a few days previous to this fatal catastrophe,

A man who wished to die without children.Facts in abundance.

and had complained of indisposition the evening previous to the event.

"About ten days ago, Capt. C., of Greenfield, discovered signs of melancholy, and expressed a fear that he should destroy himself. Early in the morning of June 5th, he got up, and proposed to his wife to take a ride with him. He shaved himself as usual, wiped his razor, and stepped into an adjoining room, as his wife supposed, to put it up. Shortly after she heard a noise like water or blood running upon the floor. She hurried into the room, but was too late to save him. He had cut his throat with his razor, and soon afterwards expired.

"The mother of these two gentlemen, an aged lady, is now in a state of derangement, and their two sisters, the only survivors of their family, have been subject, for several years, to the same complaint.

"Insanity generally attacks in those stages of life in which it has appeared in the patient's ancestors. A general officer who served in the American army during the revolutionary war, once expressed a wish to a brother officer, that he might not live to be old; that he might die suddenly; and that if he married, he might have no issue. Upon being asked the reason for these wishes, he said he was descended from a family in which madness had sometimes appeared about the fiftieth year of life, and that he did not wish to incur the chance of inheriting, and propagating it to a family of children. He was gratified in all his three wishes. He fell in battle between the thirtieth and fortieth years of his age, and he left no issue, although he had been married several years before his death. A similar instance of the disease appearing at the same time of life, in three persons of the same family, occurred under my notice in the Pennsylvania Hospital. It came on in a father and two of his sons between the sixtieth and seventieth years of their lives.

"Application was made, some years ago, for the admission of three members of the same family into the Pennsylvania Hospital on the same day. I have attended two ladies, one of whom was the fourth, and the other the ninth, of their respective families, that had been affected with this disease in two generations."

These facts, and thousands of similar ones which might easily be recorded, (and every reader's observation will assure him any number of facts of this class, even more striking than these,) exist every where, and especially are observable in our insane asylums, and must force home the conviction upon every rational mind, that a predisposition to insanity is hereditary, and follows down in the direct line from father to

This disease can be prevented.

Contracting marriages.

son and grand son, as far as it can be traced.* And if any additional evidence were needed to strengthen this conclusion, the fact that other diseases are hereditary, furnishes that evidence. Other qualities are hereditary, and so is this. And in the name of science—of that law by which children resemble their parents—I assure all those, either of whose blood relations are or have been partially or wholly deranged, that *they also*, and their *offspring* too, are in danger of being similarly afflicted. The descent of derangement, like that of consumption, or looks, is a *law of our nature*, and they must take vigorous precautionary measures, or they too and theirs, “in an evil hour when they think not,” will be overtaken by it.

But this disease can be *prevented*. I fully believe it can be warded off *in all cases*. None need be compelled to suffer its dreadful tortures. At least, the tendency can be arrested, and the next generation rendered less, and the third still less, liable to be overtaken by it, till it can finally be expelled from the family.

As to contracting marriages with those whose ancestors or relatives are subject to this disease, the same laws govern this matter which govern the other diseases, previously mentioned. If they are rising above the disease, or if they take after the parent not thus predisposed, there is less danger. Or if they resemble those subject to it, provided they are *aware* of the tendency, employ preventives, and avoid those things that tend to induce it, and above all, if, when they are sensible that their feelings are unduly exalted, they will place their *reason* over against this tendency, and remember that these feelings are not *real*, but only the effects of undue cerebral excitement—are a disease of the mind, just as inflammation is that of the body—they certainly can govern the ship of mind by the helm of reason.

* Will not Dr. Buttolph, the gifted assistant of the New York Lunatic Asylum at Utica, Dr. Woodward, and others connected with these institutions, make extensive inquiries, and record the results, with the view of seeing what proportion of all the lunatics brought to their asylums have relations, and especially ancestors, that are or have been deranged, and deranged on the same points.

Sufferings of the insane.

Cruelty of punishing them.

SECTION II.

PREVENTIVES OF INSANITY.

"The enjoyments and sufferings of the MIND, far exceed those of the body."

OF all diseases that afflict our nature, those diseases that affect the mind, are the most grievous—are crushing, and absolutely insupportable. To have limb after limb cut from the writhing body, most excruciating though it be, bears no comparison to that horror of horrors experienced "when *mind's* diseased." How often have those in this state been known to hold their hands in the fire, to cut and bite their flesh, or to submit to amputation, and then remark that these things were diversions when compared with the indescribable mental anguish they endure! Well may the heart of every philanthropist beat with its fullest and strongest pulsations of sympathy, in view of the anguish experienced by the raging, bewildered maniac; and well may government attempt the amelioration of those thus afflicted, by erecting asylums for their comfort and cure. What practice is so barbarous, so absolutely horrible, as that of confining the maniac, perhaps in a dungeon, in chains or the strait jacket, treating him as if he were criminal, and perhaps scourging him at that! He is *sick*, not criminal. To chastise one who is sick of a fever, or dying of consumption, is truly horrible; but to chastise a maniac, is as much more so as his disease is more painful than all others. Ordinary diseases can be endured; but let reason be dethroned, let self-possession be swayed from its moorings, let imaginary demons torment, and all the passions be thrown into tumultuous uproar, the whole man no longer himself, and of all objects of commiseration, this is the most deserving. And it should rejoice every friend of man, that remedies of this disease have, of late, been discovered, and applied with success.

But to *prevent* a disease, is still better than to cure it; and the author pledges himself, that the following prescriptions, faithfully adhered to, while they will greatly mitigate this disease after it is once seated, will, in most cases, where it is

 Reduce the cerebral inflammation.

 Deranged persons talented.

hereditary, if not in all, prevent its developing itself in actual insanity.

Both to prevent and also to cure this disease, it is first necessary that we understand its *cause*, so as to counteract or obviate it. The *cause* of insanity, or rather inanity *itself*, consists in the *excessive excitability* and *over-action* of the *brain and nervous system*. Its *prevention*, therefore, can be effected by whatever will prevent this excessive action; and its cure can be effected *only* by *reducing* this over-action. And the remark is too obvious to require more than its mere presentation, that precisely the same remedial agents should be employed to reduce this morbid inflammation of the brain, that are now employed to reduce other cases of inflammation; and the same *means* by which tendencies to other forms of inflammation may be prevented, will prevent the inflammation of the brain, and its consequent derangement of mind. Let it never be forgotten, that insanity is a purely *physical* disease—as much so as consumption, or cancerous affections, or any other bodily indisposition; and both preventives and cures, to be effectual, must be calculated to prevent or reduce this *inflammation*.

In order to come the more directly at both the cause and the prevention, as well as the cure of this disease, allow me to call attention to one condition which always accompanies derangement, and which is a product of that very cerebral condition which causes madness, and that is, *superior natural abilities*, accompanied with feelings the most intense and susceptible imaginable. And these are caused by that same exalted action of the brain by which derangement is caused. Consequently, families and individuals predisposed to derangement, are always eminently talented, and possessed of the best of feelings. It is the very flower of community who are afflicted. In fact, this affliction is only the very *excess* of that talent and sensibility. Do superior talents depend upon the powerful action of the brain? So does insanity, only the cerebral action is still greater. As but a narrow line separates the sublime and the ridiculous, so but a step divides the highest order of talents from madness. Nor can a simpleton well be crazy. It takes a prodigiously smart man to

Keep children liable to derangement from study.Farming.

become deranged; so that whoever is subject to derangement, is "nobody's fool."

Hence, then, to *prevent* an hereditary tendency to insanity from developing itself, it is necessary only to prevent this constitutional excitability of the brain from progressing beyond the point of healthy action. And to do this, it is only necessary to divert the action from the brain to some other part, to remove exciting causes of cerebral action, and to keep the brain as quiescent as possible.

To illustrate. Your child is hereditarily predisposed to insanity. You will see this predisposition in his ecstasy of feeling when pleased, and in the overwhelming depth of his anguish when crossed; in the power and intensity of his desires, in his haste and eagerness about every thing, and in his being prodigiously smart and acute. And this is the error. Parents generally try to *increase* this action, by plying them with study, keeping them confined at school, and seeing how very smart they can make them. But the *preventive* of this tendency consists in pursuing directly the *opposite* course. This highly wrought cerebral action requires to be *diminished*. Study is directly calculated to *increase* it; so is confinement; but physical exercise is calculated to divert it from the brain to the muscles. Hence, no child or youth, either of whose parents or relatives are subject to derangement, should be sent to school. Nor should they, for the same reason, be vexed or plagued, or excited any way, but they should be allowed to run and to play while children, to recreate and amuse themselves, and be happy during the period of youth, and should not enter upon the cares and business of life till fully matured, and then should check that boiling energy which courses through their veins.

Of all occupations, farming is the most suitable for them, as the labor it requires diverts the energies from the brain, and works off that excitement, the excess of which constitutes this malady. With nothing to do, this energy accumulates, and gathers upon the most susceptible part, the brain, and ends in derangement; but open the valve of labor for its escape, and health and sanity are preserved. I enjoin *active physical labor* upon those thus predisposed. Still, I would

Much sleep.

Avoid excitement.

Abstemiousness.

not force it upon children thus predisposed, but simply encourage them to work as much as they please. Play is better till they are old enough to be ashamed to play; then let them work.

Above all, let them *sleep* much. Put them in bed early, and keep them from being excited evenings. Young people thus predisposed, should never attend balls or parties, or any exciting scenes, in the evening, nor read novels; but they should keep cool and quiet. Most certainly they should never play cards, or any other exciting games of chance, nor take alcoholic stimulants of any kind or degree, not even wine or cider or beer; and it will be decidedly best for them to avoid even tea and coffee, because all these tend to augment and develope that excessive cerebral action from which, mainly, they are in danger. They should take *laxatives*, not tonics—what will *diminish* their excitability, not increase it. Alcoholic drinks often *induce* derangement, even where there is no hereditary *predisposition* to it: much more, then, will they *develope* a latent susceptibility already existing.

As those thus predisposed, cannot be too temperate, so they are in no great danger of being too abstemious. Indeed, stimulating meats and drinks, are doubtless the most efficient agents in developing latent insanity now in operation. The simplest diet is the best. Milk being productive of *dulness*, is decidedly beneficial. Bread-stuffs will be found decidedly preferable to meats. Indeed, meat should be wholly avoided, because it is a powerful stimulant. It heats and fevers the blood, oppresses the brain, and increases the tendency mainly to be avoided. Bread, milk, Indian and rye puddings, vegetables, rice, fruit, &c. &c., should constitute the diet of those thus predisposed. Of course from spices, mustards, peppers, pickles, vinegar, and condiments, they should wholly abstain. Excepting alcoholic drinks, nothing is equally pernicious. Only those things should be taken which open the system, and keep it cool. Fruit may be eaten in almost any quantity with advant age, an so may jellies, if not preserves. But unfortunately, sweet things are relished by such less than things that are sour and hot, such as pickles, peppers, &c. Eat them, but they will hurt you.

 The cold bath.

 Avoid those subjects on which relatives are deranged.

Analogous to a cooling diet in its sedative influence, is cold water, both washing and bathing, especially the shower bath. Cold water is certainly cooling, and as explained in the last section but one, is pre-eminently calculated to carry off the superabundant heat of the system, and obviate that feverish tendency which constitutes the predisposition to be avoided. And I do think nothing will be found more beneficial to the insane than cold water applied externally, especially to the head, and taken internally in copious and frequent draughts. This prescription must commend itself too forcibly to the common sense of the reader, to require comment or defence.

But above all things, let those thus predisposed, avoid those subjects on which their relatives or ancestors were deranged. Thus, one of the topics of derangement appertaining to the family of the young man who hung himself in the summer of 1842, mentioned above, on account of his having been disappointed in a love matter, was the social affections. He should have known this. He should therefore have nipped his affections in the bud, unless he was sure of their being reciprocated, and consummated by marriage. In short, he should never have allowed his affections to become engaged, till he was sure of marriage—a direction suitable for most young people, but doubly so to those thus predisposed, because love is a very exciting thing any how, whereas they require peace and quiet. Still, unless such are able to govern their love, they should locate their affections, though they need not therefore be in haste to marry. Yet if the tendency to insanity be decidedly marked, *it is not right* to entail so loathsome a disease upon posterity. Such may well wish the wish of one mentioned in the preceding pages, that he “*might not have issue.*” And yet, if his own health be *improving*, he will be less liable to entail it upon his children. A companion having a cool, soothing temperament, should alone be chosen.

But the most efficacious prevention, after all, is to place intellect on the throne, and to bear in mind that this hereditary tendency exists, and when the feelings become powerfully awake to any particular subject, remember that your feelings are constitutionally too active, and therefore magnify every

thing, and remembering this, will enable you to look on with intellectual coolness upon the bustling tumult of raging passions, as upon school-boys at play. Thus, if the predisposition be to melancholy, remember that these gloomy feelings have no foundation in reality, but are the product of your own organization; that but for this hereditary predisposition, the same circumstances would produce opposite feelings; that, in short, all your trouble is *self-made*, and without foundation, and this will enable you to dismiss them. And so of any predisposition that may beset you. True, this will require much self-government—a quality of the utmost importance to those thus predisposed, and yet, from the very nature of their disease, so very rare—yet it will amply repay all the pains taken in its cultivation; and the preceding prescriptions will do much to mitigate, and finally banish from the human family, so terrible a scourge of ignorant, suffering man.

CHAPTER VI.

MORAL AND INTELLECTUAL QUALITIES TRANSMISSIBLE.

SECTION I.

THE MENTAL QUALITIES AS THE PHYSICAL—BOTH INNATE, AND GOVERNED BY THE SAME LAWS OF TRANSMISSION.

WE have thus far seen clearly, that *physical* qualities are both *innate* and *hereditary*. Nor does the proof thus far adduced in support of this position, admit of the least doubt or evasion; for it amounts to *complete demonstration*. And the more so, because the evidence is *accumulative*. By showing that peculiarities of form and countenance were hereditary, the way was prepared for showing that greatness and littleness of stature were hereditary; and establishing this, strengthened the inference that *physical strength* was hereditary, and also reacted on both the preceding points, and also on the succeeding. Establishing these points, again renders

The argument accumulative.

Previous principles our base lines for the future.

the proof that diseases are hereditary, much more conclusive than it would be without such preface. Not, however, that either of the points thus far presented, are not proved *separately*, and *without* that accumulative evidence we are now presenting. Each has been shown to be true *alone, by itself, and independently* of all other considerations, yet each also reacts upon and supports, not only every proposition that *precedes* it, but also each that follows, to the end of the work. Thus, having proved that consumption is hereditary, analogy teaches that other diseases are on a footing with it, and therefore that *they also* are hereditary. Nor would a strictly logical argument require us to *prove* that any more than *one* disease was hereditary; for the inference would be that all other chronic diseases are equally so. But we have done more. We have proved that consumption is hereditary, by appeals to *facts*; and this double proof goes both backward and forward, and renders the assurance that each is hereditary, doubly sure. And the same is true of each point thus far presented; so that the whole, taken together, forms an argumentative arch absolutely impregnable. There is no getting by the positions thus far taken, either individually or collectively.

Let not the reader suppose, however, for a moment, that we have dwelt thus on the transmission of *physical* qualities, either because of the intrinsic *importance* of this department of the subject, or merely in order to demonstrate the transmissibility of physical qualities or of diseases. Were this the only, or even the main object of the preceding pages, they would never have been printed. No; but we have proved that physical qualities, diseases and insanity included, are hereditary, mainly in order to prepare the way for what follows. We have merely been laying the *foundation*, that we might build upon it our subsequent superstructure. We have been thus minute and particular in matters that are "known and read of all men," that we might demonstrate a basis from which to proceed to the unknown. We have demonstrated these propositions, in order to use them in proving subsequent ones. As the astronomer, in measuring the distances, dimensions, orbits, &c., of the heavenly bodies,

The same laws govern the transmission of both the mental and physical qualities.

is obliged to fix his *base lines* on the earth—on *terra firma*, where they can be *seen* and *measured*—so we have thus far been merely laying our *base lines*—been demonstrating the transmissibility of *physical* qualities, and showing what principles govern this transmissibility, in order to use these principles in prosecuting our investigations as to the transmission of *mental* and *moral* qualities. Not that the facts and principles thus far presented, are not deeply interesting and highly important *in themselves*, and the lessons they teach, calculated to augment vastly the best interests of mankind, but after all, they have been demonstrated mainly so that they may be employed in investigating the laws which govern the transmission of *intellectual* and *moral* qualities. To improve man physically, to banish disease and to secure physical health and animal pleasure, is certainly an object most desirable—as much more desirable than the improvement of our stock of cattle, horses, &c., as man is superior to the brute creation; but these, immensely important as they are, are trifles in themselves, when compared with the improvement of the *mind* and *morals* of mankind—objects as infinitely superior to the merely *physical* improvement of mankind, as the *mind* and *soul* of man are higher in the scale of creation, and more prolific as instruments of enjoyment and suffering, than is the body. I grant that improving man physically, is *the* way to improve him mentally and morally, yet I am presenting the relative importance of each species of improvement, as contra-distinguished from that of the other.

But with what emotions should we proceed to the investigation of a subject so *all important*? With what cautiousness should we proceed? With what unwonted eagerness, with what untiring assiduity and patience, should we learn this the greatest lesson that God can teach, or man can learn? And may “that Wisdom which cometh from above,” so guide the pen of the writer, and the mind of the reader, that no error may creep into these pages, and that much useful information may be imparted thereby.

What, then, are some of our *base lines*, our fixed landmarks, our lights to guide us in our investigation of a subject

Form of the body and head transmissible.

So of the phrenological organs.

so almost entirely unexplored? To those demonstrated in the preceding pages should be added, one derived from the lights of Phrenology and Physiology, namely, that *the mental qualities are as the physical*—that the influence of each reciprocally affects the other, and that, therefore, to improve either, is to improve the other also. Man is a *physical* being, as well as a mental and a moral one; and he also has a mental and a moral nature, as well as a physical one. Nor are these two natures strangers to each other; but they are *nearly related* each to the other, by the uniform action of the great laws of Phenology and Physiology; so nearly, that the conditions of each, exert a powerful and a perfectly *reciprocal* influence upon the other. *As is either, so is the other.*

I by no means design to touch the mooted question of materialism. I do not mean to say that the physical conditions control the mental and the moral. This doctrine I do not believe. If either governs the other, I believe the *mental* and the *moral* govern the *physical*; or rather, I believe there are conditions or causes lying *back of both*, and which *govern* both. But this question, be it decided whichever way it may, does not affect our position, that the conditions of each reciprocally affect the other; that the reciprocity of these reciprocal influences is *perfect*, and that each is as the other. The tone, and texture, and organization of the *body*, are as those of the *mind*; and *vice versa*, those of the mind are as those of the body. The laws which govern the one, also govern the other; and those conditions which improve either, also improve the other.

But more. A close similarity exists between the *form of the body*, or the *looks* of a person, and the tone and characteristics of the *mind*. The relation is this:—The form and looks of the body depend upon, and are governed by, its *structure*; and this same structure is also as the organization of the brain and nervous system; and they are as the qualities of the mind. As is the form, so is the structure; and as is the structure, so are the mental qualities. And there are certain *shapes of body*, which invariably accompany certain traits of character, talents, and peculiarities. I believe, for example, that the original, inherent properties of the mind,

The forms of all bodies adapted to their natures.

assume particular shapes of body—those shapes best adapted to its manifestation; that, as a pepper seed and a kernel of corn, both planted together, having the same soil, the same sun, rain, covering, and culture, each abstracts its particular and even opposite nature and nutriment from similar conditions, and the products of each assume the particular qualities of its parent from the same soil, sun, and showers, so different original, innate, mental qualities gather around themselves, both before and after birth, particular kinds of matter, and assume particular shapes, adapted to their respective natures; hence the endless diversity seen in countenances, motions, appearances, size, figure, strength, &c. &c., of mankind.

I have elsewhere shown that “there exists a oneness, a harmony of construction, between every portion of the body and every other portion, the phrenological organs included; that this principle of unity applies also to the mind, so that the general characteristics of the body and those of the mind, harmonize with each other; that *prominence* of features, indicates *strongly marked points of character*; that beauty and proportion of body, indicate a well-balanced character and fine feelings; that coarse hair always accompanies coarseness in the fibres of the brain, together with coarse, harsh feelings, but that a delicately organized body, indicates and accompanies delicacy of feeling, &c.; in short, that there is a unity of character running through the whole person, mentally and physically.” *

I do not, however, design here to show *what* shapes of the body accompany given qualities of the mind, and *vice versa*; but I wish merely to *state* this great law of our being, that the *texture of the body* corresponds with the *tone and character of the mind*; that a vulgar soul inhabits a vulgar body, and has a vulgar expression of countenance; but that a refined mind inhabits a delicately organized body, and gives a refined, sensible, susceptible expression to the countenance,

* See American Phrenological Journal, in a series of articles headed “Practical Phrenology.” See also page 32 of the author’s work entitled “Practical Phrenology,” and bound in with “Phrenology Proved,” &c.

If physical qualities are hereditary, so are also the mental.

and a corresponding shape to the body; and so of every other quality and characteristic of either body or mind, including the fact that changes in either, produce corresponding changes in the other.

And now for the inference. We have *demonstrated* the proposition, that *physical* qualities and peculiarities are *hereditary*, and that *ALL* of them are hereditary. Now, since the mental qualities are as the physical, and since the physical are, beyond all question, hereditary, the inference that therefore the *mental* qualities, and *ALL* the mental qualities, from faculties the most powerful and energetic, down through *all the shades and phases* of character and disposition, including all the diversity of tastes and talents that exist among men, are hereditary, except what modifications are induced by education—that is, that the whole of the *basis* of character, even that on which alone education can operate, is hereditary.

But more. If physical qualities are hereditary, and the mental are also hereditary, because *connected with* the physical, it follows that those same laws which govern the transmission of *physical* qualities, *also* govern that of the *intellectual* and *moral*. Nor need there be the least doubt as to this point. Hence, to improve the mental, we must proceed precisely as we do to improve the physical—must employ the same means, and in the same manner; and the same results will crown our happy labors.

But to be still more specific. It has already been clearly shown, that the *texture* of the body, and also the *form* or *shape* of both the body and head, are *hereditary*; and Phrenology shows that certain shapes of the body, and especially of the head, always indicate, accompany, and coincide with, certain shapes of the head, or certain phrenological developments. Hence, since certain forms of the head, that is, since the relative size of certain phrenological developments, are hereditary, and since these developments are as the character, it is plain that those *traits of character* which result from these developments, are also hereditary. That is, the *form of the head* being hereditary, and the character coinciding with that form, therefore the *primary mental qualities* are

The doctrine that Education forms the common mind, controverted.

hereditary. We have already seen, for instance, that the form of Franklin's head, which is peculiar, and in perfect keeping with his character, is found in the Folger family, (Franklin's mother being a Folger,) and also in Franklin's descendants. Now Phrenology being true, this descent of the *forms of the head*, or what is the same thing, of the relative size of the phrenological organs, proves that both the *original* powers of the mind themselves, and also their *relative* power and energy, are hereditary. The truth of Phrenology being admitted, the fact of the descent of different forms of the head is *forced home* upon every observing mind; and this establishes the descent of both the *organs* and the *faculties*, and also of the proportionate size of the former, and the consequent energy of the latter. Neither doubt nor evasion find any place in this argument, or rather, in this *universal fact*.

We have dwelt thus long upon the preceding points, partly because of their intrinsic merit and importance, partly because of their linking inseparably together the preceding and the succeeding portions of this work, and partly because they completely overthrow the doctrine of the old metaphysicians, that of "the Learned Blacksmith" included, that the human mind is a blank, on which education and circumstance write its whole character—that

"Tis EDUCATION forms the common mind ;"

that neither the faculties of the mind nor the ideas, are innate, but that man is just what education makes him, and nothing more, nor less, nor different; that, in short, children derive *no* primary faculties, no peculiarities of mind, no mental, no moral, no intellectual elements or bias whatever from their parents as parents, or, what amounts to the same thing, that no part of the disposition or the powers of mankind, are hereditary, and, consequently, that parents do not transmit to their children *any* hereditary qualities whatever, which amounts to a total abrogation of the doctrine of the descent of mental qualities from parents to children—a doctrine which any ragged urchin in the streets should be ashamed not to know; a doctrine, the denial of which argues the most

The fallacy of this doctrine, as advocated by Nott, Hamilton, and Burritt, exposed.

consummate bigotry or intellectual obtuseness in such men as Dr. Nott, Dr. Hamilton, and the Learned (ignorant on this point) Blacksmith.* How is it *possible* for men to be so wise in other matters, and yet so foolish in this? How can men of sense and intelligence deny the doctrine, that the mental qualities of parents descend to their children? However sensible they may be in other matters, they are simpletons in this. However learned they may be in Grecian lore, or physical philosophy, or the healing art, they are ignoramuses in this. However great in logic, or metaphysics, or theology, they have not sufficient intellect to perceive a law as universal as the law of gravity, as plain, and palpable, and numerous in its facts, and as eminently inductive, as any other law of nature. On this point—the very acme of wisdom, the most useful and beautiful department of knowledge—they are bigoted ignoramuses, and behind every mother in the land in this species of intelligence. *Such men learned? Such men wise?* If learned, they are also ignorant, and that too in the most essential and the most common department of learning. If wise, they are also foolish. They have “dead flies” in the ointment of their talents and learning. And they are bigots at that, for nothing but learned bigotry will allow any man to maintain such palpable absurdities, such learned monstrosities. What! Do you, Drs. Hamilton and Nott, and you, Elihu Burritt—do you indeed believe and teach, that the mental qualities of parents, their dispositions, propensities, talents, moral and religious dispositions, strength or feebleness of intellect, and so on down through all their infinite shades and diversities of character, are *not hereditary*—not born *in* and *with* their children? Do *not descend* from parents to their children, and are all the result of *education*? Do you not know any better? Pray then what *do* you know any how? Are you indeed so soft, so simple? Would you not call him a learned simpleton, who, however much he knew of history, the languages, or the natural

* See the author's “Answer to Dr. Hamilton, in which Dr. Nott is quoted; and also Strictures on a Lecture of the Learned Blacksmith on this subject, in vol. iv. of the American Phrenological Journal.

Benjamin West.

The duck and chicken.

Breathing.

Crying.

sciences, did not know the alphabet, or how to make a fire, or wash his hands? Or him a book-worm ignoramus, who, though he knew "fifty languages," added to all the learned lore of past ages, did not know that children were born of parents at all, or how they entered the world, or that their mental faculties were *hereditary*?—Come, come, stop your study of the languages; stop inventing your stoves and making your experiments in the laboratory; stop amputating limbs teaching students, &c., and go and learn your A B C's on hereditary descent, from matrons and sires. Come, go with me, and I will show you that persons are often what they are, not only *without* education, but, to quote Dr. Hamilton, "*in the very teeth*" of it. Tell me that Benjamin West was a painter because he was *taught* to paint, when the fact is, that he was reprimanded, and even severely punished, *because* he painted; and was obliged to hide his paint and paintings in his father's garret, and steal away unobserved to follow this his "*ruling passion*," strong *at birth*, and developed to be a master passion when but six years old? Do you really mean to say, that the young duckling, hatched by the hen, seeks the water, and swims dextrously upon it, *from the first wave of his foot*, because he is *taught* to seek the water, and *taught how* to swim? That the chicken hatched by the duck, avoids the water, because it is *taught* to avoid it, and picks up its food in consequence of, and in obedience to, previous *instructions*? Or do you really mean to maintain that the infant, at birth, cannot breathe till it is *taught* to breathe, and taught *how* and *when*? That it cannot draw nature's nourishment from its mother's breast, till it is *taught* to do so, and taught *how*, and that it nurses solely *because* it is taught? That before it can open its eyes upon surrounding objects, it must first be *taught* the laws of optics, and that it sees solely *because* it is taught *how* to see, and could not see *without* such teaching? Or do you really maintain that a child cries because it is *taught* to cry, and shown *how*, (mothers, of course if you will only not *teach* your darlings to cry, they will never in the world know how to cry, for

"'Tis *education*" teaches a child to cry,)

Emotions generally, thinking, memory, &c., intuitive and innate.

and that it could not cry unless taught to do so? That children, from first to last, hear because they are taught the principles of acoustics, and cannot hear till then? That they cannot articulate till they are *taught how*? That no child experiences a single emotion of any kind, whether of anger, or affection, or hunger, or heat, or cold, or pleasure, or fear, or pride, or selfishness, or pity, or justice, or kindness, or taste, or sexual love, or any other emotion, till they are *taught* to do so; and that they do so *solely* and *only* because they are *educated* to do so? Do you indeed maintain that no idea can be formed in the child's mind, till it is *taught how* to form a thought, or is *educated* to think? Or that education *creates* memory, or mechanical genius, or a talent for poetry, or painting, or oratory, or learning languages, &c.? Then this self-same education must really be a greater creator than even God Almighty himself!

"Oh no, we do not mean that education causes children to perform these and other operations that are *instinctive*."

Then pray what *do* you mean? Either you do not mean *any thing at all*, or else you mean that appetite (Alimentiveness) is innate; that the breathing faculty (the phrenological organ of which has recently been discovered) is instinctive, or what amounts to the same thing, is innate; and so of anger (Combativeness,) fear (Cautiousness,) affection (Adhesiveness,) love (Amativeness,) selfishness (all the animal propensities large,) pride (Self-Esteem,) ambition (Approbativeness,) sense of justice (Conscientiousness,) the religious sentiments (the moral organs,) the laughing propensity (Mirthfulness,) the talking propensity (Language,) the disposition and ability to think (Causality,) various kinds of memory (the intellectual organs generally,) and so through all his *instincts*, are each instinctive, that is, innate? Granted; for that expresses our doctrine exactly. If hunger, sensation, breathing, seeing, anger, crying, laughing, affection, &c., are *instinctive*, and therefore *innate*, so is talkativeness, taste, kindness, sense of justice, ability and disposition to think, construct, remember, plan, observe, sing, &c. What broad line of distinction exists between these mental operations? None. Is one instinctive? So are all. Is one the

All the primary faculties innate. These must exist before education can take effect.

result of education? So are all. One is natural; so are all; and if natural, also hereditary, and hereditary *because* natural, and natural *because* hereditary. The fact is, that to leave these, or *any* of them, to education, is to leave them *undone altogether*. Nature (the Deity) is not so bungling a workman as to leave things as indispensable as is each of these functions, to education; that is, to leave them out of man altogether. No: man's powers are all *innate*; that is, all *instinctive*, all *intuitive*. Intuition, innateness, and instinct, are different names of the same thing; namely, for whatever is *hereditary*; and are all appellations belonging to *every* faculty of the human mind; and no less to the faculty that breathes or eats, than to that which thinks, or remembers, or talks. True, education may *direct* these primary powers into different channels—may teach the faculty or the instinct of appetite, both one and the same in substance, to eat fruit, or meat, or tobacco, yet the eating *instinct*, or the *faculty* of eating, must *exist*, before it is *possible* to teach it. How would Dr. Hamilton, or Dr. Nott, or Elihu Burritt, go to work to teach a child to see, that had *no eyes*; or to hear, that had *no ears*; or to talk, that had *no mouth*; or to move, that had *no muscles*; or to think, that had *no Causality*, or no original primary *element* or *faculty* for thinking? There must be a faculty *back* of all education, and *prior* to all teaching, before education can have any material whatever on which to operate, or effect the least iota. Why cannot Dr. Nott teach a dog mathematics? For no other reason whatever, except that the dog has no primitive *instinct*, or original *faculty*, capable of being taught, and capable of perceiving mathematical relations. But why can he teach his pupils mathematics or logic? For no other reason than because they were *created* with an *original, intuitive faculty*, or power, or instinct, capable of perceiving these relations. Dr. Nott says he can make every boy in any hundred that may be selected, brave. Granted; because every boy in a hundred, and in a million, and in the human family, has more or less of the original instinct, or faculty of Combateness, capable of being increased by cultivation and exercise. Though the duckling can swim when it first enters the

Nature gives every primary power—education trains it.

Clearing our track.

water—though the robin can fly the first time it leaves its lofty nest, yet the former can swim more expertly, and the latter fly more easily and dextrously, from having practised. So, although the power of thought, or the faculty of reason, be innate or instinctive, yet education, culture, and practice greatly increase its power, its correctness, and its scope. Yet education can only *train*, it cannot create it. So of every other power in man, both mental and physical. Nature, through the instrumentality of hereditary descent, imparts the *primitive faculty*, the *original power*, of doing every act, exercising every feeling, and thinking every thought, that it is possible for man to do, to exercise, or to think; and those who maintain this dogma of the dark ages, the utter fallacy of which we have pointed out, “know not what they do.”

If some readers think we have dwelt too long on a point so plain that “he that runs may read,” let them remember that if an error so glaring, so entirely subversive of the whole doctrine of the hereditary descent of mental qualities, be maintained by Nott, Burritt, Hamilton, and a host of others who exert a powerful influence over the popular mind, and spread these pernicious errors far and wide in their lectures and writings, it is certainly important, and high time, to counteract these errors, and to overthrow a doctrine so palpably absurd as the doctrine that the mental qualities are not innate, but are the products of *education alone*. Especially, how could the author proceed to establish the doctrine of the innateness and descent of mental qualities, without first “*clearing the track*” of such rubbish? How can I build my doctrine of the hereditary descent of mental qualities, on the ground pre-occupied with the opposite doctrine, that they result from education, till I first tear down this doctrine? And how can we draw those infinitely important inferences which are to follow, without basing our foundations deep in the first principles of the nature of man? I trust this course will be found warranted by the superstructure we are thereby preparing to erect. And then, again, the author has no where seen this doctrine of the *innateness* of *all* the faculties, satisfactorily established, or its opposite doctrine completely overthrown.

All the mental powers alike hereditary. Idiocy and superior talents hereditary.

But enough. We proceed to *show by facts*, that the intellectual and moral faculties are *innate and hereditary*, (both the same in reality,) and then to point out some of the laws which govern their transmission.

But before we pass to the consideration of this matter, it is due to this portion of our subject to remark, that since the mental faculties are hereditary, they are *all* hereditary. All that is *primary, original, and constitutional* in man, is *hereditary*—is hereditary *because* it is constitutional, and constitutional because it is hereditary. Education cannot *create* the first germ, cannot impart or originate the least thing. It can *bring out* gifts that are hereditary; it can re-augment and invigorate, but it can go no farther, can do no more. Let the true office of hereditary descent, namely, that of transmitting all that is constitutional in man, and in the degree of energy in which the parent possesses it, be assigned to it; and let also the true office of education, that of disciplining and re-augmenting these faculties, preparatory to their re-transmission and improvement, be assigned to it. Let neither be driven beyond the bounds allotted to it by nature; and let both education and parentage go hand in hand, *pari passu, pars nobile fratrum*, in accomplishing the greatest of all works—that of improving and restoring mankind, and promoting their virtue and their happiness. And woe be to him who neglects either for the other.

SECTION II.

IDIOCY AND SUPERIOR TALENTS, HEREDITARY.

A GENTLEMAN who is connected with D. Fanshaw's Bible establishment 115 Nassau street, New York city, relates the following:—"Some ten years ago, in Chester county, Pa., I knew an idiot, so low in the scale of organization, that he could neither talk nor laugh, nor even *chew*. His food was gruel exclusively, which was poured into his mouth, and *run down his throat*—he not knowing even *how to swallow*.

An idiot in Pa.

Two idiots in one family, and three in another.

He made but two noises, one a kind of grunt, which signified that he was hungry, and the other a humming noise, as if he wanted to sing. When he heard music, he would lay down on the floor and roll, appearing as if it gave him pleasure; and yet he manifested no other sign of intelligence except those above named. His fæces passed from him without restraint. He could move but little. He had a brother who was barely able to take care of himself. His father evinced no want of intellect, but his mother was none the smartest, and rather a butt among her neighbors, and was considered rather flat. *Her sister* also knew just enough to warm his porridge when he called for it by this grunt, and pour it down his throat; and this was all she did, or knew how to do. Farther particulars I could not learn, though these facts argue a want of talent in one *grand parent*, the deficiency not being as conspicuous in the *mother*, as in her *sister* or her *son*."

In the poor-house in Wilmington, Del., in 1838, I saw a mother and her daughter, both idiots, and the intellectual lobe small in both, and *alike in shape*, namely, Individuality, Form, and Locality somewhat developed, but Causality scarcely larger in either than in an orang outang.

My brother, L. N. Fowler, has the drawings of several brothers, by the name of Emerson, who were so completely idiotic, that they had not done the least thing for themselves, though some of them were sixty years old; and did not even know how to feed themselves. One of the brothers barely made out to take care of himself; the other three were total idiots. The parents were not noted either for talents or for the want of them. The point to which attention is mainly called, is that there was some most unfavorable condition in the parents, which resulted in the idiocy of three successive children.

Mr. Parker,* of Parkersville, Pa., in conversing on hereditary descent, said that he had children come to school to him whom he could not possibly teach to read, and who, though the utmost pains were lavished on them, seemed unable to

* If I mistake the name of my author, I do not the fact stated.

What conditions in parents produce idiocy or talents in children.

learn to spell. They were regarded as *flats* by all who knew them. Both parents had been married before, and had children tolerably intelligent; yet all the products of this union were simpletons.

There is a point connected with the two preceding facts which deserves investigation, namely, what conditions there are in parents, both of whom are tolerably knowing, that can produce idiocy. That there *are* such conditions, and also conditions of an opposite character, the union of which produces talents in the offspring far above that possessed by either parent or any of their relatives, is obvious to all. And similar results appertain to the *health* of parents and children; some children being weakly while both parents are healthy, and both from a healthy stock; and others healthy when both parents are sickly. These conditions, like that of the colored ancestor and his descendant of the fifth generation, mentioned in chap. ii. sec. 1, may have run under ground for several generations, or there may be conditions in the parents, perhaps disease, or fatigue, or excessive labor, or highly favorable conditions, but there is *something* in this point worthy of being investigated.

Closely allied to the above, is a principle on which it is proposed to enlarge hereafter, but which deserves to be at least noticed in this connection. Reference is had to the condition of parents, especially of *mothers*, as influencing the mental properties of the child. Near the A. factory, R. I., I was called to examine the head of a lad, some six years old, whose organization was quite imperfect, head small, countenance idiotic in expression, and unable to talk. On questioning the mother as to her situation during pregnancy, she said that she was accustomed to sit in church where she could not well help looking out at the door, (in summer,) where her eye rested upon an idiot, who was in the habit of coming and sitting outside during service. He annoyed her extremely, and yet she could not well keep her eyes off from him. Her child was the miniature of this idiot, not only in the expression of its countenance and in all its motions, but also in the cast or character of its idiocy.

 Talented sons have talented mothers.

Amativeness hereditary.

I saw another child near Adams, N. Y., rendered idiotic by the condition of the mother during pregnancy; and I have seen others in all parts of the country, more particular mention of some of which will be made hereafter.

Thus it is that *hereditary influences often produce idiocy*. But they sometimes produce opposite results. Superior natural talents are generally, probably *always*, hereditary. To notice isolated cases of this kind, however, is not the design of this section, it being reserved for one on the descent of *specific* intellectual faculties. All proposed to be done in this, is, to show that the *general* tone and tenor of the brain—the presence and the absence of the intellectual lobe, is hereditary, abundant proof of which consists in the fact, that all the intellectual men of whose parentage we have any knowledge, were the sons of highly talented *mothers*. To this general fact I do not know a single exception.

Having already shown that *physical* qualities are hereditary, the preceding doctrine that the general tone, texture, and organization of the brain are hereditary, requires little additional proof, because the physical qualities being hereditary, the texture of the brain included, and this texture being as is the tone and power of the intellect, the general quantum or deficiency of intellect is of course hereditary. This conclusion, however, will not be left to rest on this inferential basis merely, good though it be, but will hereafter be supported by *facts*, showing that the talents given by certain organs are hereditary; that is, that the relative energy of certain organs and their faculties, is hereditary.

SECTION III.

AMATIVENESS AND THE SOCIAL FACULTIES HEREDITARY.

IF this element of our nature were *not* hereditary, it would not be likely to be as universally developed as it now is, nor ever as prolific. But although nearly or quite every member of the human family has more or less of this faculty, yet, like other mental and moral qualities, it *runs in families*;

David and Solomon.

Royal family of England.

Burr.

Edwards.

and not only in families, but in the *descendants* of those families, from generation to generation. Solomon seems to have inherited that strong passion, which induced him to have so many wives and concubines, from his *father David*, who, not content with scores of wives and concubines, conceived such a passion for the wife of Uriah, that he committed actual murder in order to indulge it. In fact, Abraham, Isaac, Jacob, Judah, Tamar, the daughters of Lot, and the whole race, seem to have inherited and propagated this passion in an especial degree. See also the Bible account of the kings of Israel and Judah in this respect, who were of course lineal descendants of David.

The royal family of Great Britain, from time immemorial, have been notorious for the power of this passion, as well as for indulging it, of which its rapid augmentation of late is by no means a solitary example.

Aaron Burr had a development both of this organ and of its propensity, in a degree truly wonderful—hardly an instance being on record equally conspicuous. His uncle, Pierpont Edwards, was nearly his equal, and not only so notorious, that, in New York, where he flourished at the bar above half a century ago, even now his name is coupled with the grossest libertinism, and the most unbridled profligacy, but a novel was written on one of his seductions. Both he and his nephew made their boast that they could seduce *any* woman, however virtuous, to whom they might be introduced; and it is yet within the recollection of most of my readers, that when the love-letters of Aaron Burr—expressions of passion from ladies of the highest standing in the land—were on the eve of being published, the publisher was threatened with death, from several quarters, by the friends of ladies whom this correspondence would expose. It is said to exceed every thing of the kind ever read or heard of; and for ages to come, will the name of Aaron Burr be associated with seductions the most artful and successful, with the indulgence of sexual passion the most gross and unparalleled for excess, and with the ruin of all that is lovely and virtuous in woman. Long may it be ere such another foul enemy of female virtue again scourges our earth!

The children of harlots.

A remarkable case.

Children in alms-houses, &c.

I have met with several relatives of this notorious sinner, and found the same gross appetite predominated over both reason and the moral sentiments. It can, without doubt, be traced farther back in this family, and in other branches—but enough on this painful case.

I examined the head of the son of a harlot in New York, only four years of age, and found the organ enormous, and its manifestation in proportion.

More than a hundred years ago, a man run away with another man's wife, *when he was ninety-five years old!* and that too when he had four wives then living. This same passion can be traced down for six generations, and will probably be traced down six more, in a degree equally surprising. The fifth lineal descendant is said to spend thousands of dollars on kept mistresses annually, though married, and now probably sixty years old; and all of his sisters became mothers before marriage, besides evincing this passion in the strongest manner. His niece, a girl only thirteen years old, spent a few weeks in his family, and returned to her parents a mother before she was fourteen, and by her own cousin, his son, then not fourteen. All the male members of this family, and many of the females, are equally remarkable.

I have been struck with the fact, that the children found in our alms-houses and houses of correction, most of whose parents were licentious, had extremely large Amativeness; and I have yet to see the first child of frail women, and the first illegitimate, in whom this organ was otherwise than large. But enough of this disgusting picture, with the single important inference, that the indulgence of parents during the gestation of the mother, is directly calculated to develop prematurely a beastly animal passion in the unborn infant, and is one cause of the alarming prevalence of this vice. If, as we shall hereafter see, the state of parents, while becoming parents, and especially that of the mother, influences the child, surely the indulgence of this passion, merely for the sake of the animal gratification afforded, must necessarily plant the seeds of vicious indulgence in the breast of the otherwise pure soul of the unborn infant, to be ultimately

ripened up into full grown licentiousness. In this way it is, that many a child is *ruined before it is born*, and that too by *pious* parents—ruined ignorantly, I grant, but none the less effectually. What is more common than to see the children of licentious parents follow in the footsteps of their predecessors; and if this law govern the children of sin, it equally governs the children of animal parents.

I have introduced this section mainly to prepare the way for the preceding inference—an inference the importance of which is deemed quite sufficient apology for its introduction, and without which any work on hereditary descent would be sadly wanting.

It has been long and generally remarked, that this passion is extremely strong in great men; and hence young men, in aspiring after greatness, have allowed themselves to indulge this propensity without restraint, thinking it *one* element in greatness. So far from it, it is the ruin of many who would otherwise have become distinguished. So far from making men great, its excessive indulgence is the greatest drawback to talents that they can well encounter; for it creates a fever in the brain that directs the energies from the forehead to the cerebellum, and keeps the whole mind and body in a perfect *fever* of preternatural excitement; nor do I believe a truly great man can be found, who, *during the period of youth*, freely indulged this passion. What may be the case in manhood, after the system is matured, is quite another thing. But be this as it may, one thing is certain—greatness does not *cause* an excess of this animal passion, nor does an excess of this feeling *cause* greatness. This, however, may be true, that a powerful constitution lies at the basis of both, giving both superior talents and strong propensities. Still, a strong constitution bears no relation to this organ more than to any other. I have seen it small in persons of the most powerful physical organization; and large in those of weak constitutions hereditarily. No uniform proportion exists between the power of this passion, and the energy of the intellectual lobe, except the reverse ratio, that the more physical energy is expended in its indulgence, the less there is remaining to be expended by the intellectual lobe. A certain

Having twins hereditary. Boyer. Hughes. Blundell's observation.

species of talent, that requisite for political eminence, for example, in which its neighboring organ Combativeness is required to be so large, in order to sustain angry discussion and recrimination, may be coupled with its excessive manifestation, yet how is it possible for this animal passion, in its brutal exercise, either to strengthen the intellect or improve the morals? And those who indulge it in order to aid them in becoming great, will find themselves greatly mistaken. Still, there is probably little doubt, but that its energy in parents, augments all the energies of their children, Amativeness included.

Another hereditary quality, belonging of right to this section, is, that the tendency to have two or more children *at a birth*, descends in families. Dr. Kimball, of Sacket's Harbor, after relating a striking case of the descent of Amativeness in a French woman and her daughter, writes as follows:

"The sister of a man named Boyer, living in B——ville, had *twins twice*. One of Boyer's daughters married a Mr. Flagg, and died in her first accouchment, being delivered of one living twin before she died, the other remaining unborn. A son of Boyer, (and this principle descends in both the male and the female line,) married a Miss Hughes, who, after having four or five single births, was delivered of *three children at one birth*. Hughes, a brother of this last Boyer's wife, married Boyer's sister, who, after having three or four single births in as many years, had twins, on account of which Hughes left her, and lived clandestinely with another woman, by whom he soon after had *three children at one birth*."

Verily, these Hughes and Boyers fulfil the first commandment in the Bible, "Be fruitful, and multiply, and replenish the earth," with a vengeance. Can it be that the marriage of two families, each of which are accustomed to have twins, causes the birth of *triplets*?

Blundell says that a lady related to one of his pupils, had *four* children at one birth, and that three of the sisters of this prolific woman, had either twins or triples. Dr. K. also states, that having twins descends in his own family, and mentions some other cases. But facts of this class are too

Having large or small families hereditary.

The incestuous propensity.

abundant to require specification; for almost or quite all parents who have twins, will be found to inherit this predisposition from their parents, one or both; or else to be *related* to those that have twins.

Those who belong to large families, generally have large families, unless the other parent is feeble; and those who belong to small families, to have small families, unless the other parent be from a large family, and be the more powerful. Whole families, in all their branches, will be found to have just about the same number of children with their ancestors and relatives.

The incestuous propensity seems to be hereditary. A father in Portland, Me.,* committed incest with his own daughter. Her son committed incest with his mother, and the product of this double incest, was the lad who, at thirteen years old, was sent to the state prison for tying up another boy and emasculating him. John Neal, the phrenologist, writer, and lecturer, was called on to examine his head before the jury, and found prodigious Destructiveness. The result in regard to Amativeness, I have not learned. Can it be that incest tends, like marrying cousins, (a point hereafter to be presented,) to degenerate and vitiate the race, and that *therefore* the Bible forbids it? For the doctrines of the Bible will be found to be eminently *philosophical*, and to embody many of the great physiological laws of our being.

A few remarks on the transmission of the other social organs, may perhaps be appended to this section with as much propriety as inserted in a separate one.

I know a little girl who is exceedingly fond of a kitten. Nothing delights her more than to play with one, or gives her more pain than taking it from her. Neither father nor mother likes a cat; but the maternal *grand mother* of the child was passionately fond of cats, would take them to bed with her, and was almost cat-crazy. The child takes after

* This fact is stated by our friend and agent, Wm. C. Harding, the phrenologist, who is lecturing with much success in Maine. Will Mr. H. send such other facts on hereditary descent as he may chance to observe, and especially relative to the P. family hereafter to be mentioned.

The pets of parents and children the same.

Adhesiveness hereditary.

its *mother* in its form of head and expression of countenance, and the child's mother takes after *her* mother; so that the child resembles that grand parent from whom she inherits the cat loving propensity—a law which will be found illustrated by facts scattered throughout the work. This case is cited, not because of its intrinsic importance, but to illustrate the *minuteness* of this law of transmission.

Another sister of this girl, loves a cat extremely, yet takes after its paternal grand father in its phrenological developments, yet it derives its excessive sensitiveness from its mother, who inherited it from her mother—a fact at first sight not in harmony with the law just named, yet the child derived its extreme *sensitiveness* from its maternal grand mother, from whom also she inherited her extreme love for cats. The child does not strictly take after either parent, but takes a portion of both its physical and mental qualities from both parents.

I wish here to be understood as maintaining that children inherit not only particular *organs* from their parents, but also the particular *direction* of those organs—not only large and small Philoprogenitiveness, but also love of the *particular thing* on which the organ in the parent fastened; of which still farther mention will be made hereafter. The children of Israel had a strong passion for feeding cattle, a considerable portion of which doubtless was *inherited* from Abraham, Isaac, and Jacob, all of whom, including Lot, Laban, and Esau, not only derived their entire sustenance therefrom, but seemed to take the greatest *pleasure* in it, and also to be eminently skilful.

The love of the Swiss, the Welch, and the Highland Scotch for their native hills, and the home sickness so common to the Swiss who leave their country, is doubtless in part *hereditary*.

Whole families, for generations, will be found to be *affectionate*, fond of one another, of home, and highly domestic; and other families are wanting in this quality. Doubtless this is in part owing to its want of culture, and yet this very want of culture, grows in part out of the *constitutional* feebleness of this faculty. Facts touching the transmission of these social

Directions for telling which parent a child resembles.

faculties are so common, so multifarious, wherever we make observation, that isolated illustrations are not necessary. And one of the very best guarantees of affection in a daughter, is affection on the part of *her mother*, especially if she resemble that mother.

It may be as proper to remark here as any where, that one evidence that a man resembles his mother rather than his father, consists in an unusual development of his social organs. In woman, these organs are much larger than in man; and that son who takes after his mother, will have these organs larger than they are usually found in men; and when thus unusually large, it is a sign that he resembles his mother, rather than his father, in whom they are less. Of course exceptions occur to this rule; for the father may take after *his* mother, and the mother after her *father*, so that the husband may have them the largest, and the son have them large, and yet take after his father, or rather, after his *grand mother*. Yet, as a general rule, the above sign holds good, and will tell whether a son takes after his mother or father.

Self-Esteem and Firmness are most conspicuous in males; and if a daughter have a high head in the crown, which indicates a large development of these organs, she will generally be found to resemble her father instead of her mother. So a large development of Causality, Constructiveness, and Calculation, especially the latter, in a daughter, shows that she takes after her father, these organs being more fully developed in man than in woman.

Guided by these and some other similar signs, I rarely fail to tell which parent persons resemble, provided they resemble either, and thereby the *age* of the parent or grand parent whom they resemble, or the diseases to which they are liable—which parent, if either, died of consumption, and, consequently, whether they are liable to it; and also what were the leading mental and physical peculiarities of this parent, and other predictions depending on this resemblance.

SECTION IV.

THE PROPENSITIES HEREDITARY.

IN central Pennsylvania, there lived two brothers, named Mc——, who were renowned for their fighting propensity; Combativeness and Destructiveness being powerful and active. In addition to their fighting propensity, they were very strong, able-bodied men, and eclipsed all rivals in those parts, in wrestling, hopping, lifting, &c. A daughter of one of them, a large, fine-looking, energetic, stern, commanding woman, married a Mr. P——, and became the mother of two sons, both of whom, though peaceable, excellent men, possessed great physical strength, and the combustibility of their maternal grand father. If a man offered them an insult, either of them would knock him down instantly, and by the time the insulting word was uttered. A son of one of them, in whom Combativeness, Destructiveness, Firmness, and Self-Esteem were very large, was denied some gratification by his father, in consequence of which, he became enraged, swore terribly, and, coming into the house with all the fierceness imaginable, he caught hold of a chair, and, slamming it down spitefully upon the floor, exclaimed, "I can tear the house down, and will do it." His temper, when once roused, was most outrageous and ungovernable. In looks, color of hair, form of body, and phrenological developments, he resembled his father, and he his mother, and she her father.

The two brothers were remarkable for their personal courage, and their self-possession in times of danger. The daughter, also, was as eminently courageous as her sons, and the grand son mentioned above, literally feared nothing.

One of the descendants of this combative family married a woman who belonged to a very mild and sweet-dispositioned family. Of their children, one daughter had the developments of her father, and was stern, resolute, and vio-

Nero.	Byron.	Children born in and after the Canada outbreak.
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lent-tempered, while another had the mildness and sweetness of the mother, along with her *phrenological developments*, including small Hope, and a melancholy cast of mind.

Both the parents of Nero possessed the revengeful and murderous disposition, to a degree almost unparalleled in the annals of history. They were monsters in depravity, and their son was a fiend.

The mother of Byron was a most violent-tempered woman, and her son was the lawful heir of such a patrimony. The particulars of this case will be found highly interesting, but, as they are recorded elsewhere, we will not swell our pages by their transfer, our object being, mainly, to *add new* facts, not to compile those already before the public.

But is there any need of multiplying cases of this kind? Who does not know that ill-tempered parents have ill-tempered children, and that the children of mild, sweet-dispositioned parents are like their parents? Who does not know, that when *both* parents are revengeful or fiery in their anger, the children are more combustible than either parents? and that those children, one of whose parents is mild and the other spirited, are the one or the other, according to the parent they resemble?

There are, however, some modifications of this law; such, especially, as differences in the conditions of the parents before the birth of different children. In Canada, in 1840, I noticed many children in whom Destructiveness was immense—larger, by far, than this organ in either parent. Thus, a child of Mr. S——, the chief executive officer of Upper Canada, living at Toronto, had one of the largest organs of Destructiveness that I ever saw in a human being, together with a most splendid intellect. The child was born during the outbreak in Canada, in quelling which, its father took the most active part, he being the commander of the military forces. His house was besieged by the insurgents, and the lives of all were threatened—circumstances calculated to arouse all the energies of large Destructiveness in the parents to their highest pitch of inflamed action, ready, in this state, to be transmitted to their offspring. The boy re-

Major Mc——.

Son.

Sons of torys who settled in Canada.

sembled his mother. Cautiousness was also very large in the child, and the Cautiousness of the mother was more than once wrought up to the highest pitch by fear of immediate death.

A son of Major Mc——, who was second in command in the expedition against the *Caroline*, and who had his hand shot off in boarding her, after having laid open the head of one of her men with his broad-sword, had this organ very large and very active, beyond anything I have seen before or since, except in the last one named, and along with it the most violent, inflammable temper imaginable. He was born some ten or eleven months after that expedition, and was begotten, of course, while this organ was in most powerful exercise, in the father, if not in the mother. Nor is there the least doubt, but that children born during war, are far more combative and destructive than those born during peace. But, though this is not departing from the present subject, it is encroaching upon the subject matter of a chapter on the conditions of parents while becoming parents, as influencing the future characters of their children.

In passing, perhaps it may not be improper to remark, in this connection, that the authors of the attempted revolution in Canada, were, almost without exception, the *sons and grand sons*, (especially the latter,) of the American tories who were banished from this country on the successful termination of our struggle, and settled all through Canada, on 600 acre lots, given by the British government to each banished tory, as a reward for opposing this revolution. True, they sided with the English government, but still, they could hardly have lived in this country previous to, and during that great moral struggle, without catching some of its spirit, and were opposed, probably not to liberty itself, but to the *men and measures* of the war. They would certainly be supposed to possess more of the American feeling, than those who had always remained submissive to the British government, which the successful issue of that struggle was calculated to augment. This spirit they transmitted to their

The heads of infants resemble those of parents.

Appetite hereditary.

children, "and they again to theirs," and the result was, this struggle for the independence of Canada.*

Let not the reader suppose that I attribute *all* of the results above stated, to parental influences. On the other hand, parents who have violent tempers, not only impart large organs and strong faculties of Combativeness and Destructiveness to their children, but they also re-augment the power of these faculties daily by scolding and punishing them, and by keeping, in a variety of ways, these faculties in a fevered state. It is not all parentage; it is not all education. *Infants, at first*, have a phrenological organization analogous to those of their parents—have large or small Combativeness, Secretiveness, Destructiveness, Alimentiveness, or Acquisitiveness, *according to the size of these organs in their parents*. To this result I have been driven, by examining the heads of thousands and thousands of parents and their children, in the families into which I am daily called to practise my profession—one of the very best opportunities in the world for observing this point. Nor have I the least doubt, but that following me into families but for a single week, will convince any observing or reflecting mind of the correctness of these conclusions.

Again, the *appetites* of children are as those of their parents. Franklin, in mentioning the peculiarities of his parents, describes his *father* as almost destitute of Alimentiveness, that is, as appearing unconscious of the kinds of food on the table, and indifferent to *what* kinds, and as eating mainly from necessity, or, at least, with but little appetite or relish. His description, in this respect, shows, as clearly as any thing *can* show, that his father had small Alimentiveness. He then goes on to say, that *from this inattention* of his father to food, *he, also*, cared little what he ate. His mention of the *fact* that his appetite was feeble, (in illustration of

* It should be added, that the *original design* of the originators of that struggle, was not a resort to arms, but the extension of their rights by petitions and votes. But a few reckless spirits, taking advantage of the popular excitement, in order to distinguish themselves, took up arms, and caused the defeat of a needed reform that had begun properly, and in the spirit of peace.

Refish and dislike of particular kinds of food hereditary.

which, his story of the two rolls of baker's bread under his arm, while reconnoitring Philadelphia, is in point,) is all we wish, we being able to account for it quite as satisfactorily by ascribing it to parentage, as he, by attributing it to a *habit* implanted by his father—the *absence of appetite in both*, being all that concerns us.

Whole families, again, in all their branches, are good liverers. A strong appetite, for plain food, however, appertains to every branch of the Fowler family, as far as I have been able to trace it, either backward, or in the various branches descended from the Jonathan Fowler referred to in the preceding pages.

Every member of that S—— family, subject to derangement, mentioned in chapter v., loves good things, and though most of them are very fond of money, and most saving and economical, yet, they pay out money freely for eatables, and always set a table loaded down with *good* things, besides, their female members being excellent cooks.

And not only does a strong or a weak *appetite* descend in families, but an appetite for *particular kinds of food* is also hereditary. Thus, if the parents be fond of fruit, or potatoes, or peppers, or pickles, or oysters, or meat, or any particular dish, the children will generally inherit an appetite for the same dish. Two of the children mentioned above as inheriting a passion for cats, and also extreme nervousness, from a maternal grand mother, inherited also from her a love of roasted potatoes, both grand mother and grand daughter preferring to make entire meals, day after day, on roast potatoes and butter alone, and preferring this diet to all others. Hence, if the appetite of the father fastens upon or rejects oysters, or ardent spirits, butter, &c., that of the son will fasten upon or reject the same articles, and induce the consequences. The father of Dr. Kimball, of Sackett's Harbor, N. Y., could never endure the taste or smell of butter; and his son, though a merchant, will never keep butter in his store, solely on account of the disgust he instinctively feels towards it, preferring to forego the loss of both profits and customers, rather than have it about him; nor can he sit at

the table on which it is, unless it is of the purest, sweetest kind.

Edmund Bridges, of Prattsburg, could never endure cheese, and not even bread cut with a knife with which cheese had been cut without its being washed; but whether it was hereditary, I know not. Let each reader observe particulars for himself.

Analogous to this doctrine, and directly calculated to prove it incontestibly, is an appetite in children for certain things after which the mother longed during pregnancy, but, for the reason already stated, facts of this cast will be presented hereafter, as well as directions in regard to it.

In harmony with the foregoing principle, an appetite for alcoholic drinks will be found to be hereditary, and especially to descend in the line of the *mother*. But it often descends in that of the father.

Three brothers, by the name of D——, emigrated to this country with William Penn, and settled at Chester, Pa., whose descendants spread throughout the western part of that state. They were a remarkably sober, honest, industrious, temperate family, in all their branches except one, into which intemperance was introduced by the marriage of one of the descendants with the daughter of a highly influential member of the senate of that state, who, though he did not become a sot, yet would have his wine after dinner, and drink till he felt pretty well. He also treated his friends freely. This daughter was not known to love liquor, but, of six children, every one, a daughter included, became common drunkards. Nearly every child of these six also became drunkards of the lowest cast, and so did a large proportion of their children, though some of them were snatched as brands from the burning, by the temperance reform. And even the descendants of the sixth generation, though children, love the "critter," some of whom were brought up in families where no liquor was drank, except with medicine. Still, the temperance reform will probably save many of them.

D. F——, whose name, were it given, would be recognized throughout the land, especially in the religious world,

A partial idiot. Child of Mrs. K. Permanent longings resemble appetite

though Causality and Conscientiousness are immense, inherited, I think from his father, a love of spirituous liquors, to which he yielded till he was about twenty years old, when he came to a firm resolve never to taste another drop again, and his adhering to this resolution has saved him, while his talents have rendered him distinguished.

In Westchester, Pa., in May, 1840, I saw a man whose intellect was every way inferior, and who had been addicted to drinking, ever since boyhood. His mother, whenever she could, by any means in her power, raise money sufficient, would get a quart or a gallon of liquor, lie down by it, and keep beastly drunk till it was gone. Every one of her children, the one alluded to above included, evinced this liquor-loving propensity, even in their cradles. One of them married a tavern-keeper in Philadelphia, but was seldom in a state fit to see company, and was more or less intoxicated most of her time—a truly besotted woman. One of the sons of another daughter was taken, when a boy, to live in a Quaker family, in which no spirits were kept, and yet he evinced a hankering after it.

The following case occurred at Cohocton, N. Y., the native town of the author. Mrs. K., who loved liquor, and would have her sprees, wanted, while pregnant, a particular kind of spirituous liquor, which she could not obtain. Her child cried the first six weeks almost continually, and, as if in perfect misery; and nothing that could be done for it gave relief. At length, by some means, the kind of liquor after which its mother had longed, was given it, and it clutched it most eagerly, and swallowed it with the utmost greediness, and drank off *half a pint*, not only without injury, but with great benefit. From being a most miserable object, it became healthy, and stopped its incessant crying.

Not a rational doubt can be entertained, that the longings of the mother will cause longings for the same thing in the child. Now, in what consists the material difference between the transmission of ungratified longings, and of a *permanent* appetite for a given thing? Simply in the *permanency* of the desire in the parent, and of the impression left on the child; for, if a mother's appetite be strong for particular

The tone of mind injured by intemperance in parents.

things, she will, of course, desire these things at times when she cannot indulge this appetite instantly. That is, she will have an *habitual* longing.

True, these remarks do not apply to the father, but they prove the *principle* of the transmission of appetite, and, since other qualities are transmitted by the father, why not this faculty? Still, I believe drunkenness in the mother to be more detrimental to the children, and more likely to be transmitted, than in the father.

Another thing. The *tone, cast, and character* of the feelings and intellect of children, are altered and influenced by drinking habits in parents. They are more gross and animal in all their actions and associations, and less intellectual and moral. Teachers have uniformly replied to my questions, whether they observed any difference in the minds and scholarship of the children of drunken parents, compared with those of temperate parents, that they found the former worse to manage, and less inclined to study, as well as more difficult to be taught, than the latter. Nor is this to be wondered at, but it is in perfect harmony with the great law of physiology, demonstrated in my work on Temperance, that all alcoholics stimulate the animal propensities more, relatively, than the moral sentiments. By rendering the parents more gross and sensual, it naturally stamps an animal impress on their offspring, and the more so, because usually begotten while the parent is in liquor.

True, the superior virtues of the temperate parent may prevent the children from forming intemperate habits, and though they may possibly escape destruction, yet, this depraved appetite, this liquor-loving stream, is almost sure to flow on to generations yet unborn, widening and deepening as it progresses, either breaking out here, and there, and yonder, or else sweeping their name and race from the face of the earth. Is not this a most powerful motive to young ladies promptly to refuse the addresses of those young men who drink a drop of any kind of stimulants? Every young woman who marries even an occasional stimulator, is in imminent danger, aye, almost sure, of losing the affections of her first, her only love, past all recovery, and following him

Love of money hereditary.

A family of misers in Westchester.

to an early and a most bitter grave; and also of seeing her sons, otherwise her comfort and support, become her broken reed, her deepest disgrace, redoubling the indescribable miseries of having a drunken husband, in the still deeper miseries of having besotted children. Parents cannot be too careful as to what appetites they indulge; for, they are sowing seed in a susceptible soil, from which those they most love, will reap prolific crops of health and happiness, or of vice and misery.

An inordinate love of money, and also the comparative absence of this faculty, will be found to be hereditary. There were two brothers, who resided in the vicinity of Westchester, Pa., both of whom loved money to excess, and one of them so much so, that he refused to marry, because of the expense attendant upon having a family. When he became old and infirm, to save expense, he lived mostly on ginger-bread, which he kept locked up in a cupboard, the key of which he carried in his pocket, even when he was extremely feeble and about to die, lest any one should get to it and eat.

His brother married, but kept his family on the closest fare possible, and amassed property to the amount of several hundred thousand dollars, and yet, when he became too old to do business, he would go about unfinished houses and pick up all the nails and pieces of iron, &c., that he could find, and carry them home.

His son, a farmer, had some cattle that strayed away into the yard of a neighbor, (perhaps because they were not fed overmuch,) some three miles off, who, not knowing to whom they belonged, *weighed out* the hay given them, and charged the usual price of hay by the ton. Their acquisitive owner, finding out where they were, went and took them away, but absolutely refused to pay even the price of the hay they ate, to say nothing of the trouble of taking care of them. Many other similar samples of his meanness, were related of him; and the whole family, for three generations, were noted for a mean, miserly, penurious spirit. I examined the head of a son of the last one mentioned, and found his head short and wide, very thick through at Acquisitiveness, and wanting

in Self-Esteem—an organization that always accompanies penuriousness.

The present generation, however, are spending freely the wealth hoarded up by their ancestors. The reason is probably this, and will serve to explain the fact that children are often so prodigal, when their ancestors have been so prudent: First, they took to drinking; and this will make way with almost any property, however large. Secondly, though the children of those who love and amass wealth, are apt to *inherit* this faculty fully developed, yet, having every thing furnished to their hands, and not being compelled to earn a living, and hence, not having occasion to cultivate this faculty, it becomes less and less active, while the gratification, and thus, stimulation, afforded to the other faculties, causes them to make frequent and large demands on Acquisitiveness, so that they overpower it, and it thus becomes weak in them, and still weaker in their children, while the organs that lead to extravagance, become large; and this organization is transmitted to their children, which causes them to be extravagant, and to squander the earnings of their ancestors.

Perhaps the history of Patty Cannon may not be inappropriate here, though it would have been quite as appropriate under the head of Destructiveness.* The father of Patty Cannon became outraged with a neighbor, in consequence of a difference in a matter of property—something, I think, relating to a store—and, going into a shop where his enemy was at work, picked up a scantling and struck him on the head, and killed him, for which he was executed.

A brother of Patty Cannon, and son of this murderer, stole a stallion, which the laws then in vogue punished by death, and he too was executed. He was, every way, a bad man.

The mother of Patty was a large, heavy, fleshy, clever woman, but was said to be unduly fond of the other sex, and both Patty Cannon and her sister Betsey, (whose skulls may be seen in the author's collection,) inherited both the destructive propensity of their father, and the sexual passion of

* See an account of her in the Phrenological Almanac for 1841,

Betsey Cannon.

George Little

their mother. Betsey was one of the most foul-mouthed, profane, violent-tempered, revengeful, and implacable of women, and yet, handsome and witty. She married, but was openly and habitually untrue to her husband, and guilty of depravity in almost every form, though she was not known to have committed murder. But her tongue was considered the most bitter and caustic imaginable, and gave her notoriety all through that region. Amativeness and Destructiveness are very large, and also that part of Acquisitiveness that acquires property.

One of the descendants of either Betsey or Patty, was recently tried in Delaware for some offence against the laws, I think it was an accusation for murder.

But the most notorious of this notorious family, was Patty Cannon herself. With the shedding of human blood for the purpose of committing robbery, she was as familiar as with her alphabet. She engaged and held in subjection a gang of men, for the sole *purpose* of committing robbery and murder, and employed her Amativeness as a decoy-duck to bring victims within her reach. A more desperate robber or murderer, or one who overawed the public authorities so effectually and so long, probably never existed. Her insatiable Acquisitiveness led her to fit out a kidnapping vessel, for the purpose of decoying free negroes on board, and transporting them to the South and selling them, in which she killed many infants, to prevent their exposing her by crying, and many adults that were too infirm to bring the price of their transportation. She committed suicide in prison.

The organs of Acquisitiveness, and Destructiveness, and Secretiveness, and Amativeness, are very large, the whole animal region large, the moral wanting, and the intellectual large.

Joshua Coffin relates the following :

"George Little," (the one mentioned in chap. iii., sec. 3,) "emigrated from London to Newbury, in 1640. He was noted for great strength of body, great shrewdness and sagacity, and extraordinary power of intellect. He selected two of the best tracts of land in Newbury, on one of which he lived, and which his descendants have occupied to the

The cheating propensity hereditary.

Capt. G. and descendants.

present time. In the town records of Newbury, may be found the following unique notice of him. 'The selectmen are to take care and see that George Little gets no more land than what belongs to him.' Now, this passion for acquiring landed property, has been transmitted, unimpaired, through his posterity, to the present time. They all own immense tracts of land, and of the very best kind. There is hardly any end to their possessions in real estate, and they were among the principal 'getters up' of the land speculations of 1835 to 1838.

"But, this is not, by any means, the only trait of character for which his descendants are remarkable. During nearly two centuries, they have ranked among the first in the town, in point of intellect, though the present generation evince a falling off in this respect, because their parents were foolish enough to marry cousins."

In relation to the transmission of the cheating and forging propensity, Mr. C. remarks as follows:—"Capt. W. G., a native of England, and one of the first settlers of Newbury, a well-educated man, and possessing fine talents and much influence, was yet, in 1676, so regardless of his reputation and of moral principle, that he *forged* a military account against the state, in order to put money into his own pockets, though he had lived in Newbury about forty years. He left town soon after his conviction, and died in Salem, Mass.

"One of his descendants, Colonel * Samuel G., cheated a soldier out of his pay, and, on being convicted, wrote a most humble apology for his conduct, which is now on file in Boston. Jacob G., his nephew, I think, forged a deed of land; and there are some of his descendants now living, who inherit and exhibit this same propensity to cheat and deceive. They seem to inherit large Acquisitiveness and Secretiveness, and small Conscientiousness."

The notorious humbug, Goward, who swells so largely in his advertisements, as being the greatest teacher that ever

* The ancestor's being a Captain and the descendant a Colonel, implies that the *military* spirit runs in families. And one's forging a military account, and the other's defrauding a soldier of his pay, are quite analogous.

Brandreth.

Ansart.

Firmness and eminent talents in the Pike family.

was, in writing, book-keeping, geography, history, the languages, drawing, painting, music, vocal and on the piano, harp, flute, lute, guitar, accordeon, &c., &c., through the whole round of sciences and accomplishments, has immense Approbativeness, which, unrestrained, is the swelling, bragging faculty; and a cousin of his, from the land of steady habits, whom I examined, some years ago, in N. Y., had this organ very large. Brandreth's parents, one or both, must have had a young mountain of Approbativeness, judging from the organ in their son.

Ansart, a French physician, who came to this country, was one of the most polished of men, and a perfect gentleman in manners and carriage; his every action being graceful, every motion elegant. His son, and a grand daughter, inherited the same polish and elegance of manners.

It will not be difficult to adduce facts, showing that each of the faculties of Secretiveness,* Cautiousness, Approbativeness, Self-Esteem, and Firmness, especially the two last, are hereditary. Joshua Coffin mentions the descent of Firmness in the Pike family, of which he says:

"Gen. L. M. Pike, a native of New Jersey, a brave officer in the last war, who was killed at the battle of Queenston, was a descendant of Capt. Pike, who emigrated to N. J., from Newbury, Mass., about 1666. This Capt. Pike was brave and intelligent, and noted for his skill and enterprise in the Indian wars. From John Pike, who emigrated to N. J., down to their descendants at the present time, nearly all of them have been distinguished for clearness of intellect, firmness of purpose, self-possession, and indomitable courage. Nicholas Pike, the old school-master and mathematician, and Abner Pike, also a school-master and mathematician, now in Newburyport, a resolute, forcible, bold, energetic man, Abner Pike, Esq., formerly of Newburyport, but now of Little Rock, Arkansas, whose 'Hymns to Callimachus' have been published in Blackwood's Magazine, and with commendation, and which are really splendid specimens of poetry, these, and many others are descendants of John Pike. So marked are some of their peculiari-

Washington, and his mother and sister.

Bonaparte.

ties, (allusion is here made to the *Firmness* of this family,) that the people of Newbury call it '*Pikeism*.' "

Cases of the transmission of Self-Esteem, in both its natural and in its perverted function, are numerous and striking. Washington was a man of great dignity, and inspired all who beheld him, with great awe and deference. His mother possessed this quality in a pre-eminent degree. A writer in the *Lady's Magazine* speaks of her as follows:

"I was often there with George, his play-mate, school-mate, and young man's companion. Of the mother I was ten times more afraid, than I was of my own parents. She awed me in the mildest of her kindness, for she was indeed truly kind, and even now, when time has whitened my locks, and I am the grand-parent of a second generation, I could not behold that majestic woman without feelings it is impossible to describe. Whoever has seen that awe-inspiring air and manner so characteristic, in the father of his country, will remember the matron when she appeared as the presiding genius of her well-ordered household, commanding and being obeyed.

"In her person, the matron was of the middle size, finely formed, her features pleasing, yet strongly marked. It is not the happiness of the writer to remember her, having only seen her with infant eyes. The sister of the chief, he perfectly well remembers. She was a most majestic woman, and so strikingly like her brother, that it was a matter of frolic to throw a cloak around her, and place a military hat upon her head, and such was the perfect resemblance, that, had she appeared in her brother's stead, battalions would have presented arms, and senators risen to do *homage* to the chief."

The author had laid by for insertion here, an account of the ancestors of Washington, but, at present, it is not possible to command it. The purport of it is, that they were highly dignified and respected, yet remarkable for their blandness and goodness; but always of commanding person, and looked up to, as to a noble race, a superior family.

The mother of Bonaparte was a most authoritative, commanding woman, and, beyond question, Bonaparte's won-

derful power of commanding, so as to be *obeyed*, was *inherited* from this pre-eminently dignified and queenly woman.

I have seen thousands of instances, in which the children of parents who have had excessive Approbativeness, or Self-Esteem, or Firmness, or Cautiousness, or Secretiveness, or Acquisitiveness, or Alimentiveness, or Destructiveness, or Combativeness, have the same organ or organs predominant, that predominated in their parents. But the proof of our preceding positions have been so full and positive, that it is hardly necessary to multiply cases on these points; they being established by what has preceded them. And we have other matter, more important than a statement of additional facts on these points would be, with which to fill out the remainder of the volume.

The remark may be as appropriate in this connection, perhaps, as in any other, that when particular organs are *too* large in parents, they will be quite large enough in their children without being much excited. And yet, these are the very organs that are too active in the parents, and therefore, liable to be brought into habitual action, in exciting corresponding organs in their children. Thus, if the Approbativeness of the mother be too large, she is therefore likely to dress off her darling with ruffles, ribbons, curls, and gaudy garments, and even with bustles, corsets, and padding, so that it may be praised abundantly,—the very thing that should not be done, because this will increase, by its exercise, an organ altogether too large already. On the contrary, all stimulants should be *removed* from this faculty. The child should seldom be praised, and then for *moral* qualities *only*. If the child says or does things to attract attention, or excite the laugh of commendation for its smartness, do not notice it, but turn the subject.

So, if Cautiousness be too large in the mother, it will be almost certain to be too large in the child, and then to be re-augmented by the mother's continually *cautioning* her child to *take care* of this, and take care of that, and appealing to this faculty to make it do this, or not do that, whereas all possible pains should be taken to keep it quiescent, and to divert it from excitement, that it may de-

Clergymen the sons of pious mothers.

The descendants of John Rogers.

crease. So, of appetite, and all the other propensities, directions for doing which, will be found in the author's work on "Phrenology applied to Education and Self-Improvement."

SECTION V.

THE MORAL FACULTIES OF CHILDREN RESEMBLE THOSE OF THEIR PARENTS.

ONE of the very best proofs of this proposition, is to be found in the general fact, that nearly every eminently pious clergyman, both of the present day and of ages past, will be found to have had an eminently pious mother, who, like Hannah, the mother of Samuel, dedicated him to God "from his mother's womb." Many a fountain of holy emotion has had its origin in a mother's praying spirit, or in a father's devoted piety. Passing those already on record in the biographies of pious men, which usually commence with an account of the piety of one or both parents, let us look at a few cases not now on record, yet seen and known of all who observe.

Take the descendants of John Rogers, the martyr. I know of only one hotel of any note, in which the good old puritanical custom of *family worship* is preserved, and a blessing asked at the table, and that is in the Marlboro' Hotel, of Boston, kept by Nathaniel Rogers, conducted for many years on strictly temperance principles. These morning and evening devotions are mostly conducted by Mr. Rogers himself, a lineal descendant of the tenth generation from Rogers, the martyr. And nearly every one of these ten descendants have been *clergymen*, and the last would have become one, if his health had not forbidden it. Many of the lateral members of this line, all the way down, have also been clergymen, and there are many clergymen now living, named Rogers, descendants of the pious martyr. Large Benevolence characterizes them all, and Conscientiousness and Veneration are generally large, and they are gener-

The Brainard family eminently religious.

ally imbued with the same spirit of *reform* which characterized their renowned ancestor.* Like him, they usually have large families.

The Brainard family are, certainly, not less remarkable for their fervent piety, and glowing philanthropy, than was their illustrious ancestor, David Brainard, so remarkable for his religious humility and self-abasement. Where do we find a stronger manifestation of very large Veneration, Conscientiousness, and Benevolence, large Marvellousness, and small Self-Esteem and Hope, or of deep humiliation and self-abasement before God, than we find in his diary? These organs were evidently so large and active, as to be actually diseased; for it can never be the office of true religion, to produce such mental suffering as he evidently endured.

Rev. Mr. Brainard, pastor of the church at the corner of Pine and Fourth streets, Philadelphia, is descended from the same grand father from whom David Brainard descended, and he inherits the same cast of piety—the same tender yearnings for the impenitent, and desire to convert men from the error of their ways, the same deep sense of guilt and unworthiness, and the same alternating of ecstasy and religious melancholy, that characterized David Brainard. And he has just such an organization as I should predicate of David, namely, a most exquisite temperament, indicated by the finest and softest skin and hair imaginable, a large head, which is high and long, and pre-eminently moral, and quite intellectual, with full Marvellousness—a development rarely found—great Veneration, and prodigious Benevolence, Conscientiousness, and Cautiousness, with small Self-Esteem and Hope, a decidedly good forehead, and large Approbateness, Friendship, and Ideality. He says he is exceedingly afflicted with that same cast of religious melancholy which David Brainard evinces in his diary, and that, of the Brainards in East Haddam, Conn., who are the descendants or relatives of this David Brainard, he knows of but few who are not similarly afflicted.

While practising Phrenology, in Boston, in July, 1843, I

* For example, the ex-editor of the Herald of Freedom,

The parents and descendants of Jonathan Edwards.

President Dwight.

was waited upon by a Mr. Brainard, then a patient in the Lunatic Asylum, South Boston, in whom I found great Conscientiousness, Benevolence, and Veneration, and small Hope and Self-Esteem, and who had been, for some time, beside himself, though not palpably deranged, on the matter of religion, which occupied his whole mind, night and day, while awake. He commenced studying, to become a minister. As far as I could learn from the Rev. gentleman alluded to above, and from other sources, the Brainard family are now, and always have been, remarkable for their fervent piety, and Christian humility, there being few, if any, of them, who are not consistent and devout Christians. Let the reader inquire of, and observe the Brainards in various parts of the country, who claim any connection with David, and see whether they are or are not eminently pious, and have or have not that sombre cast of religious experience which he had, and, if I am not much mistaken, the result will go to show the transmission, not of the religious *tendency*, merely, but of *particular casts* of it, for several successive generations.

Certainly not less remarkable for the descent of high-toned moral and religious faculties, is the *Edwards* family. Both the ancestors and the descendants of Jonathan Edwards, the greatest theologian of his age, or even of any age, devotedly pious as well as highly intellectual, were pre-eminent for their unadorned piety, and Christian virtues. The father of Jonathan was a clergyman, and noted for piety and goodness, and there is now extant a sermon of his, of great merit, on "The Judgment." His mother was a most godly woman; so his daughters were among the salt of the earth, and most of his descendants to this day are so devoted to religious subjects, as to be almost ascetic, and great numbers from among them, are, or have been, clergymen. President Dwight, a "burning and a shining light," in both the intellectual and the moral world, and one of the most voluminous and celebrated theological writers of his age, was a worthy grand son of so pious a grand father, and many of his descendants, and among them, Sereno E. Dwight, of New York, but whose physical debility does not allow

The piety of the Brainards and Edwardses contrasted.New England.

him to preach, are, or have been, clergymen. But, though the descendants of Jonathan Edwards might almost be styled an ascetic race, yet, the cast and tone of their religious feelings, differ materially from the cast of piety peculiar to the Brainard family, just mentioned. The latter dwell on their sins, and the awful majesty of God, like David Brainard; but the Edwards family have a great deal of *theological* piety, are always poring over such books and such subjects, as "Edwards on the Will," or, "Edwards on the Affections," combining, like their illustrious ancestor, the workings of a sound head, with their pious effusions of prayer and praise. Long may a race, so good, and yet so talented, remain to shed a purifying and elevating moral influence upon their fellow-beings.

If an example, much more general and extended, and yet, scarcely less specific, were needed, the history of our own country, and especially, of New England, affords it. New England might properly be said to have been settled by the moral sentiments. It was to escape religious intolerance, and to enjoy the uninterrupted worship of God, "under their own vine and fig-tree"—this it was which drove them across the Atlantic, which erected churches in the wilderness, and planted the emblem of the cross wherever they sojourned. They were the most religious of the old world who settled the new.

In view of these conditions in the parents of the sons and daughters of New England, what, let us ask, is the religious character of their offspring? Not only were all our laws and institutions, though framed a century and a half after the settlement of America, framed with special reference to the religion of their ancestors, the old Blue Laws of Connecticut included, but the same *tone* and *spirit* which pervaded our Puritan ancestors, have descended almost unimpaired to the present day, and now sit enthroned upon our Republic. Look at the influence of clergymen, and the deference paid to them—hardly less than that paid by Catholics to their priests. Look at the vast hordes that swarm from every city, and hamlet, and dwelling, at the ringing of the Sabbath bells; and, to possess, or, to counterfeit, this re-

religious spirit, is to secure success in almost every department of business dependent upon the patronage of the public; while, to profess infidelity, is to stamp a man with infamy, however moral his conduct, and to ruin most kinds of business, if not to incur downright persecution; while, to *attend church*, is time and money at compound interest, merely as a stroke of policy.* The English come nowhere near the Americans in this respect, not even with all the aid derived from uniting church and state. It does not enter into, and engross the feelings there, as here, but is more formal and nominal. Nor do religious vagaries, like those of Miller, Matthias, and others, find as many or as enthusiastic devotees there as here. Nor are they altogether foreign to the puritanical spirit. A part of this is caused, beyond all question, by education, and especially by the *early* education of the children of the pilgrims; but this cannot be the only cause, for, then the heads of the *children* of truly religious parents, would not differ from those of others, whereas, they *do* differ. I can usually tell the children of Episcopalians, though brought up in families of an opposite character, solely by their moral developments; and I am plain to say, that I find the moral organs much larger in the children of eminently religious parents, than in those whose parents are not religious. The great fact, that the *form of the head*,—that which accompanies the moral sentiments, included, is hereditary, and, with it, the moral sentiments themselves, establishes the corresponding fact, that the relative energy of the moral faculties, descends from generation to generation, being gradually augmented or*diminished, by education and circumstances.

And the fact is highly interesting in itself, and most auspicious of good to ages yet to come, that the religion of Jesus Christ appeals to, and cultivates the higher moral sentiments, almost exclusively, and requires their supremacy over the animal propensities. And herein consist the true

*This state of things can hardly be considered as favorable to the purity and prosperity of true religion, but is almost sure to corrupt the church, fill it with hypocrites, and render it a "whited sepulchre," still the *fact* is as stated above.

Its influence on our race.

Conscientiousness in Yankees and children.

causes of that gradual improvement which our race is obviously making in virtue and intelligence. This religion, so different, in its moral tone and virtuous influence, from other religions, has gained a powerful foothold among men, and inculcates justice and truth, devotion and "charity," the greatest of Christian virtues. This constant appeal to the moral sentiments, enlarges these organs in parents, and this causes an enlargement to appear in their children. These children receive an additional enlargement from this same religion, and this re-augments these organs in *their* children, to be again re-enlarged, and propagated to generation after generation. See the last page of sec. 4, chap. ii. And may the religion of our Saviour, in its *spirit*, and not in its letter merely, long continue to shed its benign moral influences over mankind, and go on to exalt and ennoble our race.

It is, perhaps, worthy of remark in this connection, that, though the moral sentiments, as a class, are larger in the English and American head than in most other nations, as is evinced by their heads being higher and larger, yet that *Conscientiousness* is less in them than in almost any other nation. And, accordingly, in point of truth and justice, they fall far below the French, the Swiss, the Scotch, the honest German, or the truth-telling Spaniard. This may have been caused by the English nation's having been founded in blood, rapine, and injustice, by the plundering hordes of Danes and Normans, and it may have grown out of their inordinate love of money, but, be the cause what it may, the fact is indisputable, whether regard be had to the phrenological *organ* of Conscientiousness, or to its manifestation, or rather, comparative *want* of manifestation, in character. Watch a Yankee, or he will fleece you; but a German, a Spaniard, and even a Turk, will do just as he agrees.

In children, this organ is usually larger than in adults. In the latter, it is often wanting, but in the former, it is almost always large. Though it differs in size in children, yet I never knew it small in but one child, under ten years of age, and that was a lad who had been *taught*, and even *commanded*, to steal, almost from infancy. He, doubtless,

inherited but an inferior development of this organ, and this was, probably, rendered still smaller, by education.

I found a very large development of Conscientiousness in the head of a Mr. Cuthbert, who lived on the eastern shore of Md. In examining him, I remarked that it was one of the largest I had ever found. Many anecdotes were related of its development in character, one of which was as follows:—Having occasion to be absent from the legislature of Md., to which he had been elected, on business of his own, for two days, when he came to draw his pay, he found that pay for the two absent days had been included. He pointed out what he supposed to be an error, to the clerk, and wished the pay for the two absent days, to be *deducted* from his salary. This, the clerk said, he had no authority for doing—that it was customary for each of the members to be paid for the whole time the legislature was in session, whether they were there all the time or not, that the money, now that the check had been made out, did not belong to him (the clerk) nor to the state, and that, by not drawing it, he would only derange accounts, &c. In reply to all this, Mr. C. told him that the two days of his absence were spent in his own private business, and that it was not *right* for him to be drawing pay for time spent in transacting business for himself, and left the surplus in the clerk's hands, unconditionally refusing to take one cent that he had not actually earned. While a member of the legislature, he was a staunch advocate of whatever was right, and maintained unflinching hostility to whatever measure he deemed wrong, nor could persuasion or threats deter him from voting as he thought *right*. Would that we had more legislators and Congress-men of this honest stamp! At an auction, for the sale of the effects of a woman whose husband had died, he bid in a bedstead, at about \$2, the real value of which was about \$5; and, on taking it away, paid her its full value, without reference to the amount he bid on it.* All his chil-

* These illustrations, at the same time that they show what the true and exalted function of this faculty is, likewise show its lamentable deficiency in our day and nation.

Marvellousness.

Miles Standish.

The Field family.

dren and grand children whom I examined, (and they were numerous,) and two brothers, had this organ very large, and were noted for their integrity and moral worth. Would that more of our parents possessed the like requisite for becoming parents.

In Cattawissa, Pa., in one of my public examinations, I found an unusual share of Marvellousness, in an honest and devotedly pious old German, of that place. I examined the heads of some half a score of his children, and a score or two of his grand children, and found in them, generally, an unusual share of this organ. This case is rendered the more striking, by the fact, that this organ is generally so small.

In Boston, Salem, Lowell, and some other neighboring places, I found this organ to be, on an average, about three or four times larger than in most other places I have visited, and in no other places have I found it as large, on an average, as in these. Boston, "the city of notions," Salem, of witchcraft notoriety, and Lowell, the *omnium gatherum* of the "region round about," are just *the* places where these results might be expected. My brother joins me in his observations, and so, doubtless, will every phrenologist.

The descendants of Miles Standish, of puritanical notoriety, will generally be found to possess his character for piety, so much so, as to be very rigid. One of his grand daughters married a Carey, whose descendants are generally excellent people, and highly religious.

The Field family, from whom Dea. Phineas Field, formerly of Northfield, Mass., and quite extensively known in the religious world, and the Rev. Chester Field, of Lowell, are descended, are, generally, a pious, excellent family; nearly all of them having been noted for their consistent religious faith and practice.

The reader will, doubtless, pardon another allusion to the family of the author, nearly every member of which, on both sides, and in all the branches, as far as they can be traced, have been noted for their piety and religious fervor. My father, for many years a deacon, and a pillar of the churches where he has lived, an uncle, also a deacon, other uncles,

two aunts, a grand father and his brothers, nearly all my cousins on my father's side, and a highly exemplary mother, and several maternal aunts and uncles, and a grand mother, (a Field, of the family just named,) and her brothers [and sisters, and nieces and nephews, by scores, illustrate the descent of the religious emotions from generation to generation.

In turning over the "Memoirs of John Whitman and his descendants," which contains the names, birth and death, and a short biographical account of most of them, will be found the statement, that he was devotedly pious, and that the great majority of his descendants were also noted for consistent religious professions and practices.* He was a

* The same work furnishes some most excellent illustrations of the doctrine put forth in a previous chapter, that "length of life is hereditary." John Whitman, called the Ancestor of the Whitman family, lived to be about 90. His brother, Zechariah Whitman, is supposed to have lived to an advanced age. His eldest son, Thomas, died at the advanced age of 83. Concerning him and his descendants, Judge Mitchell has the following:—"His descendants are very numerous in Bridgewater; and more of them have received a liberal education than of any other name in town. Several of them have been clergymen. Nine of this name, and all of them of his posterity, are now in the profession of the law, in this Commonwealth (Massachusetts.) The family is remarkable for longevity. Nicholas had four children who lived to be above 85, two of them to 90 years. Four of this name are now living, of the respective ages of 94, 87, 84, and 80." "One of the latter is still living, in the 97th year of his age; and yet active, and in good health. He might have added, that a fifth child of Nicholas lived to be 80 years old. Eleven males bearing the name of Whitman, all descendants of Thomas, are known to the writer to have lived to the respective ages following, viz., 80, 81, 82, 83, 83, 83, 88, 90, 90, 95 and 96 years. And three females of his descendants are known to the writer to have lived to the respective ages of 92, 95 and 98 years. The instances of longevity have probably been as numerous in the female as in the male line. None of the sons of the Ancestor died under 82, and several of them reached 90 years." One of the daughters of Abiah Whitman, reached 92, and two of her sons lived to be about 80 each. Five of the children of Ebenezer Whitman, grand son of the Ancestor, lived to the following ages:—80, 86, 87, 90, and 94, and their father died, by being run over, at 71 years old, and was very smart and active. One of his grand children was in his 97th year in 1832. One of the daughters of Thomas Whitman, and a grand daughter of the Ancestor, lived to be 98. Samuel Whitman, a grand

deacon for many years, and many of his descendants have been deacons and clergymen.

Of Webster, in regard to Benevolence, Joshua Coffin justly observes, that, "though he looks like his mother, yet, that he resembles his father in point of generosity, who esteemed property valuable, only to give away to those who stood in need. Ezekiel, on the other hand, resembled his father, in looks, complexion, and voice," (the *stammering*, alluded to in chap. iv., sec. 3,) "but was economical in his habits, and as saving as his mother. Ezekiel died rich, Daniel will always be poor."

I have examined the heads of some, named Howard, who were related, by blood, to Howard, the philanthropist, and found prodigious Benevolence in all known to be thus related. Often, when struck with a remarkable development of Benevolence, in children, have I turned to their parents, and found this organ to correspond, not only in point of *size*, but, also, in its general form and character. I was surprised at the unusual development of this organ, in a whole family of children, in Charlestown, and turning to the parents, I found

son of the Ancestor, died at the age of 100. John, son of Abiah, was 80 years old in 1832, and yet healthy. Another grand son died in his 80th year. Of the fourth generation, one died at 86, another, at 83, a third, at 70, another, at 88, another, at 95; another was living, when in his 97th year, another lived to be 80, another, 55, another, 90, another was living in his 84th year, another died at 95, another, at 72, another, at 50, (of consumption,) another, at 75, another, at 82, another was living at 82, another died at 80, another reached 80, and his father was nearly 80 when this son was born, another died aged 66, and another, 71, another, 51, another attained to a "good old age," another died between 80 and 90, another lived to be over 80, and one of them, Deacon Whitman, recently died at 107! To Rev. Jason Whitman, of Portland, Me., son of Dea. W., I said, "your ancestors lived to a great age, I should think, to 90 or 95," and he kindly presented me with the work from which the above was taken, as an illustration of the correctness of my remark, and I have inserted these facts, though out of place, because they were too good to be lost. Thus it would seem that the original Whitman stock, predominated over all those that intermarried with it, not in imparting age merely, but, also, in rendering all the descendants conspicuous for high moral and religious feelings, as well as for strong common sense.

Large organs in parents, increased in their children.

Beecher, Wesley, &c.

it large *in both*, though not equal, in either, to that of their children.* I inferred, that the *union* of two large organs, caused a still greater enlargement in their children, a principle that I regard as generally established by facts, touching all the organs. The result of my own observations, (and they have been neither few nor limited,) is, that, *in all cases*, the child takes both the general size, and the specific type, of his moral and religious organs, either from one parent or from both, or else, from one grand parent, and, generally, from the one the child most resembles. And, not only this, but the particular tone and shades of manifestation in the former, will resemble those of the latter. If that of the one, fasten on missionary enterprises, or on converting men to their religious tenets, that of the progeny will bear the same impress; if the ancestor be hospitable, and free with money, the child will be so, also; if the piety of parentage be ascetic and melancholy, so will be that of the descendants; but, if it take a doctrinal or theological tone, in the former, the descendants will receive the same cast of religion, and so on to the end of the chapter.

But, is it desirable to multiply cases, in proof, or illustration of the great truth, that the moral faculties of parents descend to their offspring, and in the relative degree of power, analogous to that in which the former possess them, and that they take a cast or turn, similar to that which they took in the former? If this were necessary, the single fact, that the parents, especially of nearly every good man and devoted minister in our nation, possessed a deep moral and religious tone of character, would prove it abundantly. The father of Dr. Beecher, was a deacon, a staunch Christian, and the pillar of the church, in New Haven, to which he belonged. And who were the parents of Wesley? Eminently godly,

* One of the beauties resulting from the examination of this subject *phrenologically*, consists in the *measure of the power* of the faculties, afforded by this science. Without it, the degree of energy, with which faculties act in parents, cannot be compared with that with which they act in children, so that no correct conclusions can be formed; but with it, this comparison, so indispensable, can be made with perfect ease and accuracy.

Deficient moral organs transmitted.

Poetic talents hereditary.

both. But, it is not necessary to particularize, for, where can the man be found, who is noted for his goodness and piety, whose parents, or grand parents, one or all, were not truly pious? High moral sentiments, in parents, may be *relied* upon, to produce a similar organization and manifestation in their children.

But more. The deficiency of these organs in parents, produces a similar deficiency in their children. Look at that deficiency, as exhibited in the parents of Nero, and in their son, in whom scarcely a vestige of them was to be found.

Nor need, probably, any reader, depart from the circle of his own immediate acquaintance, in order to find cases, illustrating the deficiency of the moral and restraining sentiments, in both parents and children; for, lamentably, there are too many of them to be found in every town and hamlet in the land. But, as we shall, probably, touch a kindred point, when we come to speak of the condition of parents, while becoming parents, especially that of mothers, during pregnancy, as affecting the characteristics of their children, and as it is a point too palpably apparent, to incur opposition from the intelligent reader, we drop it, for the present, with this single remark, that no one at all conversant with the location of the phrenological organs, can observe the tops of the heads of parents and their children, without being struck with the fact, that their resemblance to each other is most marked, and perfectly apparent.

SECTION VI.

IDEALITY, CONSTRUCTIVENESS, AND CALCULATION, HEREDITARY.

Poeta nascitur.

THE old proverb, "a poet must be born a poet, and cannot be rendered one by education," has descended, unimpaired, from time immemorial, having not only stood the test of ages, but even accumulated strength thereby. It is not to be denied, that children derive their physical formation, and

The Davidsons.	Schiller.	Goethe.	Byron.	Children of poets.
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their temperament, from their parents, and therewith, of course, the "*poetic* temperament," or, that exalted physical action which refines and spiritualizes the feelings, and produces soul-inspiring poetry. Burritt may teach the doctrine, as long as the world stands, and "in fifty languages," that this old adage is fallacious, and that "*poeta fit, non nascitur*"—that a poet is *made* a poet, and *not* born one—but he will stand corrected, by the parental history of every poet on record, and by the united observation of past ages. What was the mother of Margaret Davidson and her precocious sister—those stars, whose poetical brilliancy, meteor-like, dazzled our nation, and then burst in death? Good in composing poetry, and possessed of an extremely nervous, exquisite, highly-wrought temperament, and most susceptible to every excitement. This poetic temperament she imparted to her brilliant daughters, and their intellectual precocity, and youthful poetry, were the fruits. Think you, that the sluggish temperament of a lazy tavern-loafer, would have been as likely to have produced similar results? Did parentage do nothing, in this case, towards the formation of this poetical taste and talent?

And who was the mother of Schiller, but a woman endowed with the same exalted temperament and cast of mind which characterize her illustrious son? Do Schiller and Goethe owe nothing to parentage, above the veriest block-head or mendicant that disgraces our common nature?

And did Byron inherit none of his lofty genius and poetic fancy from that most excitable mother, whom he so closely resembled in disposition and temperament? Was not the poetic spirit of Pollock *innate*, and was not that of Henry Kirke White, *born in and with* him? And where is the poet of any note, who does not *inherit* his poetical turn and temperament? No where. Nor can such be found on the page of history.

If it be asked, then, where are the *children* of poets—where those of Milton, and Shakspeare, and Pope? I answer, that Milton's *wife* was a daughter of pleasure, weak, without intellect, without any of those characteristics requisite for doing her part towards perpetuating the talents of

her illustrious husband, in their descendants. And poets, in order to become poets, must, of necessity, be endowed with an organization so exceedingly exquisite, that their offspring die immature. The philosophy involved in this principle, and also in the fact, that the children of great men seldom equal their father, and are, frequently, no more than ordinary, deserves a passing remark, and is this :

To become a great man, requires several conditions, to an extraordinary degree, one of which is great *physical* strength and vital stamina, or a most powerful constitution. Without this, however well-developed the head and nervous temperament may be, there will be too little strength to sustain the exhaustion induced by a powerful and oft-repeated exercise of intellect. But, if a sap-head should have the constitution of a lion, he would be a sap-head still, so that it requires not only great *power* in the vital system, and in the muscular system, but, also, in the *mental* system, together with a nice *balance* and *adjustment*, in each, to all, before great results can be expected. We have abundant samples of the existence of each *separately* from the other, to produce any amount of talent. I have seen many men having as good heads as Webster, and with as much power of intellect, and yet, they had not sufficient *physical* energy to endure the draughts made on them, by their powerful intellect, nor even enough to *put forth* their mental energies. Families, like individuals and the products of the earth, nations, and our race itself, spring up, put forth their indications of energy, blossom, bear the fruit of intellectual and moral greatness, and return to decay. They first become noted for their *physical* power, and reach an advanced age, and then become *possessed* of strength of intellect, but it is in the raw state yet, which lasts till some descendant marries into another family of great physical energy, and a high-wrought nervous organization, the product of which is, a son of genius, or a daughter, who gives birth to a man of superior talents. But the race has now reached its zenith, the fall from which, is often precipitate. The parent, perhaps, too much exhausted to impart a due degree of energy to offspring, or, more likely, marrying a companion of too much

Large Ideality usually accompanies feebleness.

Dr. Physic's relatives.

nervousness, and too little stamina, or of intellectual powers no way superior, or else, their own nervous system having become too much exhausted to impart a strong, sound organization to their children, they die young, or else become invalids, or, from a variety of causes, fall from the high station their fathers had attained. And, I sometimes pretend to tell how long before a family of great physical energy, is likely to ripen into an heir of transcendent abilities. At least, there are points involved in these suggestions, that deserve investigation.

It is worthy of remark, that the children of parents who have large Ideality, are usually feeble, because, a predominance of this faculty usually accompanies a predominance of the mental temperament, and much more cerebral action, than physical strength. Let the best of physical training be given to those children in whom Ideality is large, and let them be kept from study, and induced to take much exercise.

To enumerate all the cases that go to prove, or illustrate, the transmission of Constructiveness, or, the mechanical propensity or talent, would be to enumerate the great majority of the parents and children of New England. Still, the following are examples among many :

Dr. Physic was *the best* surgeon of his day,—and one of the main requisites for excellence as a surgeon, is Constructiveness. If it require mechanical ingenuity, so as to use edged tools skilfully, in making a piece of furniture, or any thing else, how much more so to use the sharpest of instruments, so as dexterously to amputate a limb, extract a tooth, cut out a cancer, &c. ? And I never saw the surgeon of any claims to excellence, who had not this organ large. In this profession, no other organ is equally indispensable. And all the busts and paintings of this celebrated surgeon, show this organ to have been immense in his head, which bulges out at the location so as to form a distinct ridge, on each side of his head, as seen in his painting in the possession of his son in Philadelphia, and his bust, in the author's collection.

Two of his sons, with whom I am personally acquainted, have both a large organ and a powerful faculty of Construc-

Mechanical ingenuity in Mr. Taylor and descendants.

tiveness, experiencing their highest pleasure in the exercise of this faculty, in which they evince great natural talents.

The daughter of one of them, now dead, had one of the most splendid heads, if not *the* best, I ever saw, on a child of her age, in which this organ was immense, and its manifestation remarkable.

The father of Dr. Physic, and, if I mistake not, some of his brothers, possessed great mechanical skill.

A Dr. —, in Brighton, Mass., is nephew to the inventor of the method of making cards by machinery, and has, literally, a *passion* for mechanical pursuits, and can make almost any thing, and is given to inventing.

Mr. Taylor, of Lowell, Mass., is the inventor of a gun, for the patent-right of which, he has been offered \$60,000. He has invented several other things: one consists in cutting the figures used in printing calico, by machinery, which has superseded the former method of cutting them by hand, besides having made several other improvements in machinery. His organ of Constructiveness is very large, as is also that of his sons, one of whom, also, has been the author of some valuable inventions. In every one of his children, this organ is large, but it is largest in those who most resemble the father. Before the birth of one of them, he was intently occupied in perfecting his new gun; and this son, besides having larger Combativeness and Destructiveness, than any of the other children, will go into the closet to the gun, and amuse himself with it for hours together, and did this frequently when he was but two years old.

There is really no end to facts which prove and illustrate the descent of the mechanical propensity and talent, from parents to children. Go where we may, we find them, and of a character most decisive and striking. If any reasonable doubt remained, in regard to this point, it might be desirable to prove it by facts, but, as such a doubt cannot be entertained, it is not deemed expedient to enlarge upon this point, except in its combinations.

The father, and all the uncles, of Mrs. Lewis, who lives at Spring Garden, Pa., were remarkable for their mechanical and tinkering propensity. They were *the* mechanics of the

The union of great mechanical and mathematical talents in Enoch Lewis and wife.

neighborhood, and, if I rightly remember, her *grand father* was equally noted. The author saw a clock, a most excellent time-keeper, made by him, with a jack-knife and a gimblet only. I heard several who had known the old man, speak of this propensity and ability in him, as being *very strong*. Mrs. Lewis had both the organ and the faculty in an eminent degree, was very skilful with the needle, and made most of the garments for the family, besides making them very neatly. In every one of her children, this faculty was remarkably strong, and its organ very large.

Enoch Lewis, her husband, had a remarkable endowment of the mathematical talent. He is *the* almanac-maker for Pa., and reputed as having the greatest mathematical talent in that mathematical state, being celebrated every where for his extraordinary abilities in this respect. His mother had the same talent, and would propound arithmetical problems to him while a boy running about the house. *Her father*, again, was excellent in figures, so were several of her brothers and sisters. The children of Enoch Lewis are all remarkable for the same talent. One of them taught a mathematical school in Chester, Pa., and was considered nearly equal to his father, and *superior*, when their ages are considered. He, again, has a son, who, at the age of twelve years, had gone through all the mathematical branches, even fluxions and the integral calculus included. To think of a boy at 12 mastering *fluxions*! And none but the sons of eminently mathematical parents, could do it. The author was informed, that *every descendant* of E. Lewis possessed the same quality, and in a degree really surprising.

The point of this fact is this. We behold the Mississippi of the mathematical talents, flowing down from generation to generation on the side of the father, and the Missouri of the mechanical talents, flowing down on that of the mother, and the two uniting in these two parents, and both flowing on down to their descendants, and they will probably *continue* to flow on to generations yet unborn.

This proves what the whole tenor of the work shows, or, at least, was *designed* to show, that matrimonial alliances *might* be so formed, as to *unite* and hand down to posterity,

Combining qualities in parents and children. The Hayward family. Mr. Pratt.

to any extent, whatever qualities parents choose to unite and transmit. We *combine* qualities in animals, why not in man? We can combine mathematical with mechanical powers, or the reasoning with the moral, or lust with pride, or executive with inventive talent, or taste with good sense, or with simplicity, or with wit; sense or wit with sarcasm, and so of every faculty of our nature. True, they may not all be added in *one generation*; yet, one generation may combine two or three strong qualities, the next, another, and so on, and why should not a regular plan be laid down by families, be carried out, completed, and enlarged by those who come after them?

In a family, by the name of Hayward, I think, one member of which I saw in Westchester, Pa., I found an unusual degree of the mathematical organ and talent, and was informed that it had descended in three generations, and was now appearing in the fourth, and that the *cousin* of my informant, who was a teacher, and *celebrated* for teaching mathematics, was employed as public surveyor of the county of Columbia, Pa. This talent appeared most conspicuously in the *male* line.

Of Mr. Pratt, who has made some inventions involving mathematical principles, I said, while examining his head, that his *parents*, one or both, were remarkable for mathematical or arithmetical talents. He said, that, though the examination was correct in every other particular, yet, it was faulty in this. He called, a few days after, to say, that, on mentioning my remark to his wife, she put him in mind of the fact, that one of his parents was remarkable for casting up figures *in the head*, and that an uncle on the same side, possessed the talent.

In hundreds and hundreds of instances have I made a similar prediction of the parents of those in whose offspring I have found this organ large, and with scarcely a single failure. This organ is extremely large in Col. Anthony, of whose superior mathematical powers mention is made in my "Phrenology," p. 276, and I have no doubt of its being found large in one or more of his ancestors, and in many of his descendants and relatives.

Mathematical genius of the Colburns.

Herschell and his grand son.

A son of the author of "Colburn's Arithmetic," a work which has really reformed the old method of teaching arithmetic, and is, of all others, *the* proper system of teaching it, in whom this work shows this faculty to have been very active and powerful, has superior arithmetical powers, as well as a literal *passion* for this class of studies. He is a surveyor and engineer. Zerah Colburn, the extraordinary lad who could solve almost instantaneously any problem propounded to him, and that, when but six years old, and was taken around as a show, in consequence of a talent so unheard of, and by which he astonished all the great men of his day, had the same *sur*-name with the author of Colburn's Arithmetic, and they were probably related, distantly, perhaps, but both deriving this talent, in a degree so remarkable, from one common ancestor.

As far as I have been able to judge, from remarks made about Zerah's father, he too excelled in figures. Will not some one acquainted with either family, please inquire into, and forward particulars.

A Mr. Tappan, of Newburyport, was almost equal to Zerah Colburn in calculating figures. His father was a broker, and quick in reckoning.

The grand son, if I mistake not, of Herschell, the greatest astronomer of modern times, is distinguished for the same *kind* of astronomical talent that characterized his grand father, and, though somewhat less in degree, yet quite enough to show the transmission of the mathematical talent, for, at least, three generations.

I find so many instances of the transmission of the mathematical talent wherever I practise phrenology, that I deem it unnecessary to dwell longer upon it, because I feel confident that every close observer will find instances of it within the circle of his own observation, sufficient to rivet the conviction of the transmissibility of both the arithmetical and mathematical talents and organs. And then, too, the *accumulative* nature of our argument, as explained in chap. iv., sec. 1, renders amplification unnecessary.

SECTION VII.

INTELLECT HEREDITARY—AS TO BOTH KIND AND AMOUNT.

THOUGH quite enough has already been said, to render the inference conclusive, that *all* the faculties, both as to their power and direction, are hereditary, yet it is proposed to present a few facts, as illustrations, mainly, of the descent of some of the intellectual faculties.

Take Tune, in the Hastings family. One of this family has become celebrated over the whole country, both as a musical *composer* and *executor*, and has as fine an ear for harmony as is to be found. He is also an albino, his hair being perfectly white, skin fine and very fair, and eyes red and defective. In 1840, I met his brother, a lawyer, at Rochester, N. Y., also an albino, and, like his brother, not only extremely near-sighted, but endowed with the same musical ear and talent for which his brother is celebrated. He can endure no music but the very *best*, and is thrown into perfect agony by discord, but enjoys the higher cast of music with a relish *past all description*. Several of his children, inherit the same musical ear, and so does another brother, who is also an albino. But his brothers and sisters who are not albinos, do not inherit this exquisite musical ear in as great a degree as these do. I think one parent or grand parent was an albino, and possessed this musical faculty in a pre-eminent degree. At all events, it is hereditary, and can be traced for *four generations*. I think, also, that, like the mathematical talents of Enoch Lewis, it *increased* as it descended—a fact deserving attention; for, as already remarked, every organ is transmitted, and, if rigorously cultivated in the offspring, it grows stronger and stronger. The lessons given by Lewis's mother to Enoch when a boy, doubtless, greatly augmented the *naturally* strong mathematical powers of her son, and his devoting his life to mathematics, and getting his living by it, caused its increase in such a degree, that he transmitted it to his children much *increased*, and then *his* son's being a mathematical teacher, rendered it still more powerful in his grand son—its increased

power in the last two of the series, being considerably above that of the first two. I think the same holds true of Tune, in the Hastings family. At Detroit, in 1837, I saw two girls, one six, and the other four and a half years old, daughters of the best music teacher in the city, who sang and played most exquisitely, better than any others of their age that I ever saw. At all events, the habitual *exercise* of large organs in parents, renders them still larger in their children.

Take, next, the organ of Language, as exhibited in communicating, both orally and in writing. The Robertson family, in England, for many generations, have been distinguished for the ease, beauty, appropriateness, and flowing elegance of their style of writing and speaking, Dr. Wm. Robertson having become renowned as a historian. Patrick Henry's father is said to be a nephew of this distinguished historian, and his mother, a Winston, a family long distinguished, not only for moral worth, but especially for ease, copiousness, and fluency of diction. Wm. Wirt, in his life of Patrick Henry, thus speaks of his mother:—"Mrs. Henry, the widow of Col. Syme, as we have seen, and the mother of Patrick Henry, was a native of Hanover county, and of the family of the Winstons. She possessed, in an eminent degree, the mild and benevolent disposition, the un-deviating probity, the correct understanding, and easy elocution by which that ancient family has been so long distinguished. Her brother, William, the brother of the present Judge Winston, is said to have been highly endowed with that peculiar cast of eloquence for which Patrick Henry afterwards became so justly celebrated." Of this gentleman, I have an anecdote from a correspondent, which I shall give in his own words:—"I have often heard my father, who was intimately acquainted with this William Winston, say, that he was the greatest orator whom he ever heard, Patrick Henry excepted; that, during the last French and Indian war, and soon after Braddock's defeat, when the militia were marched to the frontier of Virginia, against the enemy, this William Winston was the lieutenant of a company; that the men who were indifferently clothed, without tents, and exposed to the inclemency of the weather, discovered

Anecdote of Wm. Winston.

Patrick Henry's developments.

great aversion to the service, and were anxious, and even clamorous, to return to their families, when this William Winston, mounting a stump, addressed them with such keenness and invective, and declaimed with such force of eloquence, on liberty and patriotism, that when he concluded, the general cry was, 'Let us march on; lead us against the enemy!' and they were now willing, nay, anxious, to encounter all those difficulties and dangers which, but a few moments before, had almost produced a mutiny."

We here insert an illustration of a principle already presented, that, where *both* parents are remarkable for any particular faculty, the children inherit an *augmentation* of it. Both the parents of this illustrious son of genius, were related to families remarkable for their beauty of diction, and their soul-stirring eloquence, and their son was the greatest orator of modern times. Oratorical talents as transcendent as his, which enchanted alike both the vulgar and the learned, and chained them in breathless silence, and even so engrossed his reporter, that he forgot his task, and listened when he should have written,—talents, too, that were not brought out by the discipline of the schools, nor by poring over books, but which burst forth like a smothered volcano, impromptu, and in spite of circumstances the most unfavorable, must have been *caused*, and that cause was, *hereditary* influences. And this is rendered the more evident, from the fact, that his *phrenological developments*, as indicated by his portrait affixed to "Wirt's Life of Patrick Henry," were immense. The painter seems to have taken the utmost pains to draw prodigious Individuality, Eventuality, Comparison, Language, and Locality. I have never seen the head or the portrait in which these organs were equally predominant. These *organs* he inherited, and their *faculties* gave him his extraordinary powers of description and eloquence. Causality was less, and his forehead, at its upper and lateral parts, sloped rapidly. To compare this portrait with portraits of his ancestors, would certainly be most interesting.*

* The reader will, doubtless, indulge me in making a single remark about portraits and likenesses:—As the phrenological organization gives

The composing talent hereditary in the family of the author.

Another illustration of the descent of the composing disposition or talent will be found in the maternal ancestors of the author. His mother wrote manuscript by the bushel, and in a style at once graceful, flowing, perspicuous, and elegant, consisting mostly of sermons, or, rather, of *essays* on religious subjects. She was noted, among all who knew her, for the ease and felicity with which she composed and spoke, so much so, that, soon after her death, a project was set on foot, (though never completed,) of publishing her memoir and writings. To say that her composing talents were of a high order, is to speak quite within bounds; and each of her brothers and sisters, in writing letters, compose with perfect ease, and with much perspicuity and elegance of diction. And this is true of my consins, but the most so of those who most nearly resemble her.

My brother L. N. F. has published a work on Marriage, 8000 copies of which have been sold within two years, and has others in manuscript, from which the reader can judge for himself, as to his writing capacity, though he takes more after his *father*, who finds writing quite difficult. Still, when written, it is written *well*, though it is in *lecturing* that he expresses himself with the most ease, perspicuity, and beauty.

Upon the author's style of writing, the public have already passed judgment, in the patronage extended. Of his "Phre-

the very best biography of a person that can be furnished, a good likeness, in which special pains is taken to represent the relative size of the organs, will be among the most valuable relics that parents can hand down to their children and others. Next to their cranium, it would be desirable, if some method of embalming would enable us to preserve the bodies of our ancestors, as did the Egyptians, that we might trace developments up to their fountain-head. But, next to this, a bust, taken in plaster of Paris, will supply the place, and greatly excel paintings. In years past, the author has expended thousands of dollars in bringing this art to perfection, but, though these improvements have rendered their being taken no more difficult or painful than being shaved, yet, this method of obtaining likenesses, though inimitably perfect as to every line and expression of the face, far excelling any effort of the sculptor or painter, was not appreciated, and, after sinking him several thousand dollars, was abandoned. It is hoped, however, that it will soon be taken up, and rendered a popular method of securing likenesses.

Sale of the author's works.

His grand mother Field.

nology," 20,000 copies have been sold in six years, and its sale still *increases*. Of his "Matrimony," the public have bought above 20,000 copies in two years, and 15,000 of his "Memory" in one year. Of his "Synopsis of Phrenology," 150,000 have been sold, of his "Temperance," 12,000 copies, of his "Natural Theology of Phrenology," about 2,000 in six months, and the entire edition of his work on "Education and Self-Improvement" was sold in three months, which, with his work on "Memory," is out of print at present. Of his various charts, immense numbers have been published, and almost half a million of his various productions are now in the hands of the American public, and all this, without the advantages of the book-trade. The demand for them continues to *increase*.

When but a mere boy, he took great pleasure in composing essays, and when on his way to New England to obtain an education, he spent an entire week at the house of an uncle, in writing and re-writing an article on "Dress," leaving off *only to eat and sleep*. Before he knew any thing of Phrenology, many a day and week have been spent in composing essays, saving a little time only for eating and sleeping. A newspaper article, on Agriculture, written by him, in 1830, was copied in most of the papers, and he appeared frequently in the Temperance Recorder, as early as 1830-2.

It is but justice to add, that the pressure of his professional engagements allow him so little time for composition, that he can never re-write, and not always read his manuscript before it goes to press, so that he appears to great disadvantage.

His *grand mother* possessed a similar talent, and was frequently called upon to compose ballads for particular occasions, such as weddings, &c., and also hymns for funerals, deaths, &c. She wrote a great amount of poetry, and was fluent and fascinating in conversation, so much so, that young people would form parties, even when she was quite advanced, to visit her, so as to listen to her stories and mirth-stirring witticisms. She lived to be 82, and was a remarkable woman.

Her brothers possessed the same quality. When about to leave home, one of them composed the tune and words,

"I'll take my staff, and travel on,
Till I a better world do view."

He composed several tunes, and my grand mother was an excellent singer, as are nearly every one of her blood relations, Dea. Phineas Field, of Northfield, included. The deacon, also, has written considerably for religious papers, speaks well, and is a pillar in society—a sound thinking man. A sister of his also inherits this writing talent in an eminent degree. These are *cousins* of the author's mother.

Another brother of this grand mother, was Dea. SOLOMON Field, a man endowed not only with a high order of talent, but especially with the gift of speech. He was always ready in church-meetings, or town-meetings to speak, and was always *listened* to with profound attention, and was remarkably fluent and happy as a speaker, and eminently gifted in prayer, so much so, that he became noted for these qualities in all the towns around him. He died at an advanced age, and transmitted these gifts to his youngest son, who, like his father, is truly eloquent in meetings, never hesitates for words, and yet always chooses just *the* words for the occasion, is devotedly pious, and deeply solemn and interesting in prayer. One of his sons bids fair to equal his father, and is a superior scholar. Another grand son of Solomon Field took the prize for composition in a seminary of one hundred pupils, when but a new comer, and now officiates at a Wesleyan chapel, Lowell, Mass. Contrary to the custom of most clergymen of this denomination, he generally *writes* his sermons, has written for periodicals, and extensively in religious newspapers, and writes most of his time. He throws a great amount of *thought* into his discourses.

Other members of this family of Fields have been hardly less remarkable for their speaking and writing faculty, and I never saw an individual in whose veins runs this blood of the Fields, who was not endowed with this natural gift for speaking or writing.

Thus it is, that, on his father's side, the author inherits a powerful physical constitution, with a good share of the motive or muscular temperament, and consequently, great power of endurance; and secondly, he has, superadded on

Order in a daughter of Dr. Gilson.

The Leavitt family.

The Folgers.

his mother's side, a high-wrought nervous temperament, (which always accompanies consumption, and even often *causes* it,) and a speaking and writing propensity and talent, and to these parental causes, rather than to any merit of his own, is due whatever of commendation may be thought deserved.

If this sketch be deemed to partake somewhat of egotism, I trust it will be overlooked; for, it has been introduced because the faculty is really conspicuous, and also because some of the readers will doubtless be pleased to learn thus much of the parentage of him whose writings on parentage they read.

In Washington, in 1835, the author examined a little girl, some three or four years old, daughter of Dr. Gilson, then editor of the U. S. Telegraph, in whom Order was very large, and which she showed in character, even before she could put things in their place, by appearing very uneasy when they were disarranged, and making signs to that effect. Neither father nor mother had this faculty, but a *grand mother* had it very large.

The Leavitt family, wherever I have known them, are remarkable for their strong common sense, and for their power of intellect. Joshua Leavitt, the ex-editor of the New York Evangelist, Emancipator, &c., has really become distinguished as a writer and clear-headed reasoner. Dutton Leavitt, the almanac-maker for N. H., a profound man, and a great scholar, and several of his relatives, are remarkable for power of intellect, for scholarship, profundity of research, mathematical talents, and a talent for music. The musical talent runs in this family. It is conspicuous in the New Hampshire branch just alluded to, and Joshua Leavitt, mentioned above, was the publisher of revival and other hymns and tunes.

The fact, that the superior talents of Franklin were hereditary, admits of no question; and that they descended in the *maternal* line, is evident from the fact that others of the Folger family, to which his mother belonged, have become noted for talents. Thus, Peter Folger, of Nantucket, is a remarkable man, whether we consider his extraordinary

capacity for acquiring and retaining knowledge, his inventive and mechanical power, or his strength of intellect, and sound common sense. The mechanical talents of Franklin greatly improved the printing press, those of Folger have constructed, probably, the most extraordinary astronomical clock that was ever known, which shows the descent of Constructiveness and Causality. Franklin was a great natural philosopher; Folger is a great astronomer, and highly scientific. Lucretia Mott, another descendant of the Folger family, not only has the same prodigious development of Causality which distinguished her illustrious kinsman, and the same high, broad, square, and capacious forehead, as already shown in chap. iii., sec. 1, but she has the same philosophical, reasoning, discriminating, scrutinizing, thought-making cast of mind, and, though a woman, she has justly become celebrated for her *strength* of intellect, and *power* of thought. I know of no woman that equals her as a *reasoner*. And, as far as I have been able to ascertain, the Folger family, as far back as they can be traced, have evinced precisely the same cast of mind for which Franklin became so justly celebrated.

Elihu Burritt's maternal grand father, Hinsdale, was a remarkable man, entrusted with town offices, and if I have been correctly informed, a *great reader*, and had a *great fund of knowledge*. Burritt's brother, the author of an excellent treatise on astronomy, possesses the same insatiable thirst after knowledge that characterizes Elihu, and is extensively erudite, and so does a sister, and also his maternal nephew, who has a wonderful memory. One member of this learned family, I think a brother, killed himself by over-studying, in which he progressed with astonishing rapidity. Nor have I any doubt, but this extraordinary capacity for acquiring and retaining knowledge, will be found to have descended to generation after generation, as far back as any thing can be ascertained of all his ancestors.

"The Sewall family," (mentioned in chap. v., sec. 1,) says Joshua Coffin, "for two centuries, have been distinguished for talents, and, for nearly the whole time from 1690, down to the present generation, some one or other of

Quotations from Joshua Coffin.

The mothers of great men.

their family has been chief justice of the Supreme Court, either in New England or in Canada." I have examined the heads of several of this family, and found superior intellectual and moral developments.

We give below, a quotation, somewhat extended, from a manuscript furnished us by Joshua Coffin, a man of the most extensive knowledge of matters and things in general, and especially of facts touching hereditary descent, that the author has ever seen. All his phrenological organs of Memory are very large. His ancestors, for several generations, have been public men, and have all been noted for knowing all about every body, their names, ages, parents, grand parents, &c., or for that knowledge of *genealogy*, which a work like this ought to embody. He is also full of biographical anecdotes.

"My first remark is this:—Men distinguished for their native strength of intellect have always been descended from mothers of strong powers of mind, or, in other words, no woman who is weak or deficient in intellect, ever had a child distinguished for talents. If the father is a man of talents, so much the better, but, be the father who he may, unless the mother has talents, the children will not, I might almost say, cannot, be distinguished. It is not so much the *seed* as the *soil*,* from which the husbandman expects to obtain a good crop; but let him take what pains he may in every respect, he cannot anticipate, nor will he obtain, any thing worthy of notice, unless the soil is deep and rich. As a proof of this assertion, we must depend not on theory, but on *facts*, which, as saith the proverb, are 'stubborn things.' And, from long and careful observation, I have never yet read of or known an instance of any person of superior intellect, whose *mother* was not blest with strong powers of mind. Take a few examples:—Sir William Jones' mother was a woman of extraordinary talents, so was Napoleon's, so was Walter Scott's, so was the mother of Chief Justice Parsons, of Schiller, of Rev. Richard Cecil, and, in short, of so large a number, that time would fail me to recount them. Both the parents of Daniel Webster were distinguished for their talents; and, as a striking proof of the position I take, it will interest you to know, that Col. Ebenezer Webster, father of Daniel, was twice married. By his first wife, Miss Smith, he had several children, not one of

* We want *both* good *seed* and good *soil*, to produce a good crop, as well in the animal kingdom, as in the vegetable.—AUTHOR.

whom was above mediocrity, in that respect resembling the mother. By his second wife, a Miss Eastman, he had three children, Daniel, Ezekiel, who was, in every respect, equal in point of intellect to Daniel, and a daughter, who was the mother of Prof. Hadduck, of Dartmouth College, and William Hadduck, Esq., who died in Lowell. Daniel's grand mother, Webster, was a woman of extraordinary talents, which her son, Ebenezer, Daniel's father, inherited. Her maiden name was Bachiler. I mention her name in order to state a fact, viz., that there is one physical peculiarity which has descended from the Rev. Stephen Bachiler to his descendant, Daniel Webster. What that peculiarity is, I shall not now mention, but will hereafter. Trace, then, if you please, the genealogy of the Webster family, and you will find that certain traits have descended from father to son in the male line, but that, in every case, where there has been any indication of superior talent, it has proceeded from the mother. The mother of Col. Webster, was a woman of extraordinary talents, and his second wife, the mother of Daniel, was likewise talented. So it is, as I think, in nearly every case; that is, peculiar traits will descend in a family from generation to generation; but whether they are or are not distinguished for talents, depends upon who their mothers were. Let me illustrate.

"I presume you know Lewis Tappan, and his peculiar temperament. Talented, ardent, frank, honest, firm and undaunted, persevering and industrious, he exhibits just such traits as have distinguished his ancestors for five or six generations. Abraham Tappan came to Newbury in 1634. His oldest son, Peter, was a physician in Newbury, and a noted man. The records of our court give ample evidence of his peculiarities. One of his sons was the Rev. Dr. Christopher Tappan, of Newbury, distinguished for his talents and his frank fearlessness in avowing his sentiments. I will mention one or two instances of his peculiarities:—A Mr. Pettengell and his wife once brought up a child for baptism. The woman was a devoted Christian, but the father was none of the best. On baptizing it, he said, with a clear, loud voice, 'I baptize this child *wholly* on the mother's account.' On another occasion, during the excitement of 1742, he carried a whip into the church, one Sunday, in order, as he said, to scourge out the enthusiasts. I ought to mention that he was a little deranged at that time, but it shows the disposition of the man. His descendants down to the present time, have been distinguished for talents.

"Young Atherton, now in Congress, from N. H., is one of them. The Rev. Christopher's nephew, Benjamin, was minister of Manchester, Mass., a superior man, whose son, David, was professor of divinity in Cambridge College. David's son, Benjamin, is now minister in Augusta, Me., an able man. David, of

The Tappans.

The Coffin family.

Cambridge, was an uncle to Arthur, Lewis, and Benjamin, (the latter being now a senator in Congress from Ohio,) John and Charles, of Boston. All of them are superior men. I could mention many others of the same family. Concerning the Tappan race, two things are observable:—

“Abraham Tappan had two wives. Dr. Peter was son of the first wife, and the other four sons, Abraham, Isaac, Jacob and John, sons of the second wife. Now, while the descendants exhibit many of the traits of the family, the superior talents are almost all confined to the posterity of Peter. You will ask how I account for this? Could the truth be known, I entertain no doubt that Abraham's first wife was a woman of superior talents.

“His descendants in the line of Peter, for four generations, or down to Lewis Tappan's father, all married women of superior talents, as I happened to know. We, therefore, have a right to expect children to be intelligent when both their parents possess superior intellect. With the history of this family, I am well acquainted, as my mother was a Tappan, and my grand mother Tappan was a woman of superior mind. I shall say nothing of her descendants. Charles Tappan, of this city, (Philadelphia,) the engraver, is one of her grand children. But enough of this family.

“Let me mention something concerning the Coffin family. Tristram Coffin came to this country in 1642, with his wife Dianis, and left five sons and a daughter, in 1660. He went with three of his sons to Nantucket, where their descendants, or many of them, still reside. One son, Peter, lived in Dover, N. H., and the other in Newbury, Mass. I shall say nothing of my own relations, except a few things in corroboration of two points, viz., that family traits are hereditary, and that talent proceeds from the mother. Tristram Coffin's wife was a superior woman. Her son Peter was Chief Justice of the Supreme Court of New Hampshire, and her daughter Mary, who married a Starbuck, of Nantucket, was a woman of extraordinary talents and influence. For proof of this, see John Richardson's Journal. He was a Quaker preacher. See also the novel called *Miriam Coffin*, which is founded on fact, and of which the greater part is true. In that book you will find some verses written many years ago, and descriptive of the peculiar traits of each family in the island. One verse, as near as I can remember, runs as follows:—

‘The Coffins noisy, boisterous, loud,
The silent Gardners plodding,
The Barkers proud, the Mitchells good,
The Macys eat the pudding.’

“Although the Coffins in Nantucket have been separated from the Coffins in Newbury ever since 1660, there is even now a

The Moody family.

Inferences.

John Quincy Adams.

striking family resemblance in looks and other traits. They are all very sociable, are great talkers, have good memories, love to travel, and have a great deal of curiosity. They are to be found in every state of the union, and in every quarter of the world wherever a ship can sail, so that the name of Capt. Coffin is as familiar to an American ear as John Smith. But enough of our family.

"The family of Moody, the descendants of William Moody, who came to Newbury in 1634, have been and are now an excellent family, noted for good sense, honesty, and religious principle. So of the descendants of Thomas Hall, and many others whom I could mention. The conclusion to which I have arrived is this, that like produces like—that family traits are propagated, and descend from one generation to another in the male line—that strength of intellect depends on the mother, and that, if the father be a person of talents as well as the mother, the children stand a much better chance of being intelligent than they would do if the mother alone were possessed of superior talents; but if the mother had a weak intellect, you may be assured that the children will not, I might almost say, *cannot* be otherwise than weak.

"As far as I can ascertain from a somewhat extensive knowledge of the people of New England, I agree in sentiment with C. C. Baldwin, that those families which were respectable in the first settlement of each town, are respectable now; and that those families which were not of any note then, are just so now. To this general principle I would make the following exceptions:—First, where a man of respectability and talent marries a woman of small intellect and low family, or marries a blood relation, there the family are almost sure to fall into the lower ranks. On the other hand, where a man of no rank marries a woman of respectable family and good talents, the talent and the character coming from the mother, the family are elevated of course. I have noticed another thing, viz., that nearly all our distinguished men in New England are descended from the first settlers. I mention this last fact, merely as a fact, which may or may not be of use to you."

But last, not least, if additional illustrations of the descent of superior natural talents were required, both the ancestors and the descendants of John Quincy Adams furnish it. Eloquent above almost any other man in America, even at his advanced age, possessed of more political information than any other man on this continent, and the most remarkable memory to be found any where, with a clearness of discrimination, an intensity of feeling, a power of withering sarcasm,

Adams' son.

General concluding inference.

a talent for debate, superior to any other member of Congress, and all in an old man bordering on 80! A wonder of the age is this illustrious old man! And who was his father? Let the history of our country answer. And who his mother? One of the most talented women of her age, as is seen by her letters to her husband. And who is his son? Let his oration before the city authorities of Boston last 4th of July, pronounced unsurpassed only by his father's best efforts, which father he now bids fair to equal, answer. And other branches of this illustrious family will be found to possess great natural abilities. Prof. Adams, of Vermont, is from the same stock, and took the first college appointment in the class in which the author graduated, as the best scholar of that class.

But, is it either necessary or desirable to extend the record of these facts? Has not every reader of common observation, seen facts analogous to these, sufficient to produce the conviction, that any required number of similar facts, might easily be added to the preceding list? In the various families into which my profession has called me, I have seen thousands on thousands of facts, establishing the descent of *every phrenological organ* in the relative degree in which it was possessed by parents. Every biography is replete with them, and so is every city, town, hamlet, and family in the land and in the world. Indeed, to deny the general fact, the great law, that the qualities of parents, both mental and physical, *descend to their children*, and so on, from generation to generation, down the long stream of time, is to deny all law, and doubt the plainest truths in natural science; for, what one law is more universal, more obvious? Who will undertake to affirm that children do *not* resemble their parents *congenitally*? What farmer, what farmer's *boy*, even, does not know that his stock *always* resemble the parents of that stock—that *like begets like*, as well in man as in the vegetable or in the animal kingdoms? Will the Learned Blacksmith undertake to reverse this adage, that "like begets like," as he has reversed its sister adage, that "a poet is born a poet"? Will he render the one, "like begets *unlike*," or rather, "like begets *nothing*," as he has reversed

the sister adage, "a poet is *made*"? for both adages mean the same thing; and if he reverses the one, he must reverse the other also. Is he, is any other intelligent man, willing to deny, in broad terms, the entire doctrine of parentage, and to say that children *inherit no* qualities, mental or physical, from their parents? Surely, no one! But to admit that *one single* quality, whether mental or physical, of either parent, is hereditary, is to admit the *doctrine* of parentage, or the great *fact* of hereditary descent; and to admit this doctrine, is to admit that *all original*, constitutional qualities, are hereditary, are innate, are congenital. Either, parents in their capacity as parents, do *nothing* by way of imparting inherent qualities to the child, or they impart *all* its original nature, both mental and physical. Which is it? Are children as likely to resemble any body else, any thing else, as their parents? Do children indeed derive *no* inherent constitution from their parents, and are they left destitute of *all* constitution? Then, if brought up by and with dogs, or whales, or lions, or squirrels, they would be dogs, or whales, or lions, or squirrels, in both body and mind!

See into what absurdities the opponents of this doctrine are forced! But *no* one disbelieves it; and those who *pretend* that all are born alike, are only making believe. They *know* better. *All* know, all *must* know, that children *inherit* the mental and physical qualities of their parents; and to argue this point, is to attempt to *prove* that two and one make three. The great principle of hereditary descent, has only to be *stated*, to be admitted. And, I repeat it, if one *single* quality, whether mental or physical, is hereditary, then *ALL* that is original, whether in the form of body, position of the head, feet, heart, each bone, and muscle, &c., or in the faculties of the mind, and even in their relative energy, is hereditary, and all the minutest *shades* and *phases* of character, or at least those *elements* from which every emotion of the mind, every virtuous, every vicious feeling, every talent, and even every thought, every action of intellect, all that is mental, are innate, are *inherited*.

How the law that children resemble their parents is modified.

CHAPTER VII.

THE CONDITIONS OF PARENTS, WHILE BECOMING PARENTS.

If the great law, already so fully established, that CHILDREN RESEMBLE THEIR PARENTS, and that they inherit ALL of their *original elements*, of mind and body, from parentage, admitted of no modification, and allowed no change to creep in, it would necessarily render every member of the human family EXACTLY ALIKE, both in size and shape of body, complexion, looks, strength, and all other physical peculiarities, so that one could not be distinguished from the other; and also in *all their mental and moral characteristics*—in all their opinions, desires, feelings, pursuits, capacities, dispositions, modes of thinking and acting, and in short, in *every conceivable point of view*.

But from a monotony so every way oppressive and detrimental to the happiness of man, nature has kindly relieved us, by instituting the following modification of this law, namely, that the various artificial habits of parents—their ever varying conditions *while becoming* parents, should stamp their impress upon both the mental and physical nature of their offspring. That the *general* or the *permanent* nature of parents, imparts the *main* bias of character to offspring, admits of no doubt; and yet children often possess characteristics not found in either parent, or grand or great grand-parent, but which tally precisely with changes that occurred in the conditions of the parents during the augmentation of their families; and the differences that often occur in children of the same parentage, while they differ essentially from those of both parents and ancestors, will frequently constitute a good history of changes that occurred to the parents at the several periods of their birth.

But again. Brothers and sisters bear a *general* resemblance to each other and to their parents, because the general characters of the parents, and the general tenor of their characters, remained much the same. But *twins*, usually resemble each other still more closely, so closely indeed, that

Causes of the difference which is seen in children of the same parents.

strangers often fail to distinguish them apart; probably because begotten and born under precisely the same circumstances of the parents. And where they differ from each other, which is extremely rare, one will generally be found to resemble one parent or grand-parent, and the other another.

But this matter is put completely at rest by the fact that the organs of the children resemble those of their parents, as seen in this work, and that those of their parents are capable of being enlarged and diminished in the course of years, as proved in the author's work on Phrenology applied to Education and Self-Improvement. Hence, if different influences or conditions of life occur to change the organs of parents while their family is increasing, these changes in the heads of parents, will of course be transmitted to their children. In short, both the mental and the physical conditions of parents while becoming parents—that of the father for days, perhaps months before, as well as while begetting the child, and that of the mother for a similar period as well as during the whole term of gestation and nursing—are transmitted to their offspring, and so transmitted as to become constitutional, and thus handed down to future generations, illustrations of which have been already given in the preceding chapter, and will be continued in this.

SECTION I.

THE RESPECTIVE INFLUENCES OF EACH PARENT.

WHAT is the relative influence of the father, and what of the mother? The influence of which is greatest upon the physical, of which upon the moral, and of which upon the intellectual character of their offspring? Does the one transmit the intellectual, and the other the animal nature, or one the muscular and the other the motive system? and if so, which imparts which? or do they both *combine* in propagating each in proportion to their relative energy? are questions easily asked, but hard to answer, partly from difficulties imposed by the very nature of the case, and partly by the false

Alexander Walker's theory.

Facts against this theory.

modesty of the age; and yet their proper answer would evolve principles of great moment and practical utility, in regard to which the author hopes to correct some errors and make some useful suggestions.

The favorite theory of Alexander Walker, that one parent imparts the vital system and frontal half of the head, while the other furnishes the motive system and back half of the head, at first prepossessed the author in its favor, but has not coincided with his subsequent observations. He knows a girl whose *whole* head, back, front and top, resembles her mother's; and as the heads of *both* parents are dissimilar, and that of the girl is strongly marked, it is easy to see wherein her phrenological developments resemble or differ from either. The forehead of the father projects most at the root of the nose and so upwards to Comparison, but retires at Causality; those of both mother and daughter project at the upper and lateral portions, but retire at the perceptive, where that of the father projects most. In the father Cautiousness is not large, but in both mother and daughter, it is immense. Adhesiveness is much larger in both mother and daughter, than in the father. The Concentrativeness of the father is very small; of both mother and daughter, large. Striking differences exist in their organs of Benevolence, Ideality, Constructiveness, Approbativeness, and several other organs, those of the father being unlike those of his wife and daughter.—The daughter also resembles her mother, but differs from her father, in *character*, in each of these particulars; and what renders the case still stronger, she takes after her *maternal grand-mother*, and great grand-mother, cousins, &c., both in these respects, and in her temperament, though her motions resemble those of her father, as do also a few of her appetites and habits.

Another child of the same parents, takes its whole head, both its fore part and its back part, from its *father*, or more properly from its *paternal grand-father*. In short, I find no regularity whatever, as regards either portion of the head coming from one parent, and another as coming from another. So far from it, I find that the parent which imparts the most of the *head*, usually furnishes the most of the *body*. And I

can generally tell, not only which parent the child most resembles, but I can also tell from *which* parent the person inherits a liability to consumption, or other diseases, which was the shortest, largest, tallest, most plump or spare favored, and which parent and grand-parent lived the longest. I recently astonished Professor Emerson, of Andover, by telling him that he resembled his mother, and she her father, and that he resembled his grand-father, and how long his grand-father lived; for I saw that many points in his head, resembled the general form of the female head, (see conclusion of sec. 3, chap. vi.) and also that his powerful *muscular* system, came from some *male* ancestor, and as he resembled his mother in head, I inferred that *she* resembled *her father*, and inferred that he therefore resembled his mother and maternal grand-father.

The principle to which all my observations, which have been both extensive and diversified, tend, is this—that children inherit more of both their physical constitution and looks, and also of their mental tone and character, from that parent who is endowed with the greatest amount of native vigor,—that when the physical constitution predominates in one parent, and the mental in the other, the offspring will generally, though not always, take on the physical constitution of the strong parent, and the mental of the intellectual parent,—that when both parents have a predominance of either the physical *or* of the mental, the offspring will inherit an *augmentation* of that of its parents, and that, in all cases, that parent which is the most vigorous, will exert the most powerful influence on the character of the child, and of a character similar to his own—that the parent which has but a weak vital, or motive, or mental apparatus, imparts but a feeble vital or motive, or mental apparatus, and that the parent which has a strong vital, or motive, or mental apparatus, will impart the same to offspring.

If this principle be true, it leads us to the following most important conclusions:

1. That one having a feeble vital, or motive, or mental system, should never marry one having this system feeble; for then, that of their children will be doubly feeble; but one

Rules to be observed in marrying.

having either feeble, should always marry one having it *strong*. Thus those having a consumptive tendency, or from a stock in which consumption lurks, should never marry those of the same temperament; but those having narrow chests, small lungs, a thin visage, spare form, and small abdomen, should marry those having full cheeks, ample busts, depth and breadth of chest, full abdomens, and considerable flesh. Let delicate persons never marry those that are also delicate, nor small or slim persons, those that are small and slim. Nor should those having very light complexion, hair and eyes, and fine and soft skin, marry those like themselves, for then, as the mental temperament predominates in both parents, and the animal is weak in both, their children will be small, most sensitive, precocious, feeble, and almost sure to die young.

2. Nor should those having the animal system predominant, marry those in whom this temperament predominates, lest their children inherit an *increase* of animality, and a diminution of mental power. But, let them unite in marriage with those whose *mental* apparatus is strong. Their having a strong constitution, however, is certainly no *objection*, but the more the better. The union of those having great muscular strength and powerful physical constitutions, with those whose minds are clear, tastes literary, feelings fine and intense, and flow of thoughts and words abundant, (and this is generally the case with consumptive families,) will be found to be auspicious of talent in the progeny.

3. But the best union, is that of *similar* temperaments, when *both are well balanced*. If very small persons should not marry those that are also small, if those that are tall and slim, should marry those that are short and stocky, if any, and if the weak should marry the strong or none, it does not necessarily follow that those of *average* size should marry those that are *very* large or else *very small*—that those whose temperaments are evenly balanced, and all that they should be, should marry those whose temperaments are uneven and therefore defective; but, while those of either *extreme*, whether mental or physical, whether very large or very small, very sensitive or very obtuse, very tall or very short, very dark

complexioned or very light, very coarse-featured or very fine, should marry the *other* extreme, yet those who are *medium* in these and other respects, should *marry those who are medium*. Those who are *right*, as to mind and body, or are what they *ought* to be, should marry those *like themselves*; while those that are wrong, that is, at either *extreme*, should marry the *other* extreme.

Walker's great error consists in his directing *all* extremes and all *opposites*, to unite with the other extreme. On the contrary, I maintain that, though extremes should marry opposite extremes, yet, that *mediums* should marry mediums. I grant that extremes fancy extremes, but it is for precisely the same reason that a man, burning up with a raging fever, desires and relishes cold water, or a cold man seeks and enjoys a fire, namely, because *being* opposites, they tend to reduce his extremes, which are painful *because* extremes. That is, when one becomes so tall, or so short, or so large, or so excitable, &c., as to be the worse therefor, nature corrects this error by creating in him a relish for the other extreme, by which his extreme will be partially neutralized, and he benefited.

And then, what is the general fact as regards husbands and wives? While we sometimes see extremes in husbands and wives, yet we seldom find a *medium* man or woman, united to the other extreme. And what is more, because it shows clearly the indication of nature, husbands and wives that, have lived lovingly together a score or two of years, naturally and gradually *assimilate*. If one be fleshy and the other spare, the spare one gradually fleshes up, and the plump one loses his flesh; the healthy one imparts to the feeble one a part of his health, and receives in return a portion of the disease of the sickly one, and so of other physical and mental points of difference, and even of *looks*, *walk*, tones of voice, and character generally—a general principle which contains invaluable lessons for those who require to employ it, that is, who would seek a *help-meet* in a companion, or one that will *further* their ends, whatever they may be, whether laborious, or literary, or moral, or religious, or aspiring, or reforming, or enjoying, instead of hanging as dead weights

upon their wings. Still, those who are *too* literary for their health, or *too* ambitious for their strength, and *too* radical, &c. *require* those of opposite organizations, for the very purpose of holding them in check. Hence highly excitable persons, should not marry those who are equally excitable, and who, therefore, will nerve them up to a still *higher* pitch of action, but they should marry those who will soothe, relax, and soften down their feelings, or as it were, *draw off* that excess of excitement with which they are charged, and at the same time benefit themselves, by *receiving* this action, in which, by supposition, they are somewhat different.

Precisely the same general law governs the blending and offsetting of particular organs and faculties. If they are about what they should be, as to size and power in one, let them be about the same in the other; but, if they are *too large* in the one, let them be *offset* by marrying one in whom they are smaller. Or if a genius is required in either mechanics, or poetry, or mathematics, or physical strength, or the acquisition of knowledge, or giant strength of intellect, let those having the desired organs largely developed, marry those having a similar organization, supported by strength of constitution, and they can hardly fail of securing their wish.

But these extremes—this deficiency in some respects, and excesses or prodigies in others—have elsewhere* been shown to be unfavorable—extremes in the temperament to be unfavorable to health, and in the faculties, unfavorable to correct judgment and proper conduct, as well as to virtue and happiness, while the full development and *equal* action of *all* the temperaments, is the condition of physical health and happiness, and the equal, harmonious, or *proportionate* action of all the faculties, is the main condition of mental and moral perfection, of good judgment, sound common sense, correct feelings, and a virtuous and happy life. Hence parents whose bodily and mental organization is what it should be in all respects, should choose companions *like themselves*; but those in whom the mental or physical developments are uneven, and therefore, whose character, opinions, and conduct are

* In the author's work on "Education and Self-Improvement."

Are talents inherited mostly from the father or the mother ?

warped and imperfect, should offset or supply these defects or excesses, by marrying those having *opposite* mental and physical developments, and thus strike a balance, not only in their children, but in part in themselves.

Of course the author cannot run out these general principles in all their ever varying applications, nor is this necessary, for readers of ordinary sagacity, and especially, either by studying Phrenology themselves, or by calling to their aid the services of a successful Phrenologist, can soon determine what qualities he requires similar to, and what to offset, and subdue, by opposite organizations in a companion. At least, what I deem a correct and a most important principle, and one which runs through most of the facts stated in previous portions of this work, is now before the reader. "He that is wise is wise FOR HIMSELF, but he that *scorneth* he shall bear it," and his posterity after him.

As to whether superior talents are imparted by the father or the mother, a great diversity of opinion exists. Some maintain that the germ is derived *wholly* from the *father*, and that the mother's qualities have no more to do in determining those of the child, than have those of the hen, in determining whether the eggs she sits upon shall hatch ducks, or geese, that depending upon the inherent nature of the egg, and not upon the hatcher.* With this theory, I have no fellowship, because it deprives the mother of all participation in imparting the original bias of character to her child; nor yet have I with its opposite one, that the *mother* has *all* to do, both in determining the *original* character of the egg, *and* in the hatching, and that all that the father does, is simply to *quicken* the ovum furnished solely by the mother, and which contains within itself all the *original* elements that enter into the formation of either mind or body: and that all the influence exerted by the father upon the character of the child, is through the *imagination* of the mother only, thus allowing him "no

* An eccentric father, once commanded his daughters never to call their children his grand-children, but to call them the grand-children of *their husband's* father, rating all real descent from the father, from whom alone, he contended, was imparted the germ of existence.

Imagination of the mother influencing the child.

part nor lot in this matter" of imparting the original bias to his own child,—a theory maintained by a recent work entitled, "Mental and Moral Qualities Transmissible." That the father, *in his own capacity as a father*, stamps his own physical and mental nature upon that of his child, is rendered evident from many of the facts already stated, in which various talents, propensities, tastes, diseases, &c. &c., and even *insanity*, have descended in the *male* line, and after passing one generation, and thus precluding the possibility of its being communicated by the father's operating on the imagination of the mother, because *the father was perfectly sane*, have reappeared in the third and after generations. Is it to be supposed for one moment, that the piety of the Brainard or Rogers family, descended in the male line, *solely* by the *husbands* all being so devoted as to *impress* the *imagination* of all their wives, and *thereby* transmit, not *as parents*, but *as lookers on merely*, this pious influence from sire to son, which, even though the father was a Brainard, could just as well have been changed to any thing and every thing else, if other persons of other minds had been at hand to impress the mother's mind in an opposite direction? A fine scape-goat this, for wives who prove truant to their husbands! If their child should be a mulatto, they have only to say that some Sambo *impressed their imaginations!* That impressions made upon the imagination of the mother, whether by her husband or by others, or even by animals and things, are often stamped upon the nature of the child, will soon be shown, but that the *sole* agency of the father—that all he does to stamp his own mental or physical impress upon his offspring, is done *solely* by the *impressions* he makes upon the mother's *imagination*, and not by virtue of his office *as a father*—is a theory, which, while it thrusts out the father from all participation in the formation of the characters of his own children, making them no more his than another's, is so manifestly absurd in itself, and so contrary to the general tenor of the facts that bear on this point, (one single fact of the right kind being sufficient to overthrow it,) that if it were not entertained in quarters entitled to respect, would not deserve refutation, or even notice.

My doctrine is, that a part of the *original substance* from which the child is formed, is derived from the loins of its father, which substance, partaking, as it does, of his mental and physical nature, stamps that nature upon the child. I believe that the father does quite as much, *congenitally*, as the mother, probably more; and that the mother does most by way of *nourishing* the embryo; but this matter, a correct understanding of which, would develop some most important truths, is at present shrouded in too much mystery to allow a correct and final decision of this question.

But, be the office of the father what it may, it is very clear that whatever *congenital* influences he exerts, must be exerted at or before generation, so that it is his condition *at* and for days perhaps weeks or months *before* that period, or while secreting the requisite materials, that alone can stamp his physical or mental impress upon his offspring. Hence, the *permanent, general* character of the father has a much greater influence on the child, than his temporary, fluctuating changes, induced by circumstances; still, if he be *habitually* energetic, and labor under no chronic disease, but be full of animal life and buoyancy of spirit, both for a few days or months before, and at that period, these temporary influences and conditions, will unquestionably be transmitted to his offspring; or, if he be generally debilitated, or exhausted, or harassed in business, or suffer under depression of spirits, &c. &c., these and other similar conditions will be communicated to his offspring.

But, in my humble judgment, *both* parents contribute, in proportion to their relative energy, of the *original materials*, both mental and physical, from which the child's mind as well as body is formed; and hence, that feebleness in *either* parent, blights the progeny. That a talented *mother* is absolutely *necessary* to produce talented offspring, I do not for a moment doubt; but I believe a talented *father* to be almost *equally* so. I say almost, for I believe that the influences of the mother are, on the whole, considerably greater than those of the father, because, besides contributing her proportion towards the original formation of the embryo, *she alone* nourishes the foetus—a function which will soon be shown to be

Talented children have talented fathers.

Judge L.

of the utmost importance. That all great men will be found to have had eminently talented mothers, I grant, and I grant that the majority of facts lean to the side of the mother; but what talented man has a dolt for a father? The fathers of Washington, of Franklin, of Webster, of Wesley, of Patrick Henry, and of a host of others, whom the reader will readily call to mind, will be found to have been men of strong common sense, sound judgment, strong native powers of intellect, and much general information.

And then, again, admitting that talents do always come from the mother, these *mothers* must get *their* talents *somewhere*. Do they always inherit them from *their* mothers? Do they not more frequently inherit them from their *fathers*? If so, and facts in any abundance show that this is the case, still the talents often come from the *male* line, and they often also *descend* in the male line; as in the families of the Sewalls, the Folgers, the Lewises, the Edwardses, and others already mentioned, and *also* branch off from it through the daughters of this talented line, into those families into which they marry.

There is, however, one principle of hereditary descent, presented in many of the preceding facts, though not formally announced, which should not be lost sight of in determining whether superior talents are derived from the father or mother; namely, that children take particular qualities, not from *either parent*, but from a *grand-parent*, illustrations of which principle are furnished by the Hatch family, chap. iii. sec. 1; by the Belgian Giant, sec. 3; by the case of insanity reported by Miss Hunt, chap. vi. sec. 1; by the kitten loving propensity, sec. 3; by the child of Dr. Gibson, by the grandmother of Webster, and by cases mentioned in other portions of the work, as well as by the general observation of mankind.

The following facts, while they are interesting in themselves, will serve to illustrate our general subject—the conditions of parents, while becoming parents, as influencing their children. Said Judge L. to me, during a conversation on this subject—“I never employed my *intellect* in becoming a father, except in the case of my youngest child. After

An amiable child.

A hint to parents.

closing my arduous duties on the bench, protracted unusually long, I determined to throw off all care, to abandon business for a time, and to *recreate* and *enjoy myself* with my family, and accordingly invited several members of the bar and others of my particular friends, from adjoining towns, to meet at my house, and have a social and happy time. On arriving at home, after an absence of several weeks, I found that my wife had just discharged her menses; and she was rendered exceedingly happy, both by my return, and by the company I brought with me, all of whom entered heart and soul into the social festivity; and by adding music and dancing, we had a truly jolly time of it. We both retired in a most happy frame of mind, and it was under these cheerful influences, that this child was begotten, and a better natured, happier dispositioned child, you never saw. She never cries, or frets, or complains, but will sit on the floor by the hour, and amuse herself, and appears always happy." The author spent some days in the Judge's family when this child was about a year old, and can bear ample testimony to her not crying, and always appearing perfectly happy.

Another father, on bringing his daughter to me to be examined, remarked, after I had expatiated pretty freely upon her superior intellect, amiableness, and genuine goodness, remarked, after she had left, that she was beyond comparison the best and the most talented of his children, and added, that he accounted for it from the fact, that when she was begotten and born, he was in the full tide of successful business, had money flowing in upon him, and was abundantly prospered in every thing; but that his children born afterwards, while he was smarting under reverses of fortune, were ill-tempered, and not as intellectual as she was.

Let parents look back to the first history of their own children, and learn from these and similar facts, lessons for the guidance of their future conduct. And let every parent employ *intellect* in these the most important relations of life. It is a law of our nature, that, to be promotive of happiness, *all* our feelings must be exercised in harmony with and under the guidance of intellect; and the procreative feeling, above all others, should be thus exercised.



Happy parents have amiable children.A family in Lowell.

Another point closely connected with this subject, and, indeed, growing out of it, is the influence of affection, and also of disagreement, between husbands and wives, on their offspring. The very *nature* of love is to blind each parent to the faults of the other, and perfectly to *cement* and *blend together* the affections of both, so as to "make of twain one flesh." Nor ought husbands and wives ever to disagree. If they cannot live together in peace and love, they should not live together at all; for, besides all the pleasures flowing from their agreement, and all the tenfold misery caused by their disagreement, or contention, (see the author on "Matrimony," pp. 25 to 34,) the influence of disagreement upon the disposition of children, and also upon their talents, is pernicious beyond all conception. Let the reader cast his eye around on the circle of his own acquaintance, and see if he can find a single family of children who are highly intellectual and amiable, whose parents live together unhappily. And ask country school-masters, who, by "boarding around," know whether the parents of particular scholars live together happily or unpleasantly, if the parents of their mischievous, naughty, bad pupils, who will neither learn nor mind, but are selfish, and up to all manner of roguery, do not *generally* quarrel; and if the parents of those children that are amiable, loving, lovely, bright, good scholars, and promise well, do not live together in love? Nor can words express the importance of this subject. Every cross word, every hard feeling, is a dagger aimed at the happiness of your unborn infant. The following is an illustration:

A husband and wife in Lowell love each other tenderly, neither having been known ever to have spoken a cross word to the other. This union appears to be perfect, and each to be literally bound up in the other. The children of this happy union, are among the sweetest and most affectionate children any where to be found, no cross words, no pouting, scolding, domineering, biting, striking, or other ebullitions of anger, but embraces and affectionate caresses take their place, the most perfect union pervading the whole family. But who ever saw a family of cross, ugly-tempered children, unless their parents quarrelled, or, at least, often blamed and

found fault with each other? or, who ever saw peevish, fretful, scolding, disagreeing parents, whose children were not equally so? But, additional force will be given to these remarks, by showing how intimately the condition of the mother affects the character of the child. Unpleasant feelings towards her husband, render her constantly miserable, and keep her angry most of the time; and this must necessarily impress the same sad and angry tone upon the child, by which it will be rendered unhappy for life, and scatter ill feeling wherever it goes!

Above all things, husbands and wives should never cohabit, unless perfect good feeling subsists between them; first, because the exercise of Amativeness merely, without its being modified and purified by the sanction and the concurrent blending of all the other faculties, in which the animal is buried in the spiritual and the exalted, becomes mere lust, of the basest and most loathsome character, and most brutal and disgusting! How is it possible to make so exalted an element of our nature, an instrument of animal gratification merely, from which all its higher, holier characteristics, those that "make of twain one flesh," are banished? Let woman, especially, answer this question. Secondly, because the child begotten by animal feeling merely, must necessarily be animal all its life; nor is it possible to stay the deep, broad current of human iniquity, now threatening to swallow up all that is lovely, all that is pure and holy in man, in one great besom of selfishness and moral pollution, by all the preaching in Christendom, by all the means of grace and efforts at reform now in vogue, till parents, *in their own capacity as parents*, commence it, and beget and bring forth in a pure, and in an elevated state of mind, as well as in a vigorous and healthy state of body. Nor can I resist the conviction, drawn from the analogy of the animal kingdom, from the exercise of appetite, and from all the other faculties, that BUT ONE cohabitation should take place to a birth. As we are not made to eat *merely* to gratify the palate, but *only* when nature *demand*s the result of eating, so we should not exercise this organ in this manner oftener than its *results*, or offspring, requires. But my theory on this point I shall give

Weakly mothers cannot produce healthy offspring.

in a separate work, entitled "Amativeness, its Uses and Abuses, including the remedy of the latter." The above has been introduced, because, without it, *any* work on hereditary descent would be incomplete; and it is to be hoped that the reader will appreciate this much, at least.

SECTION II:

THE OFFICE OF THE MOTHER IN NOURISHING THE EMBRYO AND INFANT.

BUT, while the *congenital* influences of the mother on the character and talents of the child, may or may not equal or exceed those of the father, still, the influences which she is *compelled* to exert upon it *during gestation*, and even in *nursing*, unquestionably give her a much greater power over the character of her offspring, than it is possible for the father to exert; first, because they are continued so much longer; and secondly, *whatever* the seed may be, nothing can come of it if planted upon a rock, or in a barren soil. Whatever the original elements of talent may be, the *physical stamina* must be good, the *constitution* must be strong, or the child will die before it arrives at maturity, or else have too little physical strength to sustain the mind in long-continued or powerful action. I say, then, let the germ be *what it may*—the *very best possible*—a weakly mother can produce *nothing but* a weakly offspring, and a weakly offspring can *never* become distinguished. The one condition of intellectual and moral excellence, which lies at the basis of all others, is a strong constitution; and this must come from the mother, or rather, from both father *and* mother. Be the father ever so strong and healthy, a feeble mother, with little vitality herself, *cannot possibly* impart sufficient vitality to the offspring, to lay the basis of a strong constitution,—and, without this, farewell to genius, farewell to moral excellence, and to all that is valuable in our nature! Suppose an able-bodied man to be half-starved, and allowed but half the air required for breathing, would he not pine away, and lose

strength and weight in proportion as his sustenance was withheld from him? And if this be the case with strong *men*, already grown, how much more so with children that are growing? Nor have I the least doubt, but that millions of the youth of our land lose half of their physical and mental power, by working off too much animal energy, or taking in too little—thus having less physical energy than they require for growth. Let a child be half-starved, and how soon it withers and dies! How much more, then, will the embryo, if but poorly supplied with nourishment, become feeble and stunted in both its mental and its physical growth! I repeat it, the child stands not the *least chance* of distinction, and hardly, of life, unless its mother be able to furnish it, before birth, with an abundant supply of animal life. If the unborn infant can survive the death of its mother but a few moments at farthest, surely, when the mother is but half alive, how can the child be more so? No connection can possibly be more intimate than is that between mother and child; the latter being nourished, sustained, and even *formed*, by the same life-blood, by the same nervous energy, which sustains the former, so that, if the supply be not amply sufficient for *both*, each is starving the other. If a meal, barely sufficient for one, be set before two, all that either eats, is so much taken out of the mouth of the other; but if there be not sufficient for one, the case is so much the worse. Merely to impart to the unborn infant nourishment sufficient for growth, causes a great drain of animal power; but, to impart to it the quantum sufficient of animal energy requisite for enabling it to maintain a separate existence of its own, to preserve health, and to gather up within itself those physical and mental energies required to be put forth in after-life, demands still more. And every mother knows, that carrying a child causes a tremendous drain of animal energy, and tends greatly to exhaust the vital powers. Otherwise, from what source could the child derive its vital stamina? and especially the great *amount* of vitality requisite to sustain its entrance into the world, and going through it? And hence it is that Nature has kindly furnished to the mother, at such times, a

greater supply of this energy, than she does at other times. Mothers, while pregnant, provided they are not suffering from previously incurred debility or disease, sleep more than at any other time, sometimes being so sleepy that they can hardly keep their eyes open, eat more and digest better, and experience a general augmentation of their usual animal energy. And hence the inference, that mothers *should* sleep plentifully, should exercise much, breathe fresh air in abundance, eat freely of nourishing food, and take all possible pains to augment this supply of vitality in themselves, in order to impart it in large quantities to their embryo, so as to lay a broad and deep foundation of animal energy, that is, so as to give it a strong physical constitution. And, above all things, mothers in this state, should not work so hard as to exhaust themselves, nor sit and sew, nor force themselves to keep awake when they desire to sleep, nor sit up with the sick, nor shut themselves up within doors, and from fresh air, nor do any thing whatever that will deprive them, and, consequently, their charge, of any of the animal energy required by it.

And this is a most serious sin of mothers. Many of them have but a feeble supply of animal life, at best, hardly enough to keep *themselves* alive, and not a groat to spare a child, and yet, they not only become parents, but, even while pregnant, instead of husbanding the small supply of strength they have, are lavish even of that, and thus rob themselves and their infants of vitality, and pay the dreadful forfeit of this violation of Nature's laws, by having a feeble, delicate, sickly child, too feeble to sustain life long, and which, consequently, dies young. Nor have I one particle of doubt, but that this very cause operates to kill more *mothers* and children, to occasion more deaths annually, than any other form of disease—than intemperance, or consumption, or fever, or any other single cause whatever, if not more than ALL other causes put together. Children die of croup, of fevers, of teething, of brain fever, of the summer complaint, and of other diseases innumerable, induced *primarily* by the mother's having literally STARVED them of animal energy before birth, and thereby leaving them too weakly to support

themselves against these diseases, which, if the mother had furnished this energy, would have taken no hold of them. I would tell half the women of our land, both married and single, that they are not marriageable—that for them to become pregnant, is to commit both infanticide and suicide—is so effectually to drain themselves of vital energy, that disease, in one or other of its forms, will take advantage of this exhaustion, and hurry them into a premature grave—and also to produce offspring so feeble, that *they too* must necessarily break the hearts of fond, doting parents, by dying in their mothers' arms, if not before they see the light! We are shocked when we read of the Hindoo mother casting her child into the Ganges, or the Chinese casting their infants, as soon as they are born, into the street, to be devoured, or to be picked up in loads by city scavengers, and thrown by thousands daily into a pit prepared expressly for that purpose; or of those barbarous nations who kill children outright to eat their flesh—but in what respect do they differ from those *American* mothers who cause the death of their infants by starvation, the worst form of death, before birth, or else render them so weakly that they die during adolescence? In the number of their infanticides? By no means; for, I verily believe that more infants are annually killed in America, in proportion to its population, by this and other similar means, than are killed in any nation on the globe, and killed, too, by their *own mothers*—killed quite as effectually as if a razor were drawn across their throats, or poison administered to them. Most horrible is the thought! But what else is it, what else *can* it be, that consigns to an early grave *above half* the children born? Do half of the children of China, or Birmah, or the untaught Indian, die before they become full-grown? By no means. But, with all our boasted liberty, intelligence, civilization, and even Christianity, no nation under heaven, whether savage or civilized, commits any where near the proportionate number of *downright MURDERS*, committed in this our blessed country, our enlightened age and nation! No tongue can tell the number of mothers and children killed outright, or else made to drag out a short and miserable existence, by that accursed practice.

The murderous effect of tight lacing.

of tight-lacing. Most effectually does it cramp, and girt in, and deaden the vital apparatus, and thus stop the flow of vitality at its fountain-head, killing its thousands before they marry, and so effectually weakening others, as indirectly, though effectually, to cause the death of tens of thousands, ay, of millions more. Yes, and that even by *Christian* mothers—by the daughters of ZION, the followers of the Lamb! Yea, more. These infanticides, *with their corsets actually on*, are admitted into the sanctuary of the Most High God, and even to the communion-table of the saints! And poor, muffle-drummed ministers, either do not know that corsetting does any damage, or, knowing it, do not open their mealy mouths, but administer the sacrament to *infanticides*, and to those who, *while partaking* of the emblems of their dying Saviour, are “*in the very act*” of committing *infanticide*, and slow, but effectual *suicide*! Nor is there any sin in American *Christian* mothers’ committing these things, whereas *missionaries* must be sent to *China* and *Bombay*, to prevent *their* committing these very same crimes, though by a process as much less horrible, as to be killed outright by one fell blow, is less painful than to be *gradually* starved and strangled, till a lingering, and *therefore* a most horrid death, gives relief! And which is the worst, to kill the child *instantly*, at the moment of its birth, or to give it a slow poison that will be sure to end its life, but not till it has suffered a thousand deaths, and perhaps reached its teens?

Is this fiction, or is it fact? Has the author reasoned incorrectly, or are all tight-lacers gradual but virtual *suicides*, and those of them who marry, *children-killers*? And should not a sin as fatal as this is, to the health and life of posterity, be exhibited just as it really is—a most *murderous* fashion? *

It is said, with what propriety I know not, that the fashion of wearing corsets originated in high life, and was invented to cover up the frailty of a fashionable and a *respectable* fair one. How many *now* wear them for a similar reason, “deponent saith not.”

* A more full exposition of this crying evil will be found in volume v., pp. 49 to 65 of the *Phrenological Journal*, and also in a separate form, illustrated with appropriate engravings.

But this is by no means all. The whole system of modern female education is wrong, from the nursery to the parlor and the grave, and directly calculated to reduce the vital energies of females, and utterly to unfit them for becoming wives, and especially mothers. All children, but particularly *girls*, are confined, mostly, within doors, and thereby excluded from both fresh air and exercise. They must go to school steadily, must tax their mental powers to the utmost to excel the other scholars, and thus drain their vital energies from their bodies to their brains, which stunts their growth, and enfeebles their constitutions. They must be dressed prettily, and thus, lightly, which exposes them to colds; must never romp, nor even play, because it is *gross* and *unlady-like*, and makes them *tomboys*, but they must sit down to their needle-work, to their book, to their music, or "tend the baby," the moment they are out of school, eat hot bread and pastry, and drink tea and coffee in large quantities; must never run, but must move steadily, like a woman; must reach puberty all unprepared for it, and know nothing whatever of its approach, so as to bend or break their constitutions, and experience attendant difficulties all their lives, to be re-augmented by the quack nostrums of the day, instead of cured by air and exercise; must be *young ladies* at ten, or, at farthest, by twelve, because apples in June are so *very* delicious, and so *very* *healthy*, and because all fruit is so much better *before* it is ripe than after; must learn to be *fashionable*, and to dress prettily, and go to church to show their pretty curls, their new dress or shoes, and their cotton paddings; must not be allowed sufficient physical energy with which to grow, but must be *small*, and *delicate*, and *prim*, and *pretty*, and *little* ladies; must learn music *scientifically*, and sit at the piano by the month; must be *fashionable*, and *to be* so, must sit and sew diligently *by the year*, so as to get that new frock done for next Sunday, or that piece of fine needle-work finished for a given occasion; and by the time girls are fourteen, just when they require all their energies for growth, they must go to some trade, be a mantua-maker, or milliner, or tailoress, or go into the factory, or the bindery, or the press-room, or be a kitchen-drudge,

The effect of these errors.

Married women.

and must work and work, to get something wherewith to *appear* well in company and at church, till they break down their health, and, with tight-lacing, superinduce a variety of female diseases that make them drag out a miserable existence; or if not compelled to work, they must be placed at the boarding-school, must be taxed to their utmost, and allowed little exercise, in order to put on the *graces*, and learn to appear *interesting* and be fashionable, and prepared to secure the great end of woman's existence—*Marriage*—and must then be ushered into genteel society, to dress, flirt, get in love, have their affections blighted, court, wear low dresses and thin shoes, and take a death-cold, or fever, perhaps dance all night and sleep all day, keep late hours, promenade, read novels, talk nonsense, make conquests, take no exercise, but stuff down the good things, and swill down strong decoctions of tea and coffee, piping hot, so as to induce perspiration and consequent colds; be confined mostly within doors, and in hot rooms at that; and thus, by a continual violation of every law of physiology, break down their constitutions, induce head-ache, nervous affections, palpitation of the heart, lung affections, a weak stomach, sleeplessness, &c., &c., to the end of the whole chapter of female complaints; in doctoring which, they are dosed with calomel, and iodine, and quinine, and ipecac, and bled almost to death, and become confirmed invalids, past all recovery, and then may have one child, possibly two children, suffer beyond all account during gestation and parturition, and are thus effectually drained of animal energy, and die; but not till one child is buried, and another is just ready to follow its frail, suffering mother to an untimely grave!

And then, married women, generally, are not in a situation capable of doing justice to their children, as mothers. With one child under their feet, another in their lap, and another in embryo, with all the work, and all the cares of a family on their hands; fretted to death by disobedient and ill-tempered children, and, perhaps, by dissatisfied husbands, made perfect kitchen-drudges by day, and kept awake in the night by squalling young ones—rendered cross by the feebleness and peevish mental condition of the mother before par-

turition, and her eating pickles, peppers, cucumbers, cakes, salt-meat, and other indigestibles, while nursing, and by her violating the laws of physiology in regard to the child,—having no time to cultivate their intellects, none to attend lectures, or take recreation, or amusement, or fresh air; they are thus effectually dragged through life as if by the hair of their heads; have no peace all their lives, no opportunity to take in those resources of animal life with which to sustain themselves, or furnish vitality to their children,—how can they avoid frequent miscarriages, or give birth to any but sickly, animal offspring? And when we add together the unfitness of most of our women, and those unfavorable family influences under which most children are born, what are we to expect of the rising race? Just what the rising race *is*, both physically and mentally—a race of Lilliputians, sharp-favored, slim, spindling, sickly, barking with colds, ugly-looking, deformed in the spine, and so frail in health, that they die by thousands and by millions, just when they might have begun to enjoy life themselves, and been a source of pleasure to their parents. That the tendency of our age and nation is *downward*, no one can deny; and one cause of it is in our *mothers*. Where are the men of former generations, with sound minds in strong bodies? Diminishing in stature, and becoming a prey to all manner of diseases, some of which were unknown to our fathers, precocious, selfish, crimes multiplying upon us! Oh! who can look upon the present state of things, and not weep! Who can look upon the youthful race now coming forward, upon diminutive, crying, dying infancy, puny, precocious childhood, and especially, upon our *girls and young women*, pale, emaciated, flat-chested, small-waisted, delicate, and homely, one and all, and not shed a tear over the dubious fate of our republic! They were *American women* who made our republic, and American women are fast unmaking it!

If you ask me how our daughters *should* be brought up, I answer, in general terms, exactly *contrary*, as much as possible, to the present system of female education. Do not bundle them up so warm, nor dose them so much from the cradle; but give them much out-of-door air, and a plenty of

Further directions in regard to training daughters.

cold water in the form of baths ; harden them instead of rendering them delicate ; let them play instead of going to school ; give them roast potatoes, and bread and milk, instead of the indigestibles of modern cookery ; teach them on the plan proposed in my work on Education and Self-Improvement ; govern them by reason, not by blows, by love, not by fretting and threatening ; give them abundance of exercise and romping between ten and eighteen ; let them be girls, and be *considered* as such till they are about twenty, yet teach them domestic duties, cookery and physiology ; let them know nothing about being fashionable, or beaux, or love-matters, experimentally, till after that age, and not marry, till, at least, *twenty-five* ; let the preservation of the health, and the laying in of physical stamina, including growth, be their highest recommendation ; let them marry their *first* love, and never be scolded, for, rarely does woman deserve it, and then, while “after the manner of women,” let all possible pains be taken to augment their physical energies, and render them cheerful and happy, and improve their intellects, and a new generation of men and women, angels compared with the present race, will crown these efforts. In short, let *Nature* have her perfect work, and Art “sit silent by.” The *artificials* of the day are spoiling our women by wholesale ; especially the accursed *fashions* of the day. Their chief evil, next to tight-lacing, consists in requiring of our women so much *sewing* ; than which, nothing is more detrimental. No tongue can tell the *immense* damage done to the health of women, and to the lives and talents of posterity, by that accursed instrument—the needle ; and I consider it *immoral*, and a *sin*, or, what means the same thing, a violation of the laws of our being, to do, or wear, what requires much sewing. But why attempt to stay the raging billows of fashion, or declaim against the artificials of society ? Vain task ! But, for one, let me, at least, *weep over* these direful evils !

A word in regard to the *nursing* of children. Very poor, in this respect, must be the generality of the women of the present day. Cotton breast-works, the order of the day, may cheat the beaux, and do better for courtship, than appearing to be what most American women really are—“*as flat as a*

board,"—but they can never cheat the *babies*, nor can *any* thing supply the place of Nature's nourishment in abundance. And one reason why Nature causes gentlemen to admire them, is because they are *useful*. They excite love in gentlemen, because they are necessary for carrying the matrimonial relations into full effect; and that there is a general proportion between their size and the flow of nourishment, will not be doubted. Their development is also proportionate to that of the vital temperament, or to the physical stamina, and hence, their absence indicates little vitality; and they can be increased by increasing that vitality—a principle, which, while it shows the low state of vitality in most American women, shows how to enlarge them, namely, by *girls taking much exercise, and strengthening their bodies*.

But *quality*, in this case, is quite as essential as quantity; and this depends on the *diet* of the mother, the state of her stomach, &c.,—a point to which mothers do not sufficiently attend; for, if the mothers were healthy during gestation, and would then keep their stomachs in good order, children would rarely cry. They generally cry but little till a month or two old, or till the diseased state of the mother's stomach has disordered theirs. And they cry, usually, *because* their own stomach is diseased, that is, because of flatulence, or, as grannies would say, they have the "belly-ache." Now, whatever tends to disorder the mother's stomach, will soon be felt in theirs, and besides the pain they feel, will corrupt their blood, retard or vitiate the growth, and sow the seeds of disease in the system of the infant.

I will not here discuss the diet of nursing mothers, farther than to interdict pickles, cucumbers, cakes, hot bread, butter, fat meat, (and no meat at all is better,) tea, coffee, porter, beer, green fruit, and all compounds of alcohol and opium, and to recommend *rye mush*, and *oat-meal gruel* and pudding, coarse bread, tapioca, sago, potatoes, especially roasted, and a plain, simple diet. But directions touching diet will be given elsewhere, and those kinds of food best in general, will be best in this case.—Let me barely advert, in this connection, to the practice of *giving opium* and its various com-

Giving drugs to children.

Nursing children.

pounds to children. I consider Godfrey's Cordial, and other like compounds, to be *most detrimental* to children, both as to *health* and intellect. It has put many a child to sleep for life, and locked up both their senses and their pleasures in its torpedic fetters. And then, too, it always makes children cross. True, it may quiet them for the time, but, it at the same time throws the nervous system into a feverish and irritable state, and thus causes them to cry the harder. Eat pickles, so as to make your children cry, and then give them *laudanum* to stop them!

Nor should children, especially if cross, be trusted much with nurses, lest they dose them with this deadening drug, to lessen their burden. But, we will not now enter into the nursing of children, but limit our remarks to our original design,—that of hereditary descent, or showing how to produce them. This subject of nursing children will be pursued in another connection.

Children ought, I think, to nurse longer than they generally do, say till two or three years old, that is, provided their mothers are in the right state. I draw this inference from analogies in the animal kingdom; and yet, in the present condition of most mothers, weaning the child early, is better for both mother and child.

Above all things, a woman should never nurse one child while carrying another, but should wean one at the moment when she becomes enciente. And this course is clearly pointed out by Nature, because the former usually prevents the latter, and the two concurring together, are almost sure to sicken both mother and child, doubly drain the mother, and seriously injure all three.

It is important to add, that the whole process of bearing children, instead of being unhealthy, as is generally considered, is the *reverse*. Women, at these times, might and should be *better* than at others; and their being worse, signifies that they are not in a condition fit for bearing either healthy or talented children.

SECTION III.

CHILDREN INHERIT THE MENTAL CONDITIONS OF THEIR MOTHERS DURING PREGNANCY.

"And when Sarai dealt hardly with Hagar, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, and said unto her, Thou shalt bear a son, and he will be a wild man; his hand will be against every man, and every man's hand against him."—GEN. xvi.

If, as just shown, the state of the mother's *body* be important, that of the *mind* must be at least, *equally* so. That the state of the mother's mind is transmitted, admits of no manner of question. A few cases, in addition to those already given:—A Mrs. —, of L. I., while pregnant, was called to the door by the rap of a partial idiot, who insisted on coming in, which so excited her imagination, as to cause her child to resemble the idiot in looks, action, and idiocy. Bonaparte's mother spent most of her pregnancy *in the camp and with the army*. Mary, Queen of Scots, while carrying James the First, was terribly frightened by a murder committed in her sight, and her son could never endure the sight of naked steel. The author knows a lady whose husband understood and applied this principle, by placing his wife in circumstances more than ordinarily pleasant, so arranging matters, as to gratify her very much with a visit from his father and mother, to whom she was much attached. He also arranged his business so that he, and, consequently, she, were relieved from cares that had before oppressed them, dismissed those servants whom she disliked, and made it as agreeable for her, every way, as possible. The result is, that the child is one of the mildest and sweetest children in the world, affectionate, almost devoid of temper, and the delight of all who know her, as well as the opposite of her sister, who was born before the parents understood this law. Look at Ishmael, in contrast. His mother, Hagar, abused by the jealous, vindictive Sarai, driven out from the family in which she had always lived, and almost famished in the desert, and her son a wild man, and "*his hand against every man, and every man's hand against him.*"

Effect produced on offspring by fear in mothers during pregnancy.

Many readers will, doubtless, remember the terrible murder committed by a Mr. Purrington, near Augusta, Me., about 1806, on a wife and nine children, the father beating out the brains of his whole family with an axe, (except one, who, in escaping, had the axe struck into his back,) and then cut his own throat.* This, of course, terribly alarmed all the women in the neighborhood, for fear their husbands might commit a similar outrage upon them; and the mother of a friend of mine, suffered every thing from fear lest she should be murdered, and this friend, born soon after, has suffered more, she says, than tongue can describe, from fear of being murdered, and now, though nearly forty, and compelled by her business (a tailoress) to go from house to house, she can hardly endure to sleep alone, lays and thinks by the hour together how she shall escape if attacked, and is startled by the least noise, so as to be obliged to get up and go down stairs, and kindle the fire. She says she has a friend, born in the same place, and a month or two younger, who is afflicted with the same foolish fear, and whose mother suffered similarly from the same cause.

The brother of a friend of mine is very much afraid of being killed, and when crazy, (his derangement having been previously mentioned,) he often exclaims, "Oh! don't kill me! don't!" and with as much anxiety as if he were about to be murdered. His father was a notorious drunkard, and, when drunk, would beat and abuse his wife, and try to kill her. Once he drew a large knife on her, and when she fled, he followed her up into the garret, where she hid herself among the rubbish, so as barely to escape with her life. While thus standing in continual fear of being killed, this son was born; and this same fear of being killed always haunts and torments him.

* This Purrington and his relatives, furnish a melancholy instance of hereditary insanity. One of his nephews recently jumped overboard and drowned himself; one more killed a child, another, after making several unsuccessful attempts on her own life, finally killed herself by swallowing pounded glass; another was a real virago, would shake her fist in her husband's face, take the broom to him, and was subject to the most frightful ebullitions of anger; and other members of this insane family, were also insane, and on the same organ,—*Destructiveness*.

This subject more suitable for female writers.

In Charlestown, Mass., I saw an idiotic girl, rendered such by her mother's having a severe and long-continued fever, by which she was confined some three months to her bed, which terminated only by the birth of her child. In the same time, she buried two children in one grave, and had other troubles, which, she says, rendered her *completely miserable*. The wife of Rev. Mr. J., while pregnant, was denied some gratification, which she took to heart so seriously, as to go away and cry for hours, and could hardly get over it. Her son is an idiot, and spends much of his time away alone crying. Similar facts will be found in the last few chapters and the appendix of the work already alluded to, entitled, "Mental and Moral Qualities Transmissible," the main theory of which we have already criticised, but some of the inferences and observations it contains, cannot be too strongly commended, especially to mothers. Written by a mother, and addressed to mothers, it contains what every mother, and every young woman in the land, ought to read; and the author has therefore solicited, and will keep for sale, the work at his office. This department of our subject is certainly more suitable for the pen of woman, who, alone, can have *experience* in this matter. Could our popular female writers employ their pens or talents to greater advantage, than by laying this matter fully before the women of our country, with that propriety which is natural to woman, informed by that knowledge with which she alone is experimentally familiar? What man knows, on this point, he must, after all, learn from woman. And I call upon every woman in the land to go back to her pregnancy with each child, and then read, in that child, as in her mirror, her own states of mind, at that, to her child at least, most eventful period; and then say, whether the mental condition of the mother does not stamp its impress indelibly upon the child? Especially, let the reader observe children whose fathers have drank, and thus become poor, and, in a great variety of ways, rendered the *mother* unhappy, and left her to buffet, single-handed and alone, the rough waves of adversity, and to toil and struggle, in order to support herself, her children, and a besotted husband, and he will find that the first children born

A child that resembled a monkey.

Another that resembled a drunkard.

before the father had abandoned himself to his cups, or oppressed his wife with trouble well nigh insupportable, have better heads, more intellect and moral feeling, and less Self-Esteem, Combateness, Firmness, and Selfishness, than those born after these latter organs were roused to unwonted activity in the mother, by her troubles. Some of this is unquestionably caused by the state of the father; but, admitting the *principle* that the condition of the mother's mind is transmitted to the child, these unhappy states must debase and animalize the child. (See remarks on a kindred point, in the preceding chapter, sec. 4, and question any mother in the land, and the reader will find no end, either to facts of this class, or to the importance of the subject.)

But, I have inserted these facts mainly to prepare the way for a principle presented in the following cases:

In Watertown, N. Y., the author saw a child, whose looks, actions, and shape of head, bore a close resemblance to those of the monkey. The organs at the root of the nose, were immense, Causality was wanting, Approbativeness and the animal region were large, and the head sloped back from the perceptive organs to the crown of the head, except at Imitation, which was large; and the first position the child attempted, was, to catch hold of the table or any thing else, and *swing by the hands*, analogous to the monkey's climbing with its hands. Some three months before the birth of this child, the mother visited a menagerie, and was particularly impressed with a fine monkey, which so engrossed her attention, that she could not keep her eyes from it, and it appeared equally interested in her. What struck me most, was the resemblance of the child's *head* and *phrenological developments* to those of the monkey, they being only those of the monkey *enlarged*; with which, also, its *cast of mind harmonized*.

About ten miles south-east of Adams, N. Y., the author saw an idiotic girl, who talked, walked, and acted very much like a drunken person. The father, in accounting for it, said, that about three or four months before the birth of this child, he and his wife were riding home on horse-back, in the dusk of the evening, when the mother was very much

An intellectual child.

When the different faculties are formed.

frightened, and thrown almost into a hysteric fit, by seeing a drunken man by the side of the road, have a fit, in which he lay and rolled back and forth, from head to foot. The first position into which the child was known to put itself, was, to throw itself on its back, and roll back and forth, exactly like this drunkard. She walked like him, talked like him, and looked like him. On examining her head, I found large Combativeness, Destructiveness, Self-Esteem, Firmness, and perceptive and social organs, but small Causality, Comparison, Benevolence, Veneration, Conscientiousness, Hope, Marvellousness, and Ideality—an organization which harmonized entirely with her character.

Dr. Kimball, of Sackett's Harbor, showed me a lad having a splendid intellectual lobe, whose mother was called, by the sickness of her husband, to leave her native village and go to New York. On arriving there, she found her husband convalescent, and, being there, she staid some time, to see the city, with which she was delighted immeasurably, and of which she often spoke after her return. Seeing so much of the world, and of men and things that were new to her, seemed to give to her mind a new start, and the child, born four months after, was the one alluded to above, prodigiously smart, and having a towering intellectual lobe.—Other facts, of a similar bearing, might be stated in any required abundance, but these will suffice to illustrate our principle, which is, that, during the first four or five months of gestation, the *physical* system, and the *propensities* and *perceptives*, take their size and tone, but, that the *mental* apparatus, and with it the *reasoning* and *moral* organs, are formed, and their size adjusted, *after the fifth month*; and hence, during the first portion of gestation, mothers should take much exercise, and keep up a full supply of physical vigor—the materials then most demanded by the embryo; but that, after the fifth or sixth month, and while the *top* of the child's brain is forming, they should study much, and have their moral faculties called out in a special manner, so as to furnish an abundance of these materials at the time when they are in greatest demand by the child.

This theory is supported by the following concurrent testimony :—First, when causes like those mentioned above, arrest or retard the growth of the fœtus, about or before the sixth month, the *propensities* and *perceptives* are found fully developed, while the coronal region is small ; and the reverse results from opposite conditions. Secondly, by the formation and growth of the brain, from first to last. At first, its *base, only*, is developed, and it forms, not all its parts *equally*, but its *base, first*, to which is added, layer after layer, *upwards* and *forwards*, as it becomes more and more developed. And then, the skull, at birth, is much larger, relatively, at its base than at its crown, but the *top* of it grows much *faster, relatively, after birth*, than the base ; and is developed, not proportionally and simultaneously in all its parts, but most *coronally*.

Thirdly. The character is successively developed in harmony with the same law. The animal passions are much stronger in children than in adults ; because, as shown in my work on Temperance, and also on Education and Self-Improvement, the reciprocal relation existing between the body and the propensities, is much more intimate and powerful, than that existing between the body and the coronal region. Hence, while in childhood and youth, the body is most vigorous, and the reasoning and moral faculties make poor headway against Acquisitiveness, Combativeness, Destructiveness, Appetite, &c., in middle age, both the basillar and the coronal region are strong, but the mental and moral gain rapidly on the animal, overtake them, subject them, and pass them, causing us to take our highest pleasure in the decline of life, in things that partake of a *moral and an intellectual* cast. Hence, children rarely feel the importance of study, till they are fifteen, because intellect is yet immature ; but, taking a new start about that period, it wakes up to a new existence, and progresses more in acquiring knowledge, extending and deepening the range of thought, and studying into first principles, than the whole time before twenty ; and, as the bodily vigor *decreases*, mental power and energy *increase*. Milton began to rear his eternal monument of fame, “Paradise Lost,” when fifty-seven, and old and decrepit at

that; and most works of genius, the chief merit of which depends on *clearness and power of thought*, have been written by men whose physical powers, and with them their animal propensities, were waning, and whose remaining energy, therefore, was consumed by their *coronal* region. And death itself illustrates this principle, by extinguishing the fires of *animal passion* first, and letting those of the intellect and the moral sentiments, go out last—thereby rendering our descent to the grave much less painful than if torn from life and its pleasures, while the *appetite* for them retained all its former energy, at the same time that it prepares us for that great *moral* change sought by the truly good, in which the moral sentiments shall maintain complete sway over the propensities—a principle, rich in philosophic beauty, and most beneficial in all its multifarious bearings on the happiness of man, but more fully demonstrated in the author's work on "Phrenology applied to Education and Self-Improvement."

I repeat, then, with emphasis, let the *moral sentiments and intellect* of the mother, be called into habitual and vigorous exercise, during the latter stages of pregnancy, by books, lectures, and agreeable conversation and associations, attending meetings, &c., and let every thing calculated to vex her, or excite her propensities, or disturb her equanimity and serenity of mind, be removed, and her condition rendered as agreeable, as wholesome, and as happy as possible. And let husbands remember, that, in this one respect merely, they owe a most important duty to their wives and their posterity. "Be ye wise."

SECTION IV.

MARKS, DEFORMITIES, AND MONSTROSITIES.

BUT, proving the main principle embodied in the preceding section, as well as being proved by it, is the great law, that the conditions of the mother during pregnancy, not only leave their impress upon the child's mind, but they also affect its *form of body*, so as to produce marks, excrescences,

Children marked before birth.

This disbelieved by some physicians.

extra limbs, deformities, and even monstrosities. The question, whether the state of the mother produces marks, &c., has long divided the medical world, and has been finally decided, both against *it*, and against the *facts* of the case,—a decision that might well excite our surprise, especially since, go where we will, inquire of whom we will, we find these marks in variety and abundance, corresponding with, and evidently produced by, this cause.

A physician of considerable science and talent, who resides near Philadelphia, after expressing his disbelief in the doctrine, and opposing it strenuously, related the following fact in proof and illustration of it:—A woman, some months before the birth of her child, wanted some strawberries very much, which she could not obtain; and fearing that this ungratified desire, would mark her child, and having heard that the mark would be on the child just where she touched her own body, put her hand on her hip. *Before the child was born*, she predicted that it would have a mark, told what the mark would resemble, namely, a strawberry, and told *where* it would be found, namely, on the child's hip, and lo and behold, when the child was born, it *had* a mark, a mark resembling a strawberry, and *on its hip*. He also mentioned several other similar cases, but still maintained that there was nothing in this doctrine. I told him that the mark in question, and others analogous to it, must have their *causes*; and asked him *what* their causes were. He answered by referring to the fact, that this whole matter had undergone a thorough and most elaborate discussion in France, where all the *facts on both sides* that could be raked and scraped from all quarters had been adduced, and the experiment tried on pregnant women in their hospitals, (of course they were on their guard,) but the question was negatived; and by saying that its admission involved an *anatomical absurdity*, because there was no possible connection of the mother and child by means of which these results could be effected. He added, that the Medical Faculty, generally, discarded and ridiculed this doctrine as being both absurd and impossible, and as being a real old granny's whim, basing their disbelief on its *anatomical impossibility*.

This fact accounted for by animal magnetism.

A child half fish.

But, the believer in Animal Magnetism has no difficulty in pointing out by what *agent* these marks and excrescences are formed. *He* sees, first, that particular things in nature, and characteristics in men, have each their respective forms, adapted to their character, and which they always assume; and, secondly, that the *feelings* of the mother, are imparted to the child by means of magnetism, which is the agent or principle of life, or rather, *life itself*; that, therefore, the condition of the mother's mind, that is, her magnetism, her life's-blood and spirit are imparted to the child, and cause it to assume the *shape* peculiar to those things which have magnetized the mother, or whose magnetism the mother has imbibed.

A fact will illustrate this theory, and also go to prove and explain this doctrine. I had it from Mrs. Fowler, of Burford, Canada West, a woman of superior natural abilities, and an *eye-witness* of the fact, so that no doubt of its authenticity need be entertained. It was this:—A woman, about four months gone, was on a visit to her native town, on the northern shore of Lake Erie, and stopped at her father's. A fishing excursion, in a row-boat, and in the night, was proposed, and which she was persuaded to join. The fish were to be caught with a spear, while asleep in the water, and were discovered by means of a torch. The kind of fish caught, (the name I have forgotten,) have a grissly snout that turns upward and backward, thus forming a kind of hook, and often weighs twenty pounds. She took a seat in the middle of the boat. A large fish, probably frightened, leaped from the water, clear over the boat, and right before her face, uttering, as it passed, a kind of snort or wheeze peculiar to the fish when it jumps out of the water, or is captured. This frightened her terribly; so as actually to sicken her for several days. Her progeny, when born, proved to be a monster, half fish and half human, without a mouth, but having a nasal appendage like that of the fish alluded to above. Its lower extremity resembled that of a fish, and, every few minutes, it would spring and throw itself up a foot or more from its pillow, and at the same time utter the same noise made by the kind of fish alluded to. Having no

mouth, of course, it could not be fed, and lived only about twenty-four hours. Being a monster, it was refused a Christian burial, and was interred in the corner of a field.

Now, as animals can magnetise men, and men, animals, did not this fish magnetise the woman, and thereby impart to her of that magnetism, which caused it to assume its particular form, and which she, of course, imparted to her embryo, thus causing it to assume a part of the magnetism, that is, of the nature, of the fish, and consequently, of its *form of body*.

And this theory is strengthened by the fact, that the magnetiser imparts of his magnetism to the magnetised, and the latter is impregnated with that nature. Thus, being magnetised by one who has a head-ache, or tooth-ache, or rheumatic affection, will generally cause the magnetiser to *lose* his head-ache, tooth-ache, &c., and the magnetised to *receive* them. Hence, being magnetised by a well person, generally invigorates the magnetised, but frequently exhausts the operator.* Being magnetised by an intellectual person brightens up the ideas, and quickens the flow of thought; and being magnetised by a slow, or an easy, or a good, or a bad person, makes the magnetised slow, or easy, or good, or bad. That is, the one magnetised, *receives of the mental and physical nature* of the magnetiser.

I said that animals could magnetise men, and men, animals. A friend of mine, last summer, confined a snake in a glass box, and tried to magnetise him. At first, the snake magnetised *him*, (the same as charming,) so as almost to put him to sleep, and compelled him to desist for the time, but he finally magnetised the snake, and thus rendered it perfectly tame and harmless, so that it would crawl all over him. In vol. iv. of the Phrenological Journal, this doctrine was established and illustrated by the Egyptians' taming the most

* Sunderland has *discovered* that there is no *fluid*, and no *will* in this matter. What next? Any thing, every thing that will furnish boasting timber, and a new name every month, which few can understand. "Is not this great Babylon which *I* have builded, by the strength of my power, and for the glory of my majesty?" How many of his new discoveries has he *discovered over again*, that is, discovered to be *wrong*?

venomous of serpents. Now, put together these two facts, that the magnetised partakes of the nature of the magnetiser, and that animals are capable of magnetising mankind, and the explanation of the above monstrosity is easy. The fish, as it darted past her, threw off a powerful charge of magnetism, as the torpedo does when disturbed, which was imbibed by the woman, and imparted to the child, and its thus partaking of the *nature* of the fish, caused it to assume, in part, and as far as it partook of the magnetism of the fish, its *form of body*, and to spring from its bed, and make the noise made by the fish.

The story of a monster in Connecticut, half snake and half human, went the rounds of the papers some years ago, and came well authenticated: still, I would not endorse it, though it was like others that admit of no manner of doubt.

This theory is introduced, not because it is fully adopted, but, because it explains these and kindred *admitted facts* better than any other, and shows that the embryo *might* be so related to the mother as to receive marks and deformities from her mental and physical conditions. But, be it true or false, the point at issue, namely, that marks and deformities are of frequent occurrence, and caused by the mother's state of mind, cannot well be doubted. Nor do physicians who dispute this doctrine, pretend to deny its *facts*. They are *compelled* to admit them, and yet they evade them by saying that they are anatomically impossible. This arguing against facts, and to prove that facts are *not* facts, is quite a task. True philosophy says,

"Seize TRUTH, where'er 't is found,
On christian or on pagan ground."

But, to proceed with our *facts*. At Frye village, in Andover, Mass., the author saw a Miss Eliza Chickering, who had an extra thumb, resembling, with the true thumb, a lobster's claw. Its joint and muscles cause it to work *inwards*, so as, with the thumb proper, to be a close imitation to a lobster's claw; and, during her youthful days, it and the thumb were of a bright red, like a boiled lobster. The history of it, as given by her mother, is this:—She bought a large, fine lob-

Marks and deformities caused.

Wm. H. Brown.

Additional facts.

ster, while enciente, and left it for a moment, when it was stolen. She was disappointed in the *extreme* by the loss, and could not replace it; and this lobster's claw on her daughter's hand was the consequence. Of late, it has lost its redness. She will, doubtless, be kind enough to show it to those who are curious to know more of it.

Now, this excrescence, and all marks and excrescences, including monsters, *must* have had some appropriate and sufficient *cause*. What is that cause, if not the one ascribed to it, namely, that law by which children inherit the *mind* of the mother, by means of which impressions are made on the body; but for which law, the mother's mind could have no effect upon the child's mind. The *general* action of this law is unquestionably beneficial, and even indispensable, and the evils and monsters sometimes resulting from its action, are produced by its violation, that is, by the mother's being in an unnatural state of mind, and one which *need* not occur.

Wm. H. Brown, mentioned at the close of sec. 2, chap. iii., tells the story of his having a mark on one of his legs resembling a mouse, and that his mother, while carrying him, was in a room in which a mouse was confined, which they were trying to kill, and which jumped up under her clothes, frightening her terribly.

In Philadelphia, I met a young lawyer, in a part of whose forehead, and running up into his hair, was a dark, dingy-colored mark, elevated, and covered with short hair, which he said his mother supposed was caused by her being much frightened, while carrying him, by a mouse.

An aunt-in-law to the author, while riding out with her sister, saw some strawberries spilled by the side of the road, which she wanted very much. But her sister, who was driving, only laughed at her, and drove on, turning a deaf ear to her entreaties to stop, and to her apprehensions that the child would be marked. The child *was* marked, on the back of its neck, with a cluster of red spots, in shape resembling spilled strawberries.

My father relates the following as having occurred in my native town. A woman rode by a tree full of ripe wild

Longing after butter.

Griffis.

Mark of fire.

Mark of wine.

plums, common in that region, which she craved very much, but which she could not obtain. Her child, born some months after, had a fleshy appendage hanging from the thumb, resembling a wild plum, and hanging by a stem of flesh.

A pregnant mother, in Hanover, Mich., longed for butter, which could not be obtained, it being in the winter, and there being more emigrants than eatables. Her child was born with a running sore on its neck, which yielded to none of the remedies applied to it, till the mother remembered her disappointed longing after butter, and anointed it with butter, by which it was soon cured. This case is to that of Mrs. K. and child, mentioned in chap. vi., sec. 4, what a physical sore is to the moral one of loving liquor.

James Griffis, an old neighbor of the author, with whom he has hoed corn, and for whom, driven team, and rode horse, many a day, was wont to show us boys the cherries on his arm, which almost covered it, caused, as his mother supposed, by her disappointed longing after that fruit.

Dr. Curtis, the young, but gifted lecturer on Physiology, who furnished the case of the crying idiot, mentioned in the preceding section, relates the case of a woman who witnessed, from a distance, the burning of Pennsylvania Hall, and whose son, born some three months afterwards, has a spot which resembles a flame of fire streaking up in different places; and several highly interesting facts of this kind will be found stated in the work, already mentioned, entitled "Mental and Moral Qualities Transmissible."

Joshua Coffin relates the following of one of his playmates, whose face, neck, and, I think, whole body, were spotted, as if some liquid like wine, had been spattered on him. His mother accompanied her husband, a deacon, to town, to procure wine for communion, a taste of which she wanted very much, but for which she durst not ask. On going home, the cork got out, and the wine was spilt all over her new white dress. The mortification caused by soiling her dress, and the disappointed longings after the wine, marked her child with the spots alluded to. A Mrs. Lee, of London, Canada

A thumb.

The child resembling a snake.

Other cases.

West,* witnessed, from her window, the execution of Burly, from the jail window, who, in swinging off, broke the rope, and was precipitated to the ground, with his face all black and blue, from being choked. This horrid sight caused her to feel awfully; and her son, born three months afterwards, and now some twelve years old, whenever any thing occurs to excite his fears, becomes black and blue, or livid-like, in the face, an instance of which, the author witnessed.

The author's wife says she has often seen the thumb of an infant, a younger playmate of hers, preserved in spirit, and found among the mesentery, it having been separated from its stump before birth. Some months before the birth of this child, the mother saw a thumb cut off by a stroke of the axe, by which her feelings were wrought up to the highest pitch of pity.

About 1760, a woman in Brookfield, Mass., on going to a hen's nest in a basket, for eggs, as she was putting her hand down into the basket partly before she looked, was shocked and terrified, so that she fell back and fainted, by seeing a large snake that had curled itself up in the nest and swallowed all the eggs, and which hissed and darted towards her hand as she was putting it down. Two months afterwards, she bear a child, the eyes and lower part of the face of which, and especially its mouth, resembled a snake. It made violent motions and a hissing noise, resembling those of the snake in the basket, on account of which it was bled to death by Drs. Honeywood and Upham.

About ten years ago, in Waterbury, Vt., there lived a young man who appeared as if intoxicated, supposed to have been caused by his mother's seeing a drunkard while carrying him. His intellect was good.

In Wookstock, Vt., several years ago, a pregnant mother visited a menagerie, and became deeply interested in the animals she saw. Some five months afterwards, she gav

* Dr. Lee, her husband, furnishes a striking illustration of the descent of the mathematical powers, which were remarkably strong in him, and in some of his brothers, were very marked in his mother and her brothers, and in her father and his family, whose names were Hall, and who emigrated from near Norwich, Conn.

The son who turned his back to his father while speaking to him:

birth to a monster, some parts of which resembled one wild animal, and other parts other animals. It died soon after.

There is a child now living in Boston, whose countenance bears such a remarkable resemblance to a monkey, as to be observed at once. The mother visited a menagerie while pregnant, and while there a monkey jumped upon her.

Another fact illustrative of this principle, was told me in Vermont. About 1798, Hezekiah B., of H., Vt., a very passionate, blustering man, and *very* angry, when angry, but soon over, becoming deeply exasperated by something his wife had done, came into the house at a door opposite to which his wife was kneading bread, her back being towards the door, and emptied a most abusive vial of wrath and sputter upon his wife; who, turning round to reply, was so overcome by her feelings, that she choked for utterance; and for one hour she kept kneading that bread, so choked by the overflow of her feelings, that she could not speak; her *back*, meanwhile, being turned *towards the door*, and *from* her husband. Three months afterwards, her son Solomon was born; and though he has always lived in the house, and worked on the farm with his father, and has a wife and child there, yet, till he was thirty-five years old, he never spoke the first word with him. Finally, one day, being at work in the field with him, and wanting very much to ask him a question, he involuntarily came up with his face towards his father, and turning short around, so as to present his *back* to him, and then *walking from* his father, he made out to speak to him, for the first time in his life. And now, whenever he addresses him, he turns his *back* to him, for in this way only can he speak to him, though he has tried his *utmost*, all his life, to do so while facing him, but all in vain. When a boy, he sat peaceably on his father's knee only once.

In Bridgewater, Mass., about forty years ago, a pregnant woman longed for a lobster, which she could not obtain. Some months afterwards, she gave birth to a child resembling a lobster, especially in its hands and mouth. It could never endure fresh air, and they therefore kept it covered up closely in bed for several weeks, when it died. Bathing it often in salt water, would probably have preserved its life.

James Copeland.

Mrs. Dyke.

Mrs. Butler.

James Copeland, 44 years old, is below par in intellect, and under guardianship, and quite inferior to both parents in intelligence. He is good natured, quite mechanical, and very fond of whittling; understands how to do most kinds of work, but is quite slow, and very particular to have every thing in proportion and order; can count money but poorly, and does not put the cash value to any kind of property, though he distinguishes between good and poor cattle, and looks behind him while eating, probably fifty times each meal. His parentage on both sides, is good, and his idiocy and looking behind him when eating, were caused by his mother's fear lest she should be surprized by an idiot that lived near her, who often tried to frighten her. At table she usually sat with her back towards the door, and often turned around, while eating, to see if he was not making his appearance. She apprehended the fate of her son, before he was born. James' father has a mark on the inside of his left leg, resembling a string of sausages.

I saw a man in West Randolph, Vt., who was somewhat deficient in mind and body, occasioned, as is supposed, by his mother's being frightened and thrown from a wagon some months before his birth.

Mrs. Dyke, a feeble, nervous woman, who had borne no children, though she had been married twelve years, was pregnant; but a gun being fired under her window, she sprung up, exclaiming, "That broke my back!" Some months afterwards a child was born, *with its back-bone actually broken*—dead, of course. The father went to my informant, a lawyer, to get a writ to take up the one that fired the gun, whom he had cautioned *not* to fire it, lest it should produce abortion.

Mrs. Butler, of Williamstown, Vt., was the town bully for twenty-three years, and whipped every man in it who opposed or offended her. She was a strapping great woman, tremendous in point of strength, and was fined some \$500 for assaults and battery on men. All who knew her, feared her. Her only child is a fool, and very fierce and ferocious, and now confined in a cage, mostly under ground, chained, and fed as if a pig. His strength is tremendous—so great,

that he will hold a crow-bar out straight, with one hand, by grasping it at one end.

A woman in H., Vt., longed for a calf's liver, while pregnant, and her child, when born, resembled a liver in the face, and had its ribs separated and turned out. It soon died.

A husband and wife moved to Sharon, near Lake George, while it remained an unbroken forest. Having no neighbors, they got out of provisions the first year; and before they could raise any, they could barely obtain sufficient sustenance to support life, and that by eating roots, boiling bark, &c. Their child, born under these circumstances, and now living, is the very picture of despair—poor, dyspeptic, hypoy, and feeble in both mind and body. But they had put in a large crop of wheat, which the influx of emigration enabled them to sell at great prices, so that they had abundance, and cleared some \$3000 in one year—every thing going prosperously. Their next child, born under these auspicious circumstances, is a fine, manly, strong, noble-looking, energetic, and highly talented man, and a real steam-engine for driving through whatever he undertakes. His mother told him the cause of his brother's debility, and charged him to let him want for nothing.

The author has heard a case stated, in which a pregnant woman having company, and wanting some veal, and not finding any one to kill a calf as quickly as she wanted, took hold herself, and attempted to cut its throat, but did not entirely succeed, by which her child was badly marked, but the particulars have escaped me.

Mr. —, of W., Vt., is club-footed, produced by his mother's being thrown from a wagon before his birth. His second child was born some three months after he had injured his foot, which his wife dressed and rubbed daily. The other children were not thus marked, though their mother feared they would be, and suffered every thing in consequence. Her other children she feared would be marked, but the one that was mal-formed, she did not fear would be. So it seems that the mere *fears* of mothers that their children will be marked, do not affect the matter, or rather, mothers seldom mark those they fear they shall.

A child that resembled a cat with its head beat in.

The following comes so fully authenticated, as to leave no doubt of its truth. Magnetism will explain it: see the theory and facts adduced in this section.

A Mrs. —, living in H., Vt., loved a cat very much, and the cat reciprocated this attachment. That is, one had *magnetized* the other. She lived in a house with an old woman who disliked the cat, and would frequently cuff it off the table, and out of the way. Many a family quarrel was occasioned by one's liking the cat, and the other not. At length she moved away, but the poor cat was not taken. Her husband went back for the balance of their things, and his wife charged him over and over again, and with great earnestness, to bring the favorite *cat*. On going for his things, the cat was sick. The old woman told the husband that the cat was sick and pining, and refused to eat, and advised him to kill it. Finally, he took it out behind the barn, and beat out its brains. On going home, his wife, the first thing, accused him of having *killed the cat*. He denied it repeatedly and positively, and she as positively asserted that he had killed it, and thrown it out back of the barn; for, said she, *I felt the blows*, and *saw* the mangled cat thrown out behind the *barn*, and took on terribly after her favorite cat, so as to be almost beside herself. Her child, which she carried at the time, when born, resembled a cat, in the looks of its head, with its brains knocked out, or head beat in; and died in a short time.

Another case, of a boy's putting a coal of fire on a turtle's back, and its running after a pregnant woman, and her child's being deformed, occurred in a neighboring town.

The author of this work knows a little girl who has a mark illustrative of this principle, and has seen several cases, both in Boston and wherever he goes: and so will every close observer meet them every where, and among all classes, though most frequently among the rich, probably because their mothers were rendered the more susceptible by being nervous. Some more recent medical authors have openly avowed this doctrine, and Dr. J. V. C. Smith, the able editor of the Boston Medical and Surgical Journal, a liberal and highly scientific medical work, recently avowed

Facts are numerous.

The belief is general.

it in a conversation with the author, and cited cases to prove it.

But there is really no end to facts of this class, incontestible, irresistible *facts*, establishing the great principle already laid down, that the state of the mother's mind affects the child's form of body, even far enough to produce marks, mal-formations, and monstrosities.

But, is it either necessary or desirable to multiply facts of this kind? especially, since they are so numerous and palpable, that those already given will, doubtless, suggest analogous ones, to every reader. And the more so, as the policy of this work is, not to swell its pages with *all* the facts that might be collected on every point, facts that scores of volumes could not contain, but to *state* the doctrine clearly, and bring forward a few cases, as *illustrations mainly*, of such a character, that the reader will be able to recall many other similar ones as having occurred within his knowledge, and leave the remainder to the memory of the reader.

And then, too, the belief is general, and pervades all classes of the community. What husband, who has the true *feelings* of a husband, but exerts his utmost energies to get for his wife whatever she longs for; and who does not know, that things, at other times injurious, if longed for, are harmless, and even beneficial. Not that I would, by any means, encourage the whims of pregnant women, or facilitate their taking this advantage of their husbands, but, I *would* have *real* longings, those that are too strong to be subdued by force of will, gratified.

"But," say the doctors, "this point being admitted, still, its promulgation will render all our women miserable merely with *fright*, fearing lest any unusual thing they see, should mark their children. Rather keep them in ignorance of this principle, and deny it stoutly, so as to quiet their fears." But, for one, I should pursue a very *different* policy, in order to attain the same end. I should tell women the *facts* of the case, and let *knowledge* put them on their guard. I do not believe in falsifying, even in cases like this, but advocate the doctrine that TRUTH will do good. Properly to fortify mothers on this point, is, to spread light, so that they may know what

How to prevent marks, &c.

Strengthen the nervous system.

to do, and what to expect. Besides, to make women believe this doctrine, that these things do *not* mark their children, is utterly impossible; for, the whole community, high and low, intelligent, (not learned,) and ignorant, believe the doctrine; and *compelled* either to believe in the doctrine, or else deny the evidence of their own senses—to disbelieve what they see and feel. Hence, since this fear cannot be *prevented*, let it be properly *directed*. Let them know what conditions will *prevent* their feelings from marking their children, and how to avoid feelings likely to do injury.

But, by another method *still*, should I advise mothers to avoid these evil consequences—namely, by *strengthening their nervous systems*, by air, exercise, and preserving and invigorating their health. It is not the strong, healthy, and robust, that mark their children, but the *weakly*, the *fidgetty*, the *nervous*, and those *easily impressed*, that is, easily magnetised. But, if our women would follow the advice given in the preceding section, so as to keep up a full tide of health and vigor, they would seldom mark their children, because, they themselves would seldom be impressed with these foreign influences, but would generally resist them.

SECTION V.

THE OLDER THE PARENT, THE MORE INTELLECTUAL AND THE LESS ANIMAL, THE CHILD.

“The Fox once boasted over the Lioness, that she produced the most young. ‘Ah but *mine* are *LIONS*,’ significantly retorted the Lioness.”

CLOSELY allied to the doctrines taught and the principles presented in the preceding sections, is the general law, that the children of *young* parents are more animal and less intellectual and moral, than the children of the same parents born after the parents become older. The law grows out of the actions of two other principles already stated, namely, that the physical and mental conditions of parents, while becoming parents, affect those of their children; and that the *animal* temperament predominates in youth and adolescence, and

the mental, later in life, neither of which will probably be called in question. If, as already fully shown, children inherit the qualities possessed by their parents when they were born, and if the young generally have stronger propensities and weaker intellect and moral feeling, relatively, than those in the prime of life, or a little past it, or than they do after maturity, compared with before it, to which the experience and observation of every reader will bear testimony, then of course, children born while their parents are young, that is, during the reign of the animal nature of the parents, will necessarily be more animal and less intellectual and moral, than those born during the reign of their intellectual and moral faculties.

Moreover, young persons are immature, in both body and mind; how, then, can their progeny be otherwise than green, and animal at that? I do not believe *any* person is marriageable before 25, unless it be some precocious, green-house plant, or some consumptive shoot, not marriageable at all. Can the weak bring forth the strong, or the unclean, the clean, or the green, the ripe? Do not, my young friends, rush headlong into marriage, but wait and ripen, and the longer it takes you to ripen, the better. Some, those from long-lived families especially, are not sufficiently matured for marriage till 35, and many an old maid is abandoned because on the wrong side of 30, when, in fact, she is but just marriageable, and will remain so for fifteen years or more. If parents become parents while yet wild, coltish, impulsive, full of fun and frolic, and swayed by propensity, how can their children be otherwise than animal in mind and body? From 35 to 50 is a better period of life than any previous; and children born during that period, are the better, *because* born then.

This doctrine is sustained by *facts*, as well as founded in correct principles. In every portion of the country, and among different nations, I have met with a proverb variously expressed, *signifying* that "the shakings of the bag make the finest meal," or that the youngest children are the smartest. And not only is this proverb in the mouth of the mass, but it is supported by the parental history of every man distinguished for either talents or moral worth. Franklin men-

Franklin.

Johnson.

Exceptions where the health of parents fails.

tions that he was the youngest child of the youngest child of the youngest child for *five generations in succession*! And what increases the interest of this fact is, that his being the youngest of the youngest, was on his *mother's* side, from whom, mainly, he unquestionably inherited most of his talent. If my memory serves me, the father of Ben. Johnson was 72, and his mother considerably above 40, when this illustrious son of genius was born. I care not, however, whether it be the youngest or the oldest, so that the parents are fully *matured*, both in body and mind; and use the terms eldest and youngest mainly to signify the age of the parents at the birth of their children. Nor do I believe a distinguished man or woman can be found, whose parents, at their birth, were not *thirty or upwards*.

But this law is modified by the following important exception, namely, where either parent, or both father and mother, labor under any chronic disease, which continues to grow upon them, so as gradually to weaken their constitutions more and more, as each successive child is born, then the tables are *reversed*, and the *eldest* becomes the smartest, because he has the strongest constitution. And this is doubly true, if the disease afflicts and debilitates the mother. Other trifling modifications of this law doubtless exist, but they are trifling compared with the value of the law itself, and its practical bearing on the period most suitable for marrying. And I warn the young, not to hasten to perpetrate marriage, both on their own account—because it exhausts them, especially by consequent animal indulgence, besides loading them down with the cares of a family, when they want their time and energies for growth—but doubly so, on that of the children. I do think it a great crime, and one that ought to be interdicted by law, if any ought, (and it *is* punished by the laws of *Nature*,) for young people to rush headlong into marriage, and beget children, while they themselves are children, yet in their teens. I recently examined a family of children, the first two of which were spindling, loosely put together, puny, delicate, and though endowed with memory, yet were wanting in judgment; but the youngest child was the strongest in body, and the smartest in intellect; and on expressing my

Parents should bring forth no more children than they can provide for.

surprise at the difference, and asking after the age of the mother, I found she had married at 19, and was an old woman at 28. The law ought to forbid marriages to take place before the parties are twenty, I should say twenty-five.

Closely connected with this subject, is that of the *number* of children born. Our families are generally too large for their means. True, in rich families, where they could be better supported, they have but few, owing to the general debility of mothers; but poor families, so poor that the parents can barely scrape together sufficient bread and potatoes to keep their children from actual starvation, go on to multiply to the number of ten and twelve, which compels them to put out their children to a trade very young, to be deprived of all privileges of informing their minds, and perhaps to sell papers, or steal, for a living. If a farmer had but a few acres of pasture, barely sufficient to keep one cow well, how *foolish* for him to turn in four or five cows, all of which must then starve, and the whole of them would give less milk for his family, than one would, if well fed. I maintain that parents are under the highest moral obligation, to produce no more children than they can support *abundantly*, and furnish with all the materials required for mental or physical improvement or comfort.

Besides, is it not infinitely better to have one lion, than a dozen foxes? What parent would not rather beget one Webster, than a score of common men? I say, let abundant pains be taken *with each child*. Let no more be produced, than can be fully and faithfully attended to, from before the germ, till they are thirty. Let this be made a matter of *separate attention*, as if it were, what it in fact really should be made, a *special business* of parents, and the *greatest work* in which they can engage. Let *each child* be so begotten, carried, born, trained, and educated, that he may be and enjoy, all that a benevolent and an all-wise God originally constituted and enabled man to be and to enjoy. Let men be "co-workers together" with God, in the great work of multiplying human beings stamped in the image of God, both intellectually and morally. Oh! when will men learn wisdom—learn how to fulfil the great end of their creation?

Crossing the breed.

Number of our ancestors.

SECTION VI.

EFFECTS OF MARRYING BLOOD RELATIONS.

THE principle that *crossing the breed*, is the only way to prevent the stock from deteriorating, and the best means of improving it, is as familiar to every farmer in the Union, as the way to mill. Who does not know that sheep, cattle, horses, swine, and even fowls, and all kinds of animals, run out, unless crossed by the introduction of foreign males or females; that when they breed "*in and in*," as it is called, the young are few and feeble, and those that live to grow up, are every way inferior. But, introduce a new rooster to your brood of hens every year, and every egg will hatch, or contain a chick; and so of other animals. So, also, even grain will not grow well, if sown on the same soil from which it was reaped.

That the same *principle* of crossing the breed, applies to man, and produces evil consequences to the children of blood relations, is perfectly evident, both from the facts of the case, and from the very nature or arrangement of parentage. Thus, every human being on the face of the globe, is compelled, from this demand in Nature for crossing the breed, to have two parents, four grand parents, eight great grand parents, sixteen ancestors of the fourth generation back, thirty-two of the fifth; two hundred and fifty-six of the eighth; *thirty-two thousand* seven hundred and sixty-eight of the fifteenth; almost *one million* and fifty thousand of the twentieth; nearly *one thousand seventy-three million* of the thirtieth; 1,104,893,771,696 of the fortieth; and 1,131,411,222,216,704, of only the fiftieth generation back, all of every one's ancestors for fifty generations, amounting to the inconceivable number of two thousand three hundred and sixty-two billion, seven hundred and forty-nine thousand, nine hundred and fourteen million, two hundred and fourteen thousand and forty-six, (2,362,749,914,214,046!)—a multitude, verily! which no man can number, no mind conceive! That is, the blood of this vast host is running in the veins of every living mortal, and that, reckoning back only fifty

generations! What then, as each generation doubles the number, must it be in a hundred generations, which would carry us back to about the Christian era, perhaps only about one-third of the age of man! * Hence, in the very nature

* Let us consider this matter, in the descending scale. Take the ten children of John Rogers, and suppose them to have, on an average, five children each, and each of these, five more, and so on for thirty generations, except allowing eight each to the eighth, an estimate that will probably fall short of the fact, as the Rogerses generally have nearer tens than fives. This will give him five hundred and two grand children, six thousand two hundred and fifty descendants of the fifth generation only; *thirty-one million*, sixty-five thousand, of the tenth generation, (more than the whole population of Great Britain;) *ten billion*, three hundred and twenty thousand, three hundred and twelve million, and five hundred thousand, (10,320,312,500,000,) of the twentieth; and one hundred sixty-nine trillion, one hundred and forty-thousand, two hundred and eighty-eight billion, seven thousand eight hundred and twelve million, five hundred thousand, of the thirtieth generation, (169,140,288,007,812,500,000.) And then, by adding all the intermediate sums together, you have the number of his descendants in thirty generations, supposing, on an average, each of his ten children has five, and each of every generation has five, except the eighth, who are allowed to have eight. But let them have ten apiece, and he will have had a hundred grand children, a thousand great grand children, ten thousand (quite a little army) of the fifth generation, a hundred thousand (an army for Bonaparte) of the sixth, a million of the seventh, and a hundred thousand million of the tenth, or present generation; ten hundred thousand million (or more than the present entire population of the globe,) of the eleventh generation, and ten trillions of the twentieth generation (some three hundred years from now;) and ten hundred thousand quadrillions, of the thirtieth generation. This estimate is probably too large; perhaps the other is, but it goes to show the rapid ratio in which the human family increases, and how vast the number of those who, in all coming time, are to be born of each reader who has, or may have, children that live to have other children, and also how vast the number that die with every one who dies without issue. Some errors may perhaps have crept into the above enumeration, yet there is no calculating the amount of happiness which it is in the power of parents to impart to mankind, by becoming the parents of healthy and virtuous children, rather than of those who are vicious; for, be it remembered, that the character of every parent in this vast line of ancestors is transmitted to every one of these descendants. Who can look at this subject in this light, and not shudder at the inconceivably momentous consequences necessarily attached to becoming parents!

Facts showing the effects of marrying cousins.

of the case, there must be crossing of the breed, and to an inconceivable extent, from which, let man learn not to marry blood relations.

But, to the law and to the testimony of *facts* let us next appeal, and, in this appeal, I again quote our former contributor, Joshua Coffin.

"I will now relate such facts as came under my own observation, concerning the consequences of breeding in and in, or, in other words, marrying blood relations. Whatever may be the cause, the fact is undeniable, that those families who are so foolish as to intermarry with blood relations, very frequently, if not always, degenerate, both physically and mentally. Independently, therefore, of the divine inspiration of the laws of Moses, they are founded on strict physiological principles, which we should do well always to bear in mind, as they cannot be violated with impunity.

"N. P., of W., Mass., a fine-looking and intelligent man, of good sense, married his own cousin, and what a set of children! One of them is clump-footed, another has but one eye, and all three of them are very weak in intellect, small in person, and have heads shaped like a flat-iron, point turned downward, flat on top, and their chin making the point.

"When engaged as a school-teacher, in M., Mass., in 1829, I had several children, among them two sons, by the name of E., whom I could not help noticing especially. One of them was nearly an idiot, and the other son was not to be compared to either the father or mother in point of intellect. On returning, one evening, from visiting the family, I inquired of my landlady, if Mr. and Mrs. E. were not blood relations; she said yes, they were cousins. I told her I thought so, solely from the fact that the children were so deficient in intellect. On stating this fact to Dr. Wisner, pastor of the Old South Church, Boston, he made the following observation:—'Do you recollect, Mr. Coffin, that singular-looking man, that comes to my church, that has the St. Vitus's dance?' 'Well,' said he, 'his parents were cousins.' His name I do not recollect; you never saw such a looking object in your life. He appeared not to have any command over any muscle in his whole body. I could mention several other cases. For instance, a family in N. B., Mass., where were a number of foolish children, whose parents were cousins. The Rev. Mr. Duffield, formerly of this city, told me that he knew of two or three families in the interior of this state, who, for the sake of keeping their property among themselves, have married 'in and in' for several generations, till their posterity are nearly idiots. There is a family in E. D., in fact, there are several families of the

name, who have intermarried so often, that there is one or more idiots in almost every branch. In fact, no point is better established than this, that breeding 'in and in' deteriorates the race of men and the breed of cattle, both physically and mentally, i. e., if mentally is applicable to animals.

"Those young men, therefore, who wish to have intelligent children, must obtain intelligent women for wives, who are not blood relations. I often think of the lines of Savage—

'No tenth transmitter of a foolish face,
No sickly growth of faint compliance he,
But stamped in Nature's mint of ecstasy.'

"Dr. F. A. Pinckney, of Keywest, told me that he had seen many of the inhabitants of the Bahamas, and that all of them were deformed in body, and deficient and dull in intellect. He had never been there, but had understood that the specimens which he saw were but fair representations of the inhabitants of the islands. They generally have *large heads*, are employed in the meanest occupations, and have not capacity enough to take the lead in any pursuit. Dr. P. understood and supposed that the cause of their physical and mental infirmity was owing to intermarriage, and to that only.

"Dr. P., also spoke of a family in the town of P. in N. Y., (12 miles from G.,) where the parents were cousins, and all of the *ten* children were fools; he also mentioned several other cases now forgotten.

"The J. family at C. S., affords some melancholy cases of the bad effects of intermarriage.

"C. H., of N., Mass., a clear-sighted, shrewd man, married his own cousin, lost three children while young, have four (1841) living, eldest 14, all under mediocrity, parents sound; the father died in 1837.

"Mr. E. S. and wife, of N., Mass., were own cousins, both of them of sound, strong mind, and firm nerve, and sound health; he died, Sept., 1840, aged 75, of rheumatic fever. His wife is now living; had seven daughters and one son; three daughters deranged, (two of them dead), the rest of feeble health, and very nervous—a good family.

"H. L., of N., Mass., married his second cousin, has one daughter of 14, nearly an idiot. I do not know the condition of the rest of the children.

"T. A. married his cousin's daughter, had five girls, (no boys,) two were complete cripples, and very deficient in intellect—almost idiots—one was quite so—one daughter was married, and died childless—the other two married—the children of one of them are apparently below mediocrity—do not know about the children of the other.

Further facts showing the evil effects of marrying cousins.

"Mr. P. P., of B., married his second cousin; their oldest child is too deficient in mind to take care of himself; the other children are not what are called bright, though fair.

"Dr. H. W., of B., N. H., now of B., told me that he knew of four men, who had married cousins, each of whom had a fool for a child. The other children were below par.

"Mr. N. G., from D., N. H., said that he and his mother counted about twenty-five families in D. who had intermarried, and of *all* their children, not one could they remember of ordinary capacity.

"I was told that a Mr. P., of Me., married his own cousin, Miss W., both now dead, leaving five boys and three girls,—two girls and three boys blind—parents' eyes good.

"J. L. A., of N., married a cousin's daughter, has three children, apparently healthy, but heavy-minded.

"R. D., of B., Me., had for his first wife his cousin's daughter, a Miss G., of H., N. H., their oldest child, a boy of 18 years,—lame in the hip,—the other two of feeble health and failing.

"Dr. C., of N. M., N. H., son of Prof. C., married his cousin, Miss B., of U., Mass., had two children, both dead,—Dr. C. died 1840, in N., Mass., having lately removed there—his widow is at her father's.

"J. P., of W., (now dead,) married his own cousin,—of their children, one died an idiot, two sons died at the age of 23, of feeble bodies and irritable minds, and one girl has diseased eyes. Some of the boys are club-footed, wry-necked, &c. One daughter, married (lately, to a cousin, I think)—he lived a year or two, then died—had one child.

"Mr. E., of M., Mass., married his cousin—had five daughters and three sons. One of the daughters is an idiot of so painful a sight, that the parents board her out (on Cape Ann.) Two of the other daughters are foolish—the other two are weak—one son weak-minded—has been made lame—one son ran away with some of the town's money—the other son is a worthy, upright man, but unfortunate in all he lays his hands to.

"S. L., of N., married his cousin, Miss S. A., they were second cousins,—that is, their parents were own cousins—had eight sons and two daughters—all living (1841)—two sons and one daughter are unable to walk, and are hauled about in carriages made for the purpose,—their younger child is deaf and dumb, besides being born like the others mentioned. A. L. once told me that he was born well, and that, in early years, he lost his sense of feeling in his toe joints, which afterwards became numb, and, in process of time, to use his own expression, they "*lapped*," and so it was, joint after joint, upwards in his arms, as well as his toes and legs, till *every joint was affected* in his whole frame. Perhaps he was about twenty when he became utterly helpless,

Further facts showing the evil effects of marrying cousins.

and then took to his carriage—the others grew lame in the same way. J., though now twenty-two or three, can walk a *little*.

“Rev. Mr. B., Episcopal clergyman in B., N. Y., married his own cousin, Miss B., of N., N. J.,—her health has declined, though sound before—had two children,—both are dead.

“A Mr. (name not known,) of W., M. county, N. Y., married his cousin, had many children, all crippled, none could walk, all bright.

“Mr. D., of O. county, married his cousin, had thirteen or fourteen children—all are dead but three, and those are in bad health. The father became deranged some years before he died.

“Mr. W. H., of M., married a cousin—has had several children—do not know their condition—the mother has been deranged for many years in the Charlestown Asylum.

“T. C., of P., married his cousin; their only son is an idiot—have six daughters of ordinary minds—I think I understood that they all had a *hard squint* in their eye, taken from their mother.

“Judge C., of H., O. county, N. Y., was married to a cousin, had several children,—died idiots—of the two now living, but *one* can be said to have common sense.

“Mr. N. S., of N., married his cousin, a Miss Pettingal,—they are not *over* bright, and their children are decidedly under bright, and are a by-word.

“Mr. J. O'B., of P., married his cousin, H. O'B., of B., Me., and lived a year and a half afterwards, and died in 1839.

“E. M. married his cousin, M. A. M., both of G., Me., moved to the West, (Ill.,)—she died a few days after giving birth to the first child.

“The Bradstreets and Grants of G., Me., have intermarried, and I am told the children show it.

“N. and S. W., of T., brothers,—one married his cousin, his children are full of mishaps, feeble in body and mind, blear-eyed, &c. The children of the other brother are upright, manly, handsome people.”

A valued friend of the author's boyhood, fell in love with his cousin, (the fathers of both being brothers, and the mothers of both being sisters,) but was opposed by the whole family, and “Combe's Constitution of Man” was put into the hands of the girl, and what he says on this point was shown her, and he was remonstrated with, in order to break off the match, but to no purpose. They married. Nearly three years elapsed before the birth of their first child, which lived but fifteen minutes. He was told, beforehand, that,

Idiots in Adams, N. Y., and other places.

Inhabitants of Martha's Vineyard.

either he would have no living children, or, if he had, they would be almost certain to be deformed, or deficient in intellect.

In the town of A., the author was handed a letter, in a very prompt, polite manner, by the son of the P. M. After he had left the room, "A very smart boy, that," said I. "How old do you think that boy is?" said one present. "About ten years," said I. "He is seventeen," was the reply; "and he has a brother as small in proportion." "Then, were not his parents *cousins*?" said I. "Yes," was the answer.

Directly across the road from the tavern where I put up, in Adams, Jefferson county, N. Y., were two idiots, the children of cousins, whose heads I examined. They barely knew how to chew and swallow: but not how to feed themselves nor walk. The head of the eldest, some twenty years old, measured but nineteen inches, not more than that of an infant a year old ought to measure, and the other but seventeen; and one of this unfortunate family had just died, a total idiot, and another some time before. Only one of the children escaped either idiocy or death in infancy, and that one had barely sense enough to get along; both parents were intellectual.

In D., Pa., I was called upon by a very anxious mother, who was wealthy, and had lost all of her children but two, which were very feeble, their muscles lax, waists yielding, and they generally sick. She married her cousin.

Dr. Kimball, of Sackett's Harbor, states that there is a partial idiot living some three miles east of that village, who commits to memory with astonishing facility, yet cannot take care of himself, and is flat. His parents were cousins.

A Professor in a New England college married his cousin, and has several clump-footed children. Pity he had not learned the evil consequences of marrying his cousin, along with his literary lore. He was "penny wise and pound foolish."

I have been informed that the inhabitants of Martha's Vineyard have married "in and in," till many of them are blind, deaf, dumb, and deformed, and some, all. My in-

Facts near Boston.

Facts from Maine.

formant said she knew two blind girls whose parents were cousins, and though both parents heard and saw well, yet their children were blind.

A lady whom I met in Boston, in 1841, said, that, while living in a neighboring town, she was struck with the curious speeches of some of the school-mates of her sons, as reported by the latter, and on inquiry, found that they were flats, and that their parents were cousins. Inquiring further, she ascertained that *four* couple in the town had married cousins, and that more or less of the children of *every* couple were simpletons.

Another lady, in 1843, related cases that occurred in a city near Boston, in which the children of cousins were below par.

A lady furnishes the following:—"Mr. B., of W., married his first cousin, and had two children, both deaf and dumb.

"Mr. L., of W., married his first cousin; children two, both blind. Mr. L., of W., married his cousin; has one child only, deaf and dumb, and could not walk when four years old. J. H., of W., married his first cousin, children two, both natural fools.

"Mr. D., of C. E., married his own cousin, children three, all hermaphrodites.

"S. H., of P., married his first cousin, has three children, all natural fools; so much so, that they cannot talk, and have to be fed with spoon-victuals, because they have not sense enough to chew their food. The youngest of the three is twenty-seven, and cannot walk, but sits on the floor, and hitches along a little.

"Mr. H. married his cousin, has seven children, one of which was only about half-witted.

"D. L., of W., married his own cousin, and has nine children, two of whom are incapable of any kind of labor, act like drunken persons, and have the St. Vitus dance to such a degree, that it destroys all control over their muscles. Two other children show a marked deficiency of intellect." She adds, "I know twenty other cases, where the parents were first, or first and second cousins, whose children are quite below par."

Marrying cousins to keep property in the family.

The laws of Moses.

I know a whole family of eleven children whose parents married cousins, to keep property in the family,—a mean, miserly, despicable motive surely, and, though they kept the property together, yet one child was a *total idiot*, and most of them were dull. The next generation, actuated by the same mean, penurious motive, have mostly pursued the same course, and thus, married double cousins, that is, cousins have married the children of cousins; and if the idiocy of the offspring do not *run out the property, family, and all*, then Nature's laws may be violated with impunity.

To this list of facts, any required number might be added, but I forbear. A principle supported by almost every marriage of cousins, will not probably be questioned; and if so, let Lawrence, Combe, and Walker be consulted. I grant that we sometimes find the children of cousins passable, but these cases occur where the parties do not take after the parent by whom they are related, but where each takes after some *other* parent or grand parent, in which case, less injurious consequences may be apprehended, but, even then, there is danger. A vigorous intellectual and physical organization in the parents may modify this result, yet, in such cases, the children will be far below either parent.

The laws of Moses, also, forbid the marriage of those who are "near of kin," because, doubtless, such marriages result unfavorably to offspring. Every one of those laws, as far as I have been able to ascertain, are based on physiology, and forbid what is *hurtful in itself*, and recommend what is wholesome in itself. Thus, they forbid the eating of swine, the *fat* of meat, and also the blood, because, probably, pork is mostly *fat*, and fat meat is hard of digestion, and injurious, and so of blood. So, also, frequent ablutions are required by the Mosaic code, because, doubtless, bathing frequently is so *eminently* conducive to health. For a similar physiological reason, in all probability, does it forbid the marriage of blood relations, namely, because that marriage is, in itself, so detrimental to offspring. Nor do I doubt but this marriage of cousins is injurious to *husband and wife*, as to health, and as to contentment and length of life, but this is a surmise merely.

Great men from long-loved families.

The women of our nation.

This point bears somewhat upon a point agitated by the General Assembly of the Presbyterian Church, namely, whether a widower should be allowed to marry his first wife's sister. Such a marriage, probably, violates no physiological or mental law, and is therefore right; and, to boggle their brains, and divide the churches, and waste so much wind and ink on a matter not wrong in itself, and productive of no evil consequences, is to be wise in non-essentials.

The marriage of other near blood relations is governed by the same laws, and attended with the same evil consequences, which follow the marriage of cousins; and the nearer the relation of parents, the worse for the offspring.

SECTION VII.

SUMMARY; OR CONCLUDING INFERENCES AND REMARKS.

First: All great men are from a long-lived parentage. Washington's mother was found *at work in her garden* when eighty-two; and died at eighty-five. Franklin's parents were aged. O'Connell is from a very long-lived stock, and in his prime now when he is past sixty. Charles G. Finney's father lived to be about 84, and mother above 80; and a brother of his father is now alive, and considerably above 90. De Witt Clinton's ancestors were long-lived, and also distinguished for talents. Those who settled New England were generally long-lived, and to that cause, in no inconsiderable degree, is to be attributed our national greatness and talents. John Quincy Adams' great grand father lived to the age of 93, and father 91; and so of Dr. Bowditch, Carlyle, Dr. Johnson, Webster, and a host of others. Nor do I know a distinguished man who is not. Indeed, that very condition of physical strength already shown to be absolutely necessary to sustain a very powerful brain, also gives and accompanies longevity.

Secondly: Every thing depends on the WOMEN of the nation. As *they* are, so are future generations; and nothing

The factory system.

Its baneful effect on future mothers.

is more certain, than that our *women* are not what they *should* be. Woman is what *man* makes her. It is her *nature* thus to adapt herself to the wants and tastes of that sex, on pleasing which, all her hopes depend. She is easily moulded—is ever ready to girt her waist, or to pad it; to stay within doors, or to go much abroad; to talk sense or nonsense; to work or play; to be extravagant or frugal; to be prudish or familiar; serious or gay, &c., &c., according to the demand of the matrimonial market. And for man to require at the hand of complying woman, whose very nature is, to adapt herself to him, that which *injures her*, mentally or physically, is not only to injure *her*, but also to injure posterity, and thereby, to injure himself, by deteriorating his offspring. And I tremble for my race, in view of the present prevailing taste in this particular. She is required to fit herself to become a *toy*—to be interesting and *accomplished*—rather than to be useful. And our young women generally, are above work, or else ashamed of it—ashamed to be seen in a working dress; or to soil their hands, especially by domestic labor. At this rate, our nation will be a nation of *no workers*; and when this occurs, wo be unto both parents, and children, and our nation? Let woman labor more, and sit and sew less, and *take all possible means to cultivate her physical energies*.

Thirdly: Our factory system requires modification. While it might be made one of the most delightful and healthy occupations our women could follow, I fear that it is seriously injuring the health of our female operatives; and this is certain to *weaken future generations*, both physically and intellectually. Our operatives, generally, as I have found them, are a superior class of women. I find as good heads and bodies at Lowell, as any where else, but a ten years' confinement and slavish servitude in the cotton-mill, is enough to break down the health and spirits of almost *any* one. They are required to work too hard, and for too many hours, and in rooms over-heated, or allowed too little time for recreation, (and, of this, woman requires a great amount,) and are crowded together by the dozen in small rooms, usually

heated to suffocation, and poorly ventilated, and then but half paid for thus ruining their constitutions !

Now add to this injurious effect of the factory system on the health of the female operatives, the fact that New England is soon to become the great manufactory of the world—is soon to be studded all over with factories, and to employ female operatives by the *million*, (Lowell alone employs about 10,000, and I should think all the factories in New England, or, at least, in the nation, would equal a hundred Lowells, and employ a million female operatives,) and if this system be calculated to injure them in their relations as mothers, no tongue can tell the amount of damage thereby done to the nation ; and, though we may gain wealth to the purse-proud capitalist by manufacturing our own fabrics, we shall lose what all the wealth of Christendom cannot make good ; for, to have a million women constantly wearing out their health, and thus unfitting themselves to transmit strong minds, in strong bodies, to future generations, and to have these causes continue to operate on the flower of New England, the flower of America, is to render wretched, or to ruin, five millions of their offspring, and twenty millions of their grand children, and to debilitate countless millions of their posterity ! And all this, in two or three generations ! What, then, will be the amount of injury occasioned to our race, by the *continual* operation of these pernicious influences on every generation of our beloved country—weakening the first, enfeebling the second, thinning the ranks of the third, burying most of the fourth, and so injuring mankind more and more as time rolls on ! And all to fill the coffers of a few rich *capitalists*, and to curse their children by leaving them rich ! This subject, indeed, deserves the attention of both the philanthropist and the politician ; yet who, but the phrenologist, thinks of it ?

Fourthly : The aristocracy of family or birth, is far superior to that of wealth. The latter has *nothing* for which to recommend itself, but the cunning, extortion, oppression, and over-reaching, by which that property was acquired. And yet *this*, ay, *this* is the Great Mogul, before which, high and low, rich and poor, learned and ignorant, and last, though

Aristocracy of blood.

Let individuals trace and record their ancestry.

not least, *saint* as well as sinner, bow, as to a god. Our psalms and hymns require some addition; and the Episcopalian service needs a new prayer, to be said daily by all the other denominations, commencing in this manner:

“Oh Thou Almighty Dollar! Thou art the Creator, the Preserver, and the Governor of us all. In Thee, in THEE *alone*, we live, we move, and have our very being. From Thee we derive all that we have and are, and to Thee we look as to our only Hope and Salvation. To obtain Thee, we expend every energy of our bodies and souls, and even lie, and cheat, and rob; for, Thou art our all *in* all, our only hope and portion, here and hereafter,” and closing with, “And to Thee, oh Thou Almighty Dollar, Thou Lord our God, shall be the power, and the kingdom, and the honor, and the glory, as it was, is now, and ever shall be, amen and amen.”

But the aristocracy of *blood*, has some shadow of merit, though, unfortunately, these ancient families distinguished themselves for their *physical* courage, or pride and despotism, but rarely for goodness or talents. Still, the aristocrat of blood, will mingle with, and speak to, the common people, and does not feel contaminated by being in their presence; but the mushroom aristocrat of wealth, whose fathers worked by the day, or, like Jacob Barker, once obtained a living by wheeling soap-fat and ashes in a wheel-barrow, value no one, marry no one, associate with no one, and look at no one, whose worth is not his wealth; and rich fools and knaves are honored and feasted, while the poor and honest, are neglected and despised!

Fifthly: Let every individual trace his ancestry as far back as possible, on all sides, and *record all the results* he can obtain, as to their ages, occupations, characteristics, weaknesses, diseases, and whatever can be ascertained concerning them; and let every pregnant mother, record her feelings, states of mind, and all that may probably affect her child; and let that child be informed of as much on these points as will warn him of evil where it may be apprehended, or encourage him where circumstances are calculated to encourage him. And let every reader catechise his parents and grand

parents as to all they know of his ancestors, and record it in the family Bible, or among some sacred family archives, for his posterity. I would give, at this moment, \$500 for the information that my grand mother, who died within the last five years, could have given me before her faculties failed. But it is buried forever. Snatch, ye who can, from oblivion, all that old people can tell you of those from whom you derived your mental and physical existence.* And no tongue can tell, no mind conceive, the value of such records, to enable future ages to arrive at correct conclusions in regard to the subject matter of the preceding pages—a subject merely broached even, in this work, and concerning which, a vast amount of information is yet to be treasured up—information which shall enable parents to control the characters, and, therefore, the destinies, of their children, with as unerring certainty as that with which the expert marksman controls the direction, distance, &c., of a rifle-ball, or as the laws of gravity, control the motions of the planetary system; for, beyond all question, this matter can be reduced to the certainty of an *exact science*. Laws have been shown to govern this matter, and if so, their action is as *certain* and as *uniform*, as those that govern any other department of Nature. And facts, bearing on these points, which may be communicated to the author, will be thankfully received.

Sixthly: I am often consulted by husbands and wives who are unfruitful, or who have but one child, and wish for more, to ascertain by what means this to them extremely desirable end can be secured; and as it may be of use to some readers, and is really demanded in a work like this, I will offer a few suggestions touching this subject. In cases where barrenness is caused by constitutional obstructions, I

* I cannot commend too highly, "Shattuck's Family Register," published in Boston, and designed to record all that can be learned of the names and qualities of ancestors, as well as the health, weight, expenses, sayings, &c., &c., of children; and also deeds, contracts, and all family papers, required to be kept. And the author is turning his attention to some formula of this kind, to be published within a year, to constitute a *family record* of organs, characteristics, &c., &c.,—such a register as the preceding pages would require.

Directions to parents who are barren and wish for children.

have nothing to say, for these cases belong properly to the physician; but, happily, these cases are extremely rare. But I believe its most frequent causes, are the physical debility of one or both the parents; and this is the most easily removed, namely, by restoring the physical powers. Of course, air, exercise, and a highly nutritive and rather stimulating diet, if the system will bear it, continued for a month or two, will be found to favor this end. So will sage tea, oysters, and the white of an egg, taken without being cooked. The cold bath, and abundant friction with the hand, especially at the *small of the back*, will be of especial service, the first, by invigorating the whole system, and the latter, by stimulating the very parts the action of which is most required. These are among the most important directions that can be given. Pepper and spices, taken into the system, may aid. Being magnetized, will be found most beneficial, especially if the organ of fruitfulness, located at the lower portion of Self-Esteem and Approbativeness, and close by the newly discovered organ of Modesty, and partly between the two former, be magnetized; and so will rubbing the cerebellum at the proper time previous. Dr. Buckland's Physiology, contains several other valuable directions, which I shall copy in my work on Amativeness, already mentioned, in which I shall prosecute this subject somewhat further and more specifically. The doctor recommends the *Lucinia cordial* very highly, but with what propriety I know not. My principal direction here is, to *increase the general tone and vigor of the body*, by air, exercise, and whatever physiological means this end can be secured. But, fortunately, those weakly parents who could not have healthy children, have very few, especially that live; and this is wise, and prevents our world swarming with miserable, poor, puny, sickly scions, that cannot enjoy life themselves, nor promote the happiness of others. And I warn many of the young women of the present day, that they must *necessarily be childless*, because too weak to bring forth children strong enough to live. I also warn those who wish to "be fruitful and multiply, and replenish the earth," that they must *preserve their health*, under penalty of barrenness, and also marry healthy companions.

Seventhly: In the principles embodied in this work, we find a consistent, philosophical exposition of the doctrine of original sin, or transmitted depravity. We see *how* it is, that the qualities of our first parents have infected every son and daughter of Adam, and will continue to do so forever. Nor is there any other original sin than that which is transmitted by this law; and it is strange that this, the only true version of that doctrine, has not been adopted by the Christian world, and applied to the improvement of mankind. This principle shows *how* it is, that God visits the iniquities of the fathers upon their children, unto the third and fourth generation of them that hate him, but shows mercy unto thousands (of generations) of them that love him, and keep his commandments; as well as shows how to obviate, in part, the virulence of this original sin. That doctrine is true. Children *do* suffer, and *necessarily* so, for the sins of their parents and ancestors, and are also "partakers of their holiness;" and the former is but a *consequence* of the latter—the latter the law, the former, the effects of its transgression.

Eighthly: Qualities often pass one generation entirely, but appear in the second or third, or even more remotely. The following, in addition to those already presented, will be sufficient, as illustrations of this law, to prepare the way for our inference.

Three of the children of Mr. Randall, of Woodstock, Vt., (one now dead,) have a little hole close to, and just before, the ear, resembling those bored by Indian and American women, in which to insert vanity rings and trinkets in the ears of their this-to-make-them-fair-and-lovely daughters, with which to help catch beaux, &c. It often discharges when these children are unwell. Neither Mr. R. has it, nor his father, not even its sign, but a sister and her children, have it. His paternal *grand father* had it, and so have several others of this family. In this case, this peculiarity has skipped over *two generations entirely*, and appeared in the third in one, and in the second and third in the others. The flaxen lock, mentioned in chap. iii., sec. 2, skipped over some members of that family entirely, but re-appeared in their children.

The Kimball family.

Application of the subject.

"It is a little singular," says Dr. Kimball, "that, in the genealogy of our family, *every other generation has had twins*, as far back as I am able to trace them. My brother, of the sixth generation since our family landed, has twins; my grand father Kimball, of Stonington, Ct., the fourth generation, had twins; and my great grand father Kimball, of Ipswich, Mass., of the second generation, had twins in 1693. Of the generation before him, I have not a full account, but as far as I have, there were no twins. I cannot learn from what part of England, Goodman, Henry, Thomas, John, and Joseph came, when they settled in Ipswich."

In fine, having shown that all the physical and mental propensities or elements, are hereditary, are *transmitted* from parents to children, one, two, three, four, five, six, and more generations, and though they often skip one or more generations, running under ground for several generations, only to re-appear in others; the inference is both analogical and incontestible, not only that they have been transmitted ever since the creation of man; but also, that they will *continue* to be transmitted *as long as our race exists*—a conclusion not only strengthened, but actually *established*, by the transmission of love of money, cunning, devotion, &c., &c., from Abraham, throughout the whole Jewish nation, down to the present time—a principle which, while it unfolds the principal instrument or means for improving and reforming mankind, augments the responsibility of becoming parents, beyond all conception, by showing that the conditions and qualities of the parents of the present generation, will be stamped, in a greater or less degree, upon all their descendants, down the long stream of time, till our world itself grows old and dies.

The Application of this whole subject to the Improvement of the Race; including Causes of its Degeneracy.

If, as already seen, no laws of hereditary descent had existed, that is, if the progeny had no resemblance to its parents, acorns might have produced fishes, or elephants, or stones, or human beings; and the products of mankind might

have been any thing, every thing, or nothing, as it happened. But, a matter so infinitely important, has not been left to chance; it is governed by *fixed and invariable laws of cause and effect*, the operation of which *causes the progeny to resemble its parentage*; by which *uniformity* is impressed on the nature of man.

But, if the law which causes children to resemble their parents admitted of no modification, and allowed no changes to be introduced, it is self-evident that every member of the human family must have been exactly alike in stature, in looks, in talents, and in every conceivable point of view. To prevent the occurrence of a monotony so absolutely intolerable, nature has kindly allowed changes to be introduced, first, by allowing circumstances, climate, education, &c., to alter the phrenological developments of mankind, organization and temperament included, together with the character; and secondly, by causing that the various conditions of parents, while becoming parents—their states of body and mind, &c., induced by changes in their circumstances—should be impressed upon both the mental and the physical conditions of children. The necessity for *some* law to allow the introduction of changes of this kind, is apparent, else, farewell to all hopes of improving mankind. But, these changes are allowed, and the range thereby opened up for both the improvement and the deterioration of mankind, is inconceivably vast and infinitely multifarious; admitting no limits in either, and also embracing most of those causes now operating both to deteriorate and to perfect mankind.

During the first few generations after the creation of man, a very considerable *sameness* must have characterized the whole human family, because sufficient time had not yet elapsed to allow those causes already specified, including intermarriages, to diversify the race. But, as mankind multiplied and spread abroad upon the face of the earth, new modifications and combinations of character were induced by diversities of climate, education, language, diet, associations, occupations, circumstances, changes that affected parents before the birth of their children, wars, and other similar causes innumerable, producing new modifications of char-

How the great diversity in the human race has been produced.

acter and combinations of faculties and temperaments in nations, masses, families, and individuals. These new characteristics were then propagated by intermarriages, often on a national scale, such as Persians marrying Caucasian wives; the Romans, Normans, Danes, &c., overrunning and intermarrying with, the aborigines of England, Scotland, and Ireland; the creole system now operating so extensively throughout the new world, by the intermarriage of the Indians and Spaniards at the southern extremity of this continent; that of the Anglo-Americans and Negroes in Central America, as well as of the French and Americans in Louisiana and Canada, and others that have been occurring continually all over the world, and in all ages. By the commingling of these new characteristics, other new combinations and modifications of character were produced, which again re-combining with others also new, produced a host of others, only again to widen and augment as time rolls on, as long as man exists. The subjugation of the Indies and China by the English, will open a new vein for the production of new phases of character, and produce physical peculiarities hitherto unknown, which, instead of dying with those individuals or generations in which they originated, will not only live and spread throughout the countless millions of their descendants, but also form new bases or causes, the product of which will be phases of character and kinds of talent now unknown and inconceivable to mankind. And what is more, the same principle of augmentation already shown to appertain to the number of parents and descendants, applies with increased force to the *number of new properties* now being brought forth, and hereafter to be brought forth by the operation of this prolific principle. Not that new *primary elements* or *faculties* are to be produced, but that *new combinations of existing ones, new modifications of temperament, new conditions of organization*, and consequently, *new products of mind and character*, including new forms of disease, new deformities, new virtues, new vices, &c., &c., induced by favorable or unfavorable conditions of parents while becoming parents, and by other causes innumerable continually occurring to modify the characters of children.

No two persons exactly alike.

Illustration.

Indeed, it may with propriety be said, and in the fullest sense of the term, that every child born differs from every member of the human family, and that no one individual that ever has lived or ever will live, has ever been, or ever will be, *exactly* like any other individual that ever has lived or ever will live. Who has ever seen two persons exactly alike in countenance, size, voice, motion, shape, and other merely *physical* qualities? Who believes that two ever existed, or ever will exist, thus *precisely* alike in *physical* conditions merely? No one. And, surely, the diversity existing among mankind touching *mental* qualities—opinions, feelings, the order and character of thinking, expression, desire, &c., &c., to the end of the whole chapter of human characteristics—is infinitely greater than that appertaining to their looks and other merely *physical* conditions. Nor is the inference unphilosophical, or even questionable, that every item of diversity now existing, or that ever has existed, or ever will exist, has had or will have its *cause*. Indeed, sufficient proof has been brought forward in the preceding pages, to warrant the inference, that *hereditary* influences cause *most* of this diversity. Education and circumstances of course produce a small portion of them, but all that is *radical*, and *primitive*, and *constitutional* in man, and consequently by far the major part of this diversity, is the product of *hereditary* influences.

To illustrate this whole matter. The first child produced by the union of a Caucasian and an African parent, was a mulatto, differing in color and form of body, and in cast of mind and tone of feeling, from all other members of the human family. Nobody like him, either mentally or physically, had ever before existed. His children then intermarried, perhaps with whites, perhaps with blacks, and produced children unlike either parent or ancestor, because compounds of two parents the like of one of which had never before existed, and therefore the compound of this unique parent with one unlike himself, necessarily produced another *sui generis*; and their intermarriages, others possessing a mixture of qualities never before exactly equalled, or if equalled, the conditions and circumstances of the pa-

Inheriting diseases.

The mother of Zerah Colburn.

rents and all the ancestors of these two, were not exactly alike. The same may be said of *all* creoles. Every mulatto differs not only from all creoles, but even from all other mulattoes, and of course from every one of the five races. And this principle applies to every member of the human family, past, present, and prospective; and hence, mainly, the *diversity* of the human character and physiology.

Let us apply this principle to diseases. The author knows a family of children who inherit consumption from one parent or grand parent, insanity from another, and a physical deformity from a third. Can it be otherwise than that this new combination of several diseases, should produce in their children physiological characteristics now unknown, as well as new forms of disease? And are not these new pathological conditions and diseases almost certain to combine with other forms of disease, by their or their descendants intermarrying with others who inherit hereditary tendencies to other diseases? thereby producing still other forms of disease to which mankind are now strangers. And what end is there to facts coming under this head, but assuming, in the detail, every possible amplification, phase, and diversity, as they flow onward to generations yet unborn? Fortunately, however, when cases like this come together, the family *runs out*, and all inheriting this complication of diseases, die.*

Take the following among the innumerable throng of facts in point. The mother of Zerah Colburn—a highly intelligent, thorough-going, business woman—while carrying her son, was weaving a piece of diaper which required great study. She tried and tried, thought and studied, day after day, till, becoming completely puzzled, she was about to give it up, when one night she *dreamed* it all out right, and the

* How beautiful that arrangement by which those who are too weakly in body or mind to enjoy life, die without issue, and often before they are capable of becoming parents. Frequently, when children die, it is because they have inherited either so much disease or feebleness, that life would be a burden to them and their posterity. Hence, nature renders many mothers childless, or removes their children by death, to prevent our world being flooded with miserable, diseased wretches, that can neither enjoy life themselves, nor transmit any thing but disease to offspring.

next morning prosecuted her work successfully in accordance with her dream. In weaving this kind of manufacture, it requires a given number of threads to appear on the right side, and a given number to come upon the other, according to the figure to be woven. This involves mathematical calculations more and more complicated, according to the figure produced. In making these calculations, Mrs. C. so exercised Calculation and some of the other intellectual faculties, as to leave them strongly impressed upon the mind of her unborn son; and accordingly, as soon as he could talk so as to connect ideas, he would stand by the hour and calculate half audibly, thus:—Two of this, and four of that, and three of that, will make so much of that. At the age of six years, he was taken through our country, England, and France, as a show, and would solve, off hand, any mathematical problem whatever that could be asked him. Whether any of his *children* possess this quality or not, I do not know; but from what we have seen in preceding pages, they or their children most assuredly will inherit it, and in an extraordinary degree; by which a new phase of character will be introduced into the human family, to widen as it descends, and perhaps, as in the case of the mathematical talents of Enoch Lewis, to become augmented in future generations by its exercise in the parents, and to combine with other characteristics similarly introduced, but of every possible diversity, thereby involving innumerable and truly wonderful phases of character, combinations of talent, and shades, or rather ranges of feeling, and also ideas, principles, modifications of thought, and capabilities for discovering new truths now unseen by man, greater in richness and variety than it is possible for us to conceive.

Much is said of the *depravity* of man—of its aggravation, of its ever varying forms and inconceivably multifarious phases. But, has vice yet reached its acme? Has human depravity yet put on its last hydra head of monstrosity and hideous variety? I trow not. If it be not yet in its *infancy*, it is only because the principles urged in this work are about to be understood and applied to the production of *virtuous* qualities in the embryo, instead of, as now, sowing seeds of wicked-

 Vices of parents appear in the children.

 Choosing companions.

ness in the first stages of existence; or rather, along with the *existence itself*, tares *with* and *in* the wheat *at generation*.

To illustrate. Let us suppose one parent to be licentious, and the other, revengeful; their progeny must necessarily inherit the licentiousness of the one, and the vindictive spirit of the other, *combined*. Let these children marry others noted for other forms of depravity, and *their* progeny will be disfigured with vices caused by the blending of all the vices of all their ancestors, only to be re-augmented by indulgence, and transmitted in a more aggravated, odious form, to countless throngs of their posterity yet unborn. And these heart-sickening results are augmented by the fact that birds of a feather *flock together*—that those who are sinful prefer to marry those who are sinful. But, fortunately, here also, as in the transmission of diseases, death steps in and cuts off the sinful, and therefore the wretched violators of the laws of virtue, and their posterity after them, cease to multiply. Virtue and length of life are sworn friends, but the twin brother of vice is premature death. Infinitely better that they die, and their children or children's children be cut off, than that they multiply and go on to add sin to sin, and consequently, suffering to suffering, sowing tares of wickedness and bitterness throughout the world. Let them die, but let those who wish to live or leave a name and a race upon the earth, *obey the laws of their physical and mental being!* Let, also, those who wish their posterity to be happy, be careful both whom they marry, and into what *family*. If any of the members of a given family tread in the paths of licentiousness, or dishonesty, or any moral deformity, “be not thou united unto them.”

But chose companions from the families of the virtuous and the talented, that their talents and virtues may offset thy vices or frailties, if any thou hast, or else combining with thy talents and thy virtues, may form new virtues, new moral excellencies, and new capabilities for perceiving truth and augmenting human happiness; for the children of those endowed with highly favorable temperaments, or superior, or diversified talents, or transcendent moral virtues, or all combined, must necessarily inherit temperaments, physical organizations, mental capabilities, and moral excellencies now un-

How longevity and happiness may be promoted.

known and unconceived, as well as arrive at a state of physical and moral perfection inconceivably beyond what mankind now enjoy.

To take another example from longevity. Let two parties, each from long-lived ancestors, and both inheriting great physical stamina, marry, and then take all possible pains to *augment* their vital energies and prolong their lives, and, as already seen, their children will inherit an *increase* of longevity. Let these children marry again those who have pursued a similar course, and at the same time re-augment their already powerful constitutions by strict obedience to the physical laws, and they will both live still longer than their parents, and transmit a new augmentation of physical energy to *their* children, to be again transmitted to posterity, increasing as time progresses, till the strongest of our race, now, will be liliputians compared with them, and the oldest of us, young in age, mental attainments, and the amount of pleasure enjoyed, to those who might be made to come after us. To these glorious results, do the principles contained in this volume necessarily lead us. Our world is yet young. Man is yet a babe in every thing. These principles *can* be practised, and they *will* be practised. Vast, inconceivably vast, is the range of improvement opened up to man by this principle ! Who hath set bounds to the nature of man, that it cannot pass ? Where is the goal of human progression which cannot be passed ? Shall space be illimitable, and shall not the nature of man be equally so ? It is so : and this principle presents the only effectual remedy for the evils that oppress mankind, and the only effectual method of essentially and permanently bettering his condition. By applying it, our world can again become a garden of Eden, and man a world of angels. Though the reforms of the day may do something for man, yet this principle alone, can break his chains, banish misery, and fill our world with joy.

Go on, then, ye soldiers of reform. Labor hard and accomplish little ; for you are beginning at the wrong end, are working up hill. You are better than nothing ; for, a moiety of reform is better than nothing. But little *can* ye do. Still, do that little. Labor on.

The duty of teachers.

A case of severe suffering in a child.

But ye who wish to lay the axe of reform to the *root* of this tree of vice and misery, and to plant in its stead a root of virtue, lecture, preach, write, on *hereditary descent*—on the *way to improve the stock* of mankind. Sound the tocsin of alarm in the ears of *parents*. Warn them, that by indulging in sin, they transmit sinful predispositions and propensities to their children—that if one parent indulges in one sin, and the other in another, their children will be imbued with the moral deformities of both, *augmented*; and probably their children, marrying with those having other moral blemishes, or intellectual weaknesses, or physical diseases, will be still more sinful and miserable, only to re-augment the crimes and the wretchedness of after generations. Scatter light. Lay this matter fully before parents. They love their children. They would not curse their children and all their descendants *knowingly*? What emotion is stronger than parental love? What string of reform can be pulled with equal effect? What will soften the heart, open the ear, and reform a parent, equal to motives drawn from his *children*?

Parents, do you love your children? Is not *their* suffering *your* suffering, *their* happiness *your* happiness? If you neither fear God nor regard man as far as concerns *yourselves*, yet listen, oh! learn and discharge your parental duties. Can you look upon your children, screaming with pain,* deformed by disease, raving with insanity, dying of consumption, snarling with anger, fighting and biting each other,

* In Boston, in Nov. 1843, the author saw a child about five years old, suffer every thing from a most acute inflammatory rheumatism, or tic doloureux. Every motion made her shriek with agony. There she lay on her grand mother's lap, who was compelled to move occasionally in order to take food and change her position, and unable to get more than a moment's sleep at a time, for weeks together, the child shrieking out every few moments with the most frightful and piercing pain, and yet possessed of a powerful constitution, so that she still held on to life with most extraordinary tenacity. Her mother had the same disease, though with less severity, and two of her mother's cousins died with it, after suffering more than tongue can tell. Her mother's father had it, and two of his brothers, and many more of this afflicted family. Was it not most wicked in these parents thus to curse their descendants with so painful and excruciating a disease?

Closing appeal to parents.

plunged in debauchery, or perhaps stained with crime, and remember that *you are the cause* of all this, and not go away and weep over your children, and over yourselves, and set about a reform? Oh! *will* you go on to heap curse upon curse, mental and physical, upon the products of your own body, not only blighting the image of God, but even in your *own dearly beloved children* and children's children forever? Murderers, all, and *worse* than murderers—destroyers of both soul and body, producers of suffering inconceivable, ye who transmit mental and physical diseases to your posterity; but the greatest benefactors of mankind, and on the largest possible scale, ye who transmit healthy bodies, strong minds, and good moral organizations—that is, *every possible condition of happiness*—to your posterity, especially if you teach them to augment these qualities, that they may recombine them with other mental and moral excellencies, and hand them down from generation to generation—the current of virtue and happiness widening and deepening as it flows on, enriching the valley of time as it meanders along through it, till it loses itself in the ocean of infinite perfection and eternal bliss, bearing on its happy waters countless throngs adorned in every department of their nature with every virtue, and full to overflowing in every element of their minds and bodies, with every perfection, every pleasure, which it is possible for the wisdom or the bounty of a God to bestow, or the nature of man to yield; and all stained with no mental or moral blemish, and marred by no physical disease, infirmity, or pain!

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BY O. S. FOWLER.

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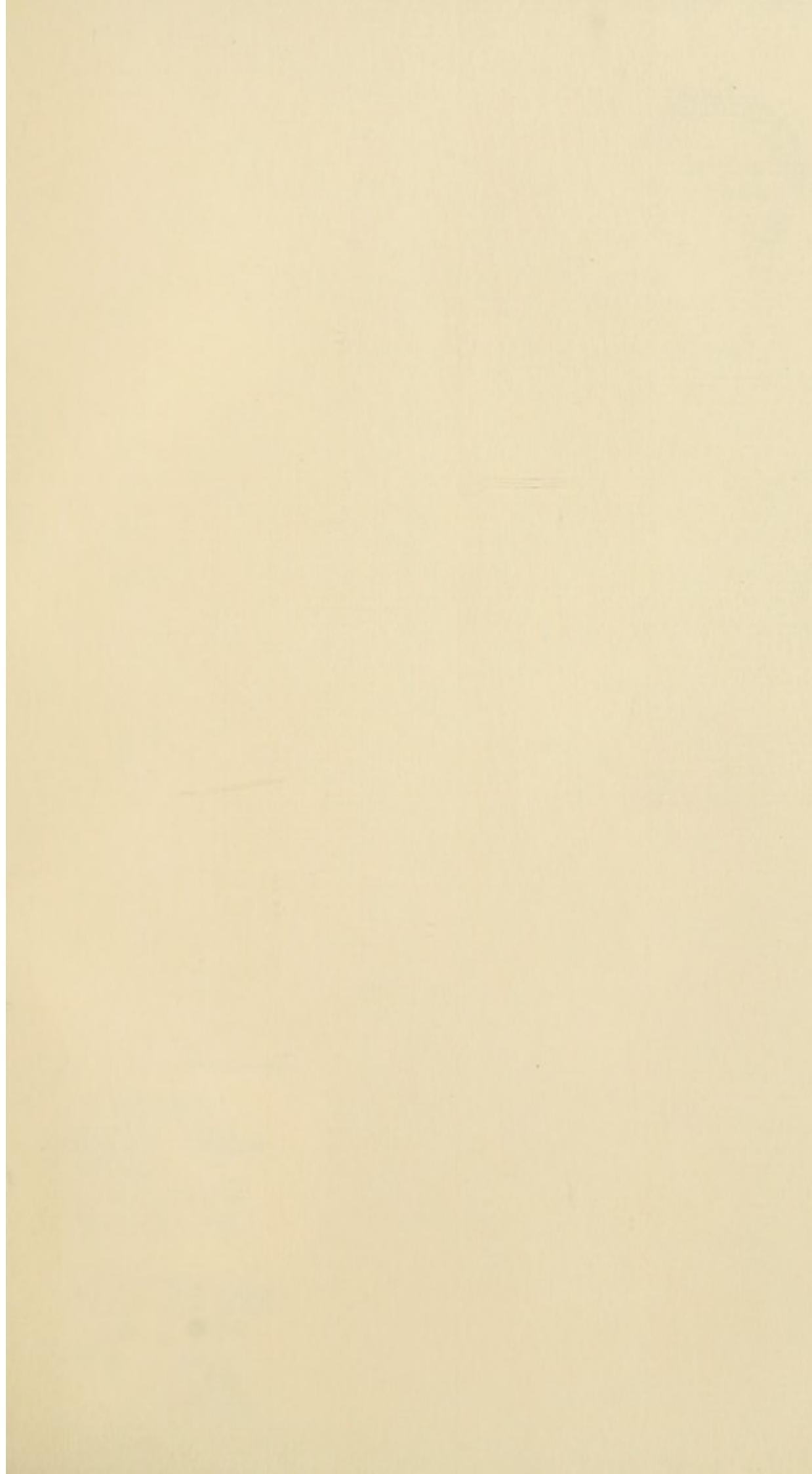
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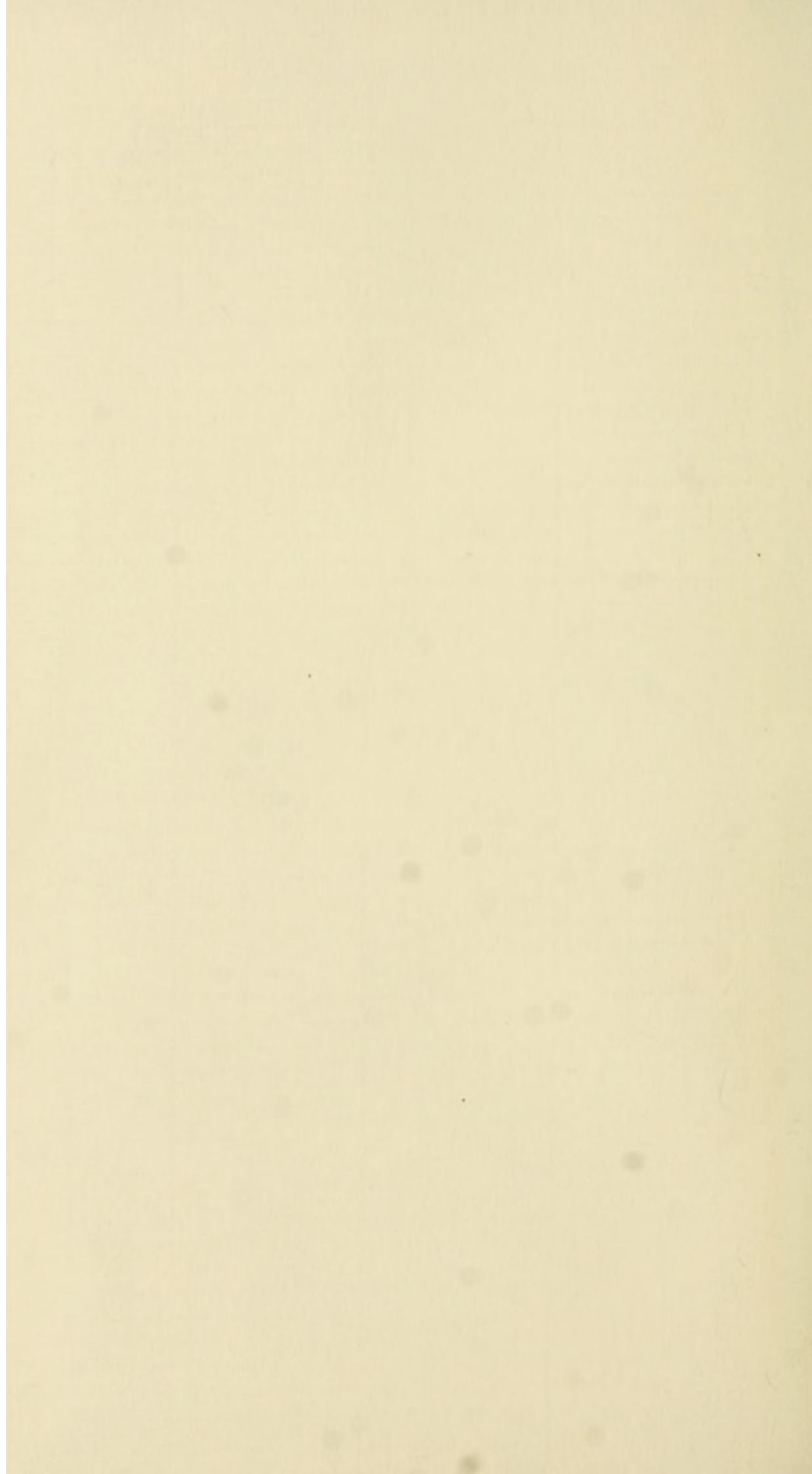
EXPLANATION OF THE FOLLOWING TABLE.

The long columns, formed by those three double lines that run through it lengthwise, and separate it into four equal parts, marked A, B, C, and D, are designed to record *four generations*; or, if five is desired, as the first will contain but few, let two or three lines be struck with the pen *above* the table for the *first* generation. Then record each generation in its respective column; taking the open space in each large square for every head of a particular branch. If it is not large enough for this, lengthen it. Then put each generation of the descendants in the squares around that open space appropriated to the ancestor. Fill up the respective smaller squares as occasion requires. This will present the degrees of relationship *at one view*. Then, in the blank paper that may easily be bound in after it, it is easy to specify the meaning of each figure. Thus: place the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c., according as the individual you wish to record is the first, second, tenth, &c., child, in the large square A a, and in whichever *small* square you please, 1, 24, or any other, and then in the blank paper, tell who and whose descendants are recorded in the large squares, and then, who is designated in the small ones. That is, make of this table an index to such as it is wished to record; using it as you please, only state in the blank paper in writing what use you *do* make of each large and small square. If necessary, several tables can be *put together*, and numbered, by which any number of records can be presented in one view.

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