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LECTURES ON MAN:

BEING

A Series of Discourses

ON

PHRENOLOGY AND PHYSIOLOGY.

DELIVERED BY

PROFESSOR L. N. FOWLER

IN GREAT BRITAIN.

LONDON:
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HOW TO READ CHARACTER.

THE subject of the Lecture this evening is—How to Read Character—how to discern the human mind—how to unfold the nature of man so that we may read him as he is. Man has always been considered an important study; so much so, that the wisest and most learned in all ages have given much thought and energy to the investigation of his mental nature.

OPINIONS OF THE ANCIENTS. ASTROLOGY.

Man was first studied astrologically. Sages and philosophers at one time believed that the character, happiness, and circumstances of man depended upon, and were influenced by, the particular stars that were in the ascendant at the time of his birth. The most important queries then were, Under what star, planet, or moon was he born? This being known, his whole life was mapped out before him. As the facts of the case were more thoroughly investigated, it was found that a man could materially change the destiny marked out for him by the stars—could alter the conditions fixed by them, and, in general, could counteract their influences by the exercise of judgment and circumspection; so that astrology, ultimately, was looked upon as insufficient, and the people gradually lost their faith in its teachings.

PHYSIOGNOMY.

Man was then studied physiognomically. His form, his general build of body, and the peculiarities of his face were observed, because these were supposed to accompany certain marked traits of character, and some of the ancients were quite clever in reading the characteristics of individuals by their faces; but as they became more and more acquainted with the manifestations of the human mind, they found that the face alone, or the general form of the individual, was not sufficient to indicate *all* the peculiarities of the mind.

Physiology.

Man was then studied physiologically. The different proportions of the body, with its organs and functions, were taken into account, as many believed that these gave him the power he possessed. Hence, it was considered that the "bilious or motive temperament," the "sanguine or vital temperament," and the "nervous or mental temperament," had much to do with his disposition, according to the degree in which they were developed. His size, his leanness, his fatness, his tallness, his shortness, &c., were all thought to indicate something by him who attempted to read his fellow-men physiologically. But, ultimately, even that did not satisfy the inquiring mind.

Phrenology.

It was found that other aids were necessary to unfold the nature of man fully. It was observed that there was a striking coincidence between the shape and contour of the head and the character of the individual; hence, organology or phrenology was hailed by many as the key to unlock the mysteries of metaphysical science.

Phrenology does not profess, however, to read the spiritual nature of man as was done in olden times, when our Saviour was on the earth. He saw the Pharisees and the Sadducees walking about the streets, performing all sorts of religious rites and ceremonies, bearing externally the marks of great devoutness; but He knew them by spiritual sight, and, hence, said to them, "Ye are as whited sepulchres, which indeed appear beautiful to men outwardly, but within are full of rottenness and dead men's bones." He saw them very differently from what other persons did.

Phrenology enables us to understand the general character as indicated by the daily life. You must not expect it, therefore, to give any secret by which you will be enabled to read the inner nature of man. It cannot tell you whether a man loves his Creator or not—whether he has given himself up to the service of the one Master or the other—whether he is true to his religion or to his intellect—whom he loves or hates; but it describes the native powers of the mind that give a tendency or inclination to manifest the emotions of love and devotion, to exercise the intellect, &c.

Physiognomy discloses many beautiful truths, but its claims to be considered as a science are not clearly based on fixed principles. It is only a mirror from which the active qualities of the mind are reflected. I will hereafter speak of its influences on the character.

Physiology is established upon a scientific basis because it recognizes the fact that a function is adapted to a particular organ and teaches us to find this organ in a special locality of the body. For instance, it affirms that the eye was made as the medium for sight, the ear for hearing, the heart for the circulation of the blood, the lungs for respiration, the stomach for digestion, the muscles for locomotion, and the bones for a framework to the body.

Phrenology has a scientific foundation, inasmuch as it recognizes that the different powers of the mind have different media of manifestation. Like physiology, it teaches that every function has its own nerve and every nerve its own especial function ; that every faculty of the mind has its own nerve of manifestation. It asserts that the brain is the organ of the mind, that it is composed of different nerves corresponding to the different powers of the mind. It argues that if the brain was one whole undivided nerve, the mind would be simply one undivided power manifested through a simple medium ; but that the mind being divided into many distinct and different powers, the brain is divided into as many distinct and different nerves. There is a relationship between those nerves and those powers of the mind. Many are, however, not prepared to admit the truth of these propositions for the want of sufficient investigation into their claims for consideration; but a thorough knowledge of the subject will carry conviction to every unprejudiced mind.

The body is the soil in which the spirit grows. It is the house in which the mind dwells. It is inferior to the mind : it is its servant. It can only be used as the mind can use it, and is only valuable in that proportion. A feeble mind in a very powerful body makes but feeble service of that body. A strong mind in a weak body gives more power than a weak mind in a strong body.

The brain is the crowning and most important organ of the body, and, with the aid of the nervous system, performs the highest functions. The other organs of the body serve simply as media through which the mind manifests itself. The eye sees in the service of the mind ; the foot walks under the same command ; the hand handles for the same purpose, in order that the mind may be gratified.

Character is indicated by every organ and function of the body, but more especially by the form of the brain. Man may be considered in the light of a placard, hung up on the wall, if you please, to be read. Those who understand the letters on that placard, can read them easily, and comprehend their meaning ; otherwise they are unintelligible and full of mystery. We must, therefore, decipher the letters of human nature in order to be able to read the placard of human character. Our virtues, vices, excellences, failings, culture, and barbarism, can be seen by those who have eyes sufficiently educated to read and understand their external manifestations.

Signs of Character in the Countenance.

The face expresses the state of the mind at the time of its action. Hence, it is easy to see who is drunk and who sober. A drunken man looks like a drunken man, and a sober man like a sober man, all the world over. It is easy to see who is going to a funeral, and who is going to a wedding. You require no explanation ; for the man who is going to a funeral looks lonely and disconsolate, while the man who is going to a wedding looks social and lively. You can easily tell who is

laughing and who is crying, who is loving and who is hating, because each have their expression. An observing person has a very different attitude and expression from one who is thinking. A thinking person is calm and contemplative,—puts his finger upon his forehead and says, "Let me think—*what was* that?" Whereas, the one who observes is all life and eagerness, and says, "Let me see! let me see!"

Persons generally look what they really are in character. A happy person looks very different from one that is unhappy, so a bright person has a very different look from one who is dull and stupid. A rash person looks and acts differently from a prudent one—an industrious man very differently from an idle man—a modest individual very differently from an immodest one—and so on. You need not be told who is the modest man and who the immodest. You see it in every movement. A murderer looks like a murderer all the world over. The desperado, the sensualist, the scold, the vicious, the virtuous, the honest, the dishonest, the brave, the cowardly, all look precisely as they are; for every faculty in its action has its natural language, be it perverted or not. A proud man looks, stands, talks, and walks with importance, as if all wisdom, knowledge, and goodness were concentrated in himself. A vain person has a very different walk from a proud person. He puts on airs, and wonders if anybody sees him—wants to do something that will attract attention. A rowdy acts like a rowdy. A young man from the country looks exactly *like* a young man from the country. A gentleman has all the ease and gracefulness that belong to a gentleman—is manly under all circumstances,—familiar enough to be easy and courteous in his manners, but not so as to breed contempt, or lose his position in society. A fast man looks like a fast man, a firm man stands square and perpendicularly on his feet like a firm man. An affectionate, social individual shakes your hand in a warm-hearted, social manner, and asks with such cordiality, "How are you, my good friend? I am glad to see you." Whereas, the cold-hearted, cynical person gives you cold fingers to shake, and then pulls them hastily away. All these characteristics are daily manifested by outward signs: we only need eyes to see them.

Human nature has manifested the same mental tendencies all the world over, and in all ages, from the days of Adam down to the present time; varying mainly in degree and modes of manifestation as affected by laws, politics, religion, and climate. In other words, human nature is human nature the world over, characterized by certain tastes, inclinations, habits, actions, passions, and propensities, wherever you find it, whether in the frozen North, or in the torrid plains of Africa. Yet, as I have said, the manifestation is affected by circumstances. That which is called modesty, vice, crime, right, wrong, religion, &c., in one country, at one period of time, is very differently regarded in another country at another period of time, although the primitive faculties of the mind are everywhere the same.

Each Faculty has its Natural Language.

Every element of mind has several distinct modes of manifesting itself, in the speech, emphasis, tone of voice, expression of face, gesture, walk, attitude, and so forth ; and it is very interesting to note the manner in which the different faculties express themselves, how they throw the body, contort the features, elevate and depress the muscles, and so forth. When Combativeness and Destructiveness are excited, they give a low, guttural, basilar sound and tone to the voice, sometimes a very severe, harsh, and strong tone. The organs in the base of the brain contract the muscles of the face and incline them in a downward direction. The corners of the mouth turn down, the under lip hangs, the wrinkles near the eye become rigid, and the look is stern, fierce, and forbidding.

The gestures and motions of the man are heavy, and downward. With the fist clenched, he raises and stamps his foot, as though the enemy or object spoken of was to be put under foot and crushed. The walk of persons in anger is quick, angular, positive, and strong. The attitude is defying, and braced up. When the coronal brain is in exercise, how changed the countenance! The look is upward, the expression soft and gentle, the tones of voice are subdued, and the gestures have a tendency upwards with the hands open. The walk is easy and gentle, the movements are smooth and quiet. If Mirthfulness is excited, the corners of the eyes and mouth are turned upwards: hence the smile ; every wrinkle in the face is turned to the organ of Mirthfulness.

If Ideality and Sublimity are excited, the gestures are extended from the body, the hands are stretched out as far as possible ; while if Secretiveness is in exercise, the arms are contracted and held near the body, the coat is buttoned up, the person looks slyly out of the corners of the eyes, whispers and winks instead of speaking aloud, and the gestures are never bold and free.

Cautiousness throws the head on one side, one part of the head being a little more down than the other, as though the person was looking over the shoulder to see where there is danger. There is a timidity and irresolution, not only in the walk but in the voice, gestures, and general movements, as though the person would not assume responsibilities unless obliged to do so. It would be interesting to show the natural language of each organ ; when this is understood, the character can be easily read by the attentive observer of the ordinary actions of an individual.

The Nose an Index of Character.

Where a definite number of manifestations are constant, they give permanence, in the course of time, to the shape they take Hence, every organ of the body, if properly understood, indicates some peculiarity of the mind. There is the courageous Roman nose ; the Grecian classical nose ; the African blunt nose ; the turned-up, talking, ambitious

nose ; the pointed smelling nose ; the sharp sarcastic nose ; the large liberal-minded nose ; the small, feeble nose ; the long, tenacious nose ; the short, impulsive nose ; the broad, breathing nose ; and the pinched-up stingy nose. The nose indicates much ; so much, that prominent generals and leaders, as Wellington, Napoleon I., Julius Cæsar, Scott, Cochrane, Hannibal, and Cromwell, have either Roman or prominent noses. Napoleon selected his generals more by the size of the nose than from any other feature.

The Mouth an Index of Character.

The mouth and lips are equally expressive. They are loving, luscious, liberal, close, firm, fickle, and so forth. There is a "stiff upper lip," and there is a "limber upper lip," and these coincide with the peculiarities of the character. There is nothing more common than to say to a person in trouble, "keep a stiff upper lip." That means something more than the mere words. Every one will admit that there is quite a difference between pouting and smiling lips; a happy person does not pout, neither does a sullen man smile when in a sullen frame of mind.

The Chin an Index of Character.

The chin indicates weakness, duration of life, fruitfulness or barrenness, warmth or coldness, ardour or lifelessness, and so forth. The chin is an important guide in the reading of character. It tells many things in reference to the powers of the constitution and the tenacity of the individual to life. It is well to have a large chin. When small and retreating, there is feebleness of organization, and a person is more liable to take contagious diseases.

The Ear an Index of Character.

The ear indicates in its various formations and degrees of development, generosity, stinginess, musical talent, or the reverse, courage or timidity, &c. Observe the ears of musicians, and you will find that they are quite different from the ears of those who do not appreciate music. Haydn, Handel, and that class of musicians who have been noted for their exquisite musical productions, had literally an exquisite ear, adapted to receive and retain harmonious sounds, while the ears of those who dislike music are organically unfitted to receive similar agreeable impressions.

The Eye an Index of Character.

The eyes speak most of all the features. In colour, there is the black, brown, grey, and hazel eye: and in development, the large, fat, full, small, dull, clear eye ; the peculiarity in each case indicates something in the character of the individual. There is the deceitful, cun-

ning, cold, speaking, loving, luscious, intellectual, dull, and stupid eye —the happy, hopeful, weeping, crazy, sleepy, sheepish, bold, piercing eye. But no one would pretend to say that the eye was the organ of these different qualities. It is only the *medium* through which these various powers of the mind are exhibited; if you take away the eye, you would not have the expression, but you would still have the quality of mind in the person, showing that the quality itself originates in some other organ; it is the phrenology behind the physiogonomy that gives expression to the features. The face, as I have said, is the mirror to the brain. Break the mirror and you destroy the image that has been reflected upon its surface, but the person is not thereby destroyed. Mar the features, and you cannot perceive the reflection of the faculties; but the mind is impaired only when the brain is injured.

Animal Physiognomy.

Animals also have their physiognomy; hence, we see a difference between the draught-horse and the race-horse, both with reference to the build of the body, and the form of the head; the one being particularly adapted to heavy loads, but not to speed, while the other is specially qualified for speed, but cannot take a heavy load. The same is true of the bull-dog, being organized on the broad principle, and noted for its strength and endurance, while the greyhound is long and pointed, and known only for its great speed in running. The stupid donkey looks what he is, and the intelligent horse has a very different physiognomy. The wide-awake monkey is sprightly in look as well as action, while the sloth has all the appearance of a dull, inactive animal; and so throughout the entire animal kingdom, each species and all the varieties in the same species, have a physiognomy in harmony with their known character. We can apply these observations to the whole animal kingdom.

Human Nature Graded.

There is naturally an aristocratic and a democratic build of the body. All true aristocrats are peculiarly made, and contrast with those who have a democratic turn of mind.

The fact is, all Nature is graded. She has strata and layers even in living organization. There are lower kinds of organism, made up, if we might so express it, of the very poorest material,—inferior in quality, low in tone, susceptibility, and power of enjoyment. There are others higher in these respects, and others higher and still higher, till you come to the delicate, refined, and intense organizations whose pleasures and pains are exquisite, and instincts lofty.

Human nature varies in stock, quality, and perfection of organization; hence, the natural differences are manifested in susceptibility, clearness, intensity, strength, tenacity to life, power to command and go

through severe trials. Society classifies on a different plan. Wealth, rank, titles, and names, are her artificial classifications.

The physiological differences of persons are very great. Some are quick, others slow. Some are strong, while others are weak. Some are long-lived, while others die early. Some, very bony and muscular; others, very fleshy and lymphatic. Some, very nervous and high-toned, while others are dull and stupid.

Shape of Organization.

The shape of the organization as a whole, the development of the brain, and the manifestations of the character, strictly harmonize. Where there is a certain form of head, you invariably find a certain kind of character. If the head is high, and fully developed in the coronal region, there is a lofty tone of mind; but if the head is low and broad in the base, then you have a mind that seeks gratification in the coarse and sensual; so, if the head is long, the mind is penetrating, and extended in the range of its action. If the forehead is sharp, the mind has a similar characteristic. If the head is narrow and sharp, the mind is narrow, but takes direct views of a subject. A head broad in the temples and frontal region takes comprehensive views of things.

Hands and Feet.

The hand and foot also illustrate the contour of the body. You judge the unseen to a very great extent by the seen. For instance, you see the build of the hand; and you can judge by that, the general shape and construction of the body. If the hand is small, the form is also small, unless the person is unduly fleshy. If the hand and foot are large, the body is large. If the joints of the fingers are large, all the joints of the body are so. If the fingers are round and well-moulded, every limb, and the general contour of the body, partake of the same peculiarity. If the fingers taper, and are small at the end, the same is true of the toes, nose, and ears; while the mind is more definite and pointed.

Quality of Organization.

We may speak in the same way with reference to the quality. As is the quality of one part of the organism, so is that of all the other parts. If there is coarse hair, there is also a coarse skin, a coarse muscle, a coarse bone, and a coarse mind, which will manifest itself coarsely. If there is fine hair, there will also be fine skin, fine muscle, fine bone, and a fine texture of the nervous system with a delicate manifestation of the mind, which can be judged to a very great extent by the general form of the body, because the condition of the one harmonizes with the shape of the other.

Play of the Faculties.

Each faculty takes its own way of gratifying itself. Love, for instance, looks and embraces. That is all that love cares to do, viewed as a simple element of the mind. Anger talks and strikes. Sympathy weeps and gives. Combativeness fights and contends. Destructiveness executes and destroys. Acquisitiveness hoards and takes care of property. Secretiveness conceals and uses tact. Alimentiveness eats. Ideality indulges in the beautiful and romantic. Sublimity admires the terrific in nature. Veneration prays and adores. Conscientiousness justifies or condemns. And so of all the other mental elements.

Longevity.

Duration of life can be determined by the general make-up of the body Some persons are long-lived in constitution, while others are not. Some live to be over a hundred years of age : others live only a few years—perhaps a few months. Of course, in many cases, death arises from external influences and circumstances. Still, it is true that some have not the elements of longevity in their constitution. Some families die early, and run out without leaving a single representative behind. Others multiply and increase to such an extent that there is no end of Smiths, and Browns, and Joneses. The organization indicates when long life is possible, and when not. You may generally calculate, when you see a long nose, a long chin and a large one, a long ear, a long jaw, and a long head from the chin to the crown of the head, that there will be long life. All aged people have these signs strongly marked. Add to the above, a sound, compact, well-knit muscular system, and there is no mistake ; the person having them will possess the elements of longevity.

The Parent we Resemble.

The organization indicates, as a general rule, which parent we resemble. There is the masculine and the feminine build, tone of mind, and temperament. Man possesses more bone and muscle than woman, and has a predominance of the motive and mental temperaments. He has a rougher outline of organization, is more passionate, executive, proud, determined, ingenious, and original in the action of the mind.

Woman, physiologically, has more of the vital temperament blended with the mental. She is more ardent, ambitious, cautious, devotional, sagacious, and refined. She possesses a happy blending of the elements of her nature—more so than in the case of man. She is more speedily waked up throughout her whole system. Man suffers and enjoys moderately. Woman feels intensely, and enjoys more keenly than man. When a man is refined, high-souled, warm-hearted, sensitive, and diffi-

dent, he resembles his mother, or his grandmother, on his father's side. When a woman has a strongly-marked organization, an uneven head, large Causality, Self-esteem, and Firmness, small Veneration, Adhesiveness, and Philoprogenitiveness—when the nose, chin, ears, feet, and hands are large, and the voice is coarse—she resembles her father, or her mother's father. This is not mere assertion, for I have observed many thousand persons, and have proved the point.

Influence of Climate.

Climate, government, and religion have their influence in deciding the physiognomy. In the north, you find persons compact in organization—short, thick, and broad; while in the sunny south they are spare, elongated, less fleshy, and more nervous and bony. Each nation has its own physiognomy determined by the political and physical influences to which it is subject; and you will find that the known characteristics of the nation always harmonize with the physiognomy.

Physiology of the Temperaments.

Physiology is connected with Phrenology in the reading of character. We cannot disconnect them. It is necessary to understand the laws of physiology in order to apply the principles of Phrenology; for, if we read the phrenological developments without taking into account the physiology of the individual, we shall certainly make mistakes. Hence, it is important to give attention to physiology in prosecuting this study. Phrenologists and physicians generally recognize four temperaments. These are, the lymphatic, the sanguine, the bilious, and the nervous temperaments. We divide and name the temperaments differently—viz. the vital, motive, and mental.

We think that this nomenclature is more expressive, inasmuch as the name indicates precisely what we mean when we use it. The vital temperament indicates life and vitality.

Persons with a predominance of the vital temperament have those functions of the body which generate life and vitality, which give free circulation to the blood, good digestion, respiration, secretion, &c., largely developed. These are vital functions, and vitality results from their healthy action. When they predominate there is warmth, ardour, life, and abundance of vitality to be expended somehow. The vital temperament does not induce much fondness for hard work, but a pleasure in living and doing those things that gratify the vital functions.

The Motive Temperament.

The motive temperament is represented by the bones and muscles, which give framework to the body. As the timbers, ropes, and pulleys are to the ship, so are the bones and muscles to man. We call it the

motive temperament, because man by it is enabled to be locomotive. In proportion as he has good bones and muscles, has he motive power, and is thereby qualified to move and enjoy physical action. Those in whom this temperament predominates are our hewers of wood and drawers of water,—the makers of our machinery, the builders of our bridges, railroads, and canals. They do the locomotive work of society.

No one can be truly great and intellectual without this temperament, even if they have all the phrenological indications of greatness. To increase or develope this temperament, physical exercise is indispensable. John Quincey Adams took exercise every morning before his breakfast. Washington was a hard worker, as well as statesman. If a scholar would rise to eminence, he must develope the motive temperament, to give not only physical strength, but mental endurance.

The Mental Temperament.

The mental temperament is indicated by the brain and the nervous system. This gives mind and susceptibility to impression and enjoyment; and in proportion as it exists largely in an individual will there be clearness and distinctness of mental action. Where the mental predominates, the emotions are vivid. Men thus endowed with a full frontal lobe, think, originate ideas, and unfold subjects for the public mind.

Artists, poets, and philosophcrs generally have this temperament prominently developed. In proportion as these temperaments are well balanced, there will be general energy of both body and mind. But it is highly important that they should be healthy in their action in order to secure this efficiency. Hence the importance of knowing how to gain, and how to keep good health. Some persons, possessing it, do not know how to keep it; and losing it, do not know how to regain it. We may have a few hints to give on this subject in another lecture, for a person cannot have a sound mind without a healthy body.

Principles of Phrenology.

Phrenology and physiology combined teach us practical and useful lessons of life, health, and virtue. How, then, is character to be read phrenologically? What are the principles of Phrenology? They are these: the brain is recognized as the medium of mental manifestation; and as such, the mind being composed of different powers, it is divided into different nerves—each nerve is the organ of the separate mental power which belongs to it; and in proportion as the nerve substance is in each case developed in bulk and texture, there is, of course, power in the qualities of mind involved. I need not attempt to prove that the mind *is* composed of different faculties—that we can exercise more than one at the same time—do more than one thing at a time—such as

to walk, think, love, &c., for every individual believes that we have a diversity of powers.

Another principle is, that each power has its separate organ or nerve of the brain, by means of which it is manifested, and, for aught that we know to the contrary, these nerves were made for the express use of these faculties, as much as the eye was made for sight or the feet for walking.

Another principle of Phrenology is, that all the different organs of the mind have their different locality in the brain, and, having learned where the organ of Benevolence is, we shall always find it in the same relative position, so with Philoprogenitiveness, Mirthfulness, Individuality, and the other faculties ; as in physiology, having once learned where the heart or any other organ is, we can find them, because they are always in the same place. The anatomist knows where any particular nerve, artery, bone, or muscle is situated, as, in all cases and without variation, they occupy the same locality. The same is true with the organs of the brain ; and this is what we should expect, considering that the brain is a part of the physiology.

There are two hemispheres of the brain, and two sets of nerves throughout the brain and body. The mind is dual in its action. Each faculty is double, and is located in each hemisphere of the brain. In fact, man is dual throughout. Every function and organ of the body and mind is double, and bears the same relative position in the organism.

Size of brain,—quality, culture, and condition being equal,—indicates power of mind. It is necessary, however, to have something more than merely size. That is not enough in itself : it must be a cultivated brain. And that is not enough : there must be harmony between the size of the brain and the development of the body. Hence we say, size and quality of brain, *all things considered*—those other things being health, culture, proportion of the body, &c., indicate mental power. Where a large brain is well cultivated, and sustained by the functions of the body, the result is strength and comprehensiveness of mind, as in the case of Lord Bacon ; but a small brain—below par—feeble in quality and culture, and united with a feeble condition of body, gives a very weak manifestation of mind, as in the case of idiots. A small brain with an active temperament will often enable a person to accomplish more in life than when the brain is large in size, and the temperament dull and heavy.

Another principle of Phrenology is, that man has all the qualities of mind necessary for him to use. That is to say, if the Creator were to destroy the whole human race, and create another human being to place upon the earth to fulfil the mission of man, He would make him precisely the same kind of man that Adam was ; for He gave to Adam, and to us as his descendants, the qualities necessary to enable him and us to do all that is required of a human being. The *primitive* function of every faculty is good, and its legitimate exercise leads to happiness and perfection. Man is depraved, imbecile, and imperfect, because he has failed to live up to his original organization.

We train children imperfectly, in our ignorance, or from some other cause, and thus violate the law that conduces to perfection of organization. Children become depraved, not because they are made so by their Creator, but because a perverted education imperfectly developes the mind, renders some faculties morbid, and gives to others an undue preponderance. The intemperate man shows his depravity by his intemperance. The thief is depraved as such, because he has made a thief of himself, and not because his Creator made a thief of him. So some of our children are exceedingly depraved in their conduct, because they have had bad examples set before them. The development and direction of the mind depend much on education and the circumstances which surround the person. We see, then, the necessity of understanding the action of the human mind so as to have systems of education that shall give right direction to its powers, and develope them so as to fit ourselves and children to take a proper part in society. Let me here remark, that the right action and proper direction of the mind only qualifies the individual for this life. Thus far Phrenology goes, instructing us to exercise our minds according to their legitimate action. Our highest hopes and aspirations for a better life are stimulated by Divine influences.

Perfection of mind and character depends on a full development, harmonious action, and right direction of all the faculties together, the moral organs taking the lead, and the mind, as a whole, being under Divine guidance; but the subject of depravity, as related to the moral nature of man, will be considered more fully in my Lecture on the "Moral Faculties."

What should be taken into Account in the Reading of Character.

There are certain things to be taken into account in reading character phrenologically. First, the whole organism. Secondly, its quality. Is it fine? or coarse? or medium? Thirdly, we ascertain the power of the constitution. How much health and constitution has the individual? Can he endure one day without sleep, or six days without food or sleep? Can he work three days without food? or only one day without food? Next, we take into account the circulation. Is it quick, but not strong? Is it quick and strong? Is it slow and weak, or is it slow and strong? Whatever may be the condition of the circulation, it indicates something with reference to the action of the mind. Is the blood venous or arterial? Does the warm and red blood predominate, or is it the colder venous blood that has the ascendancy? And then we ascertain the power of the lungs. Has the person a small nose and small lungs, or are they large, and does he inhale an abundance of pure air? If so there is a probability of good digestion, and that the body is well sustained by the food eaten. But, if the lungs are large in volume and the person stays within doors all day at a sedentary employment, the system will not be as much benefited by what is eaten as when

the lungs are small but the person exercises in the open air and breathes deeply, thus vitalizing the blood and rendering digestion more perfect.

Then we consider the condition of digestion. Is it strong or weak? healthy or diseased? How much stomach has the individual? You may take it as a rule that a man who has not much stomach will never accomplish much in life. Do not get a man with a small stomach to do your fighting on the field of battle. He will think only of his feeble, troublesome, dyspeptic stomach, is not fit to be a soldier, or to do anything requiring energy and vigour.

We next take into account the muscular system. Is it composed of tough, enduring muscles? Is there power connected with it, or is the individual easily wearied? Is the osseous system strong and vigorous, or is it weak and slender? Can the person take a load and carry it away, or will he break down under it? These are important queries; unless the bones and muscles are in a good and healthy state, there is not much strength of character or tenacity of purpose.

Thus we recognize the condition of the body, and that of the body as compared with the brain. Which is the larger? Suppose the head is too large, that indicates something; if the body is too small, that indicates another condition. If, for instance, an individual has a head like that of Paulsen, the chess-player, 25 inches in circumference, when the ordinary size is 22, with a chest like his, measuring only 35 inches, when that is the ordinary size, the balance of power is so much in favour of the brain that it robs the body, and makes it impossible for the individual to live a long life, unless he use the means to fortify and strengthen his body, and keep his mind quiet. If he exercise his mind vigorously and not his body, he will soon be exhausted, for he cannot supply the demand made by the brain upon the vital functions of the body. Suppose a lady has a head 23 inches in circumference—the ordinary size for women being 21½ inches—and a chest which measures 29 inches, when the average circumference of the female chest is 31 or 31½, and she is constantly employed within doors, and does not perform much bodily labour, the natural inference is that her hold on life is limited, and unless she change her pursuits, and develope the bodily functions, she will die prematurely. But if her chest is 37 inches and her head 21 inches in circumference, she has more of the elements of longevity. These deductions are based on the principles of physiology, and cannot be controverted.

When we have observed the harmony between the body and the brain, we ought to inquire into the habits of the individual and the circumstances which surround him, as these facilitate or retard the healthy action of the brain. If these data are of importance to the physician, they certainly would be to the metaphysician, who recognizes both body and brain. The hands are then placed upon the sides of the head of the person to be examined, in order to ascertain the form of the side head. One hand is placed upon the forehead and the other on the basilar portion to get a general impression as to the relative d

velopment of these regions of the brain. In the same manner we gain an idea of the height, fulness, and width of the coronal brain. It is necessary to apply the balls of the fingers, and move the scalp slightly to enable us to perceive more distinctly the special form of the head in detail. I do not wish you to understand that in doing so the operator looks for "bumps," as many suppose. To-morrow you may be talking with some person, who thinks he is very wise, who will tell you that he has seen the internal table of the skull—that he has dissected the brain, and that the convolutions of the brain that make little indentations on the internal table of the skull do not make corresponding projections on the external table; and, "Where is your phrenology?" he will ask; "if the form of the skull does not indicate the form of the brain, how can you thereby determine the character of the individual?" No doubt he will talk in this wise strain, and if you are not posted in facts, as he is in opinions, you will think, of course, that he is right, and that you are mistaken or in the wrong; but I want to put you on your guard. The brain is the superior power and shapes the skull—and not the skull the brain. The skull enlarges or expands, because the brain does. There is a general harmony between the external of the brain and the skull; for when the skull is broad, narrow, high, low, long, or short, it is so because the brain is developed in those several directions. The convolutions of the brain may cause some irregularities on the internal surface of the skull that are not manifested externally, and there are bony processes on the external of the skull; yet neither of these militate against the fact that there is a general harmony between the external of the brain and that of the skull. It is the tree that shapes the bark around it, and it is the oyster that shapes the shell, and not the shell the oyster. The oyster-shell grows because the oyster increases in size. So it is with the brain and skull. Organs that have been particularly exercised give a sharp appearance to that part of the skull corresponding to their location. Phrenology does not look for little bumps on the head. In my cabinet of skulls many are very smooth, and yet they have a strongly-marked phrenology. That the external of the skull shows the general external form of the brain may be demonstrated by placing a lighted candle within the skull, by which we shall see that there is the greatest transparency and thinness in those places where the skull bulges; and less transparency where it is depressed.

Phrenology looks at the general form of the head, and determines character, according to the development in its several regions. Some heads are exceedingly short, while others are very long. There is every variety of shape and size. Whence comes that difference? Why is one skull long and another so short? Because the brain which occupied the interior was correspondingly different. A skull that is very low in the forehead, as is the case with idiots, is low because the brain was wanting in that part. When a skull is broad and high, it is not that the bone of the skull is so much thicker, but because there was more brain inside that gave breadth and elevation to the skull in those

regions. We must, therefore, observe the shape of the head, whether it is high, low, broad, or narrow, &c. Taking these things into account, we can estimate the character of an individual. The art of reading the character of an individual phrenologically consists in understanding the various conditions of the individual as a whole, and in perceiving the result of the combination of the faculties; in this, practice only makes perfection.

The great lesson suggested by Phrenology is this: cultivate the weaker and properly guide the stronger powers of mind. The natural endowments are seen from the form of the head, while those that result from education are manifested in the voice, the use of words, the expression of the countenance, and the general deportment of the person.

With these general hints as your guide in reading character, you will see that the organism does display the character of the person. We take into account the entire individual, and not the form of the head alone, but the constitution and the quality of the organization as well. This is a study worthy of the attention of mankind. It would enable them, if properly understood and applied, to develope and mature in harmony all the powers of their being. In other lectures I propose to illustrate Phrenology, and show its application to every department in life. It has been my mission for thirty years to make Phrenology useful and practical.

My extensive experience ought to be of service to humanity in aiding persons in the choice of their pursuits, in giving warnings to the wayward and unbalanced, especially to parents and teachers who have the guidance and direction of the young and tender mind.

Thousands can date the commencement of their improvement from the day when they studied and applied the principles of Phrenology, and read their individual characters by the light of its teachings.

PROOFS OF PHRENOLOGY.

In order to establish the truth of any science, it is necessary to adduce a sufficient number of proofs which shall be so self-evident that they cannot fail to arrest the attention of persons who will examine them.

The strongest opponents to Phrenology are found among those who are unacquainted with its merits ; hence, failing to interest them, they often exclaim they neither know its claims to truth, nor care if it be true.

There are, however, many who really are interested to learn and examine the proofs that exist in favour of Phrenology, and it is for this class that I have prepared the present lecture.

All metaphysicians admit that the brain is the organ of the mind ; but they are unwilling to believe that there is a plurality of the organs. Still, they have always made a division of the mental functions, as Association, Memory, Reflection, &c. I assert, then, in the beginning, that the brain is not only the organ of the mind, but that there is a plurality of mental organs, which correspond to the mental, moral, and social qualities ; and to corroborate this statement or premise, I bring proofs from *Anatomy*, *Physiology*, *Pathology*, and from the *practical affairs* of life.

The *Anatomical* proofs are—first, that in the scale of creation those animals that have the most complex brain manifest the greatest number of powers or instincts.

Secondly. The differences in the shape of the brain of animals are in harmony with their well-known dispositions.

Thirdly. Inasmuch as the nervous system is divided and adapted to the organs of the body, so we have just as much ground to infer that the brain, the centre of the nervous system, is divided and adapted to the functions of the mind, which Phrenology declares to be the fact.

The *Physiological* proofs are—first, that as every function of the body has a distinct organ, so in order to preserve the analogy we must infer that every function of the brain has a distinct organ.

Secondly. As each genus or species of animal manifests peculiar qualities, so each should have a peculiar conformation of brain, if Phrenology be true, and there is a great cloud of witnesses to prove this to be the case.

Thirdly. The primitive faculties are the same in every species of animal and in every individual; but the difference is in the degree, intensity, power, and action of the quality, which would not be apparent if the brain was an unit.

Fourthly. As physical exercise does not exhaust the whole body, neither does mental labour exhaust the whole brain.

The *Pathological* proofs are—firstly, that injuries of the brain frequently impair some of the mental faculties, while the others remain in a healthy condition.

Secondly. The method of curing mental diseases, like insanity, monomania, &c., which could not be successfully treated unless there was a plurality of the faculties.

The *Practical* proofs are the Phrenological examinations of known individuals, a consideration of the differences between the races of men and their corresponding phrenological developments.

Anatomy has taught us much with regard to the animal kingdom, having dissected every known species and traced the origin of every function as far as possible. We find this law to hold true, that as the animal ascends in the scale he has a more perfect internal apparatus for carrying on the processes of digestion and circulation: and as the internal organs of the body increase, in the same proportion is there a new function added, and *vice versâ*. This holds true with regard to the brain as well as the body. So far as the nervous system is developed in insects, it is confined to the senses or to the powers of locomotion. Even the brain of fishes is composed of nervous ganglia, in which are embraced the optic, olfactory, and auditory nerves, which are immediately concerned in sensation, but there are no folds or convolutions in the brain of these. There are very few, if any, convolutions in the brain of the smaller animals of the class Mammalia; as, for example, the mouse, rat, squirrel, &c., but the larger animals in this class have most distinct convolutions, as the cat, monkey, kangaroo, dog, and lion, but not as distinct as we find in the brain of the elephant or in that of man.

The convolutions of the brain not only vary, but the form and direction of the lobes. There is a constant unfolding of the convolutions, and man has the superior and coronal lobes much more developed than animals. We know that man is vastly superior to the animal in the mental and moral powers. The animal has instincts, but he does not evince reason. He manifests sometimes great constructive talent, as the beaver, but we have never known an animal that exercised the moral faculties. When we find that man has certain portions of the brain which, if Phrenology be true, give to him his intellectual and moral qualities, and that these portions of the brain are always wanting among animals, we are forced to the conclusion that not only parts of the brain are dependent upon the convolutions, but that if the brain, as a whole, was the instrument of the mind, an animal like the orang-outang, which has a brain similar in form to man, ought to evince as much intellectual power. Some say that all

the varied peculiarities found in the brain of man may be seen in that of the ourang-outang. If this were ever the case, the objector would be obliged to say in what, then, constitutes the intellectual difference between man and the monkey tribe.

It is true that we find in the brains of all the larger mammalia the hemispheres, cavities, or ventricles, the *corpus callosum*, the *thalami optici*, the *pyramidalia*, the *corpora oliviara*, and the *medulla oblongata;* but these are beneath the nervous mass of the cerebrum, which is really the portion in which the phrenological organs are located; besides, the configuration of the brain and its size, being very small, are unlike those of man. The largest size of the brain of the orang-outang is not larger than that of the infant, and as the latter never shows power of brain, therefore the former will never evince intellect, while its organization remains as at present. All anatomists, and Cuvier in particular, affirm that the deeper the convolutions the greater is the mental power; and all agree that they are the most perfect in the brain of man—hence, one must depend on the other.

There was much interest manifested in a chimpanzee that was exhibited and died in Newcastle a few months since. It was supposed to resemble the human species so much, that those who had the care of it were quite unwilling, at first, that its body should be preserved for the Anatomical Museum, saying, "They ought at least to give it a decent burial." I examined its brain and skull when in Newcastle, and found that the brain was small in size, deficient in depth of frontal lobe, which came to a point in the region of Individuality, instead of being high and broad as in the case of a well-developed human brain. The convolutions of the frontal lobe were not so numerous nor so deep as in the brain of man. The lateral and basilar portions were well developed, and were the only points of resemblance to man, and these portions gave the animal the affections and propensities for which he was so widely distinguished.

There has been much discussion about the gorilla, which has been said to be the connecting link between the orders of Quadrumana and man. The gorilla may be at the head of his tribe, but he is not human, and the most that can be said of him is that he is a powerful animal. To be sure he has a voice that can be heard three or four miles distant, but so can a lion make the forest resound to his roar. He has a colossal frame and chest, that sometimes measures from fifty to sixty inches in circumference, while the average of the chest of man measures thirty-five inches. He can break the barrel of a gun with his fore-paw, or tear a tree from its roots when he is angry; but a lion can with his tail strike down a man. Still, no one pretends that a lion is akin to the human in intellect.

There is one distinguishing difference between the gorilla and man which ought to satisfy all parties, that is, in the brain, which in the infant gorilla is of decent size. The brain of one fully grown contains from twenty to thirty cubic inches, while the Negro has a brain of sixty-five to seventy-five cubic inches, and the Caucasian seventy-five to one

hundred and twenty cubic inches ; so we perceive that the gorilla has not half so much brain in volume as man. While those portions are developed which give him his distinguishing traits of character, he is entirely wanting in the frontal and coronal regions. There may be a small portion of brain over the supraorbital arches, enough to give perceptive power to enable him to adapt himself to his animal life. The cerebellum is large, which contributes to give him strength and vital power; Combativeness, Destructiveness, and Secretiveness are generally large, and hence we are not surprised to find him manifest active affections, great physical courage, strength, power, and cunning. He could not reason with such an organization, nor exercise moral qualities. We think highly of the gorilla as a physical being, but that his relationship to the human family must be very distant. Were the brain, as a whole, the seat of the mind, the gorilla, with a brain resembling that of man in many points, should manifest as much mind as man ; but as he is incapable of developing that mental power, which corresponds with the deficiency of brain, it seems to me a fact sufficient of itself to prove the plurality of the organs of the brain.

But there is a variety of persons who look at this subject from different standpoints, and hence I present a variety of proofs, and hasten to the consideration of the second anatomical proof, that the difference in the shape of the brain of animals is in harmony with their well-known dispositions.

A casual observer of the brain cannot help noticing that the shape varies. While some of the lower orders have scarcely any perceptible fibres over the eyes, there are others, like the domestic animals, that have a frontal lobe, and more intelligence than those that have retreating foreheads. The objection may be brought that many students, celebrated in their classes for their glib manner of recitation, have a retreating forehead. This only proves that there is a plurality of the organs, for such students will have the central ridge of the frontal lobe prominent, Comparison, Eventuality, Individuality, and Language, the organs that give memory, and the power of recitation ; but I have yet to see a student, deficient in Causality, which gives breadth to the forehead, that has ever evinced a deep, original, thinking, philosophical mind. It is one thing to be able to repeat the ideas of another, but a very different thing to originate thoughts.

The Royal Institute of France offered a prize in the year 1818 for the best memorial on the anatomy of the brain in the four great classes of vertebrated animals. Dr. Vimont, by no means a Phrenologist, commenced his preparations to secure this prize. He studied all the works of the celebrated naturalists, as Linnæus, Buffon, Pliny, &c., but they did not satisfy his mind upon the functions of the nervous system. He examined the works of Gall, when he began to get a glimmering of the truth. Still he continued his investigations during nine years, when he sent to the Institute a memorial containing 2500 specimens of different classes, orders, species; 1500 of these specimens belonged to animals whose habits and dispositions were well

known. There were also 400 wax models of the brain, an atlas of more than 300 representations of the brain and skull. He has also made one with 600 illustrations. In spite of his vast researches, which extended through so many years, with such untiring perseverance, the alarming discovery was made that if this memorial was received all the preconceived ideas of the brain would have been erroneous, for these illustrations from nature clearly indicated that the shape of the brain of animals is in strict harmony with their well-known dispositions. But some having eyes, see not; having ears, they hear not; having fixed opinions, they wish neither to hear the truth, nor to believe it when it is forced upon their consideration. Dr. Vimont, however, had the moral courage to declare that in the light of nature Phrenology is true.

I come to the third anatomical proof, that, inasmuch as the nervous system is divided and adapted to the organs of the body, so we have as good grounds to infer that the brain, the centre of the nervous system, is divided and adapted to the functions of the mind, which Phrenology declares to be the fact.

From the spinal cord proceed thirty pairs of nerves to the various organs of the body, and these have each their specific function. From the *medulla oblongata*, there are the nerves of sensation, each of which is distinct in function. What should we think if any anatomist should declare that the auditory and olfactory nerves performed the same office? The convolutions of the brain are only the expansion of the nervous fibres or filaments; and it is no more absurd to suppose that each mental quality should have a convolution adapted to its exercise than to believe that the optic nerve is for the express purpose of securing vision. Many philosophers have such a reverence for the brain that they feel it is almost desecration to attempt to make a new nomenclature of its powers, or to dissect it in any other way than that laid down by the ancients. But anatomists have been obliged to change the irideas with regard to the circulation of the blood; after persecuting Harvey for many years for daring to promulgate his new discoveries, they finally adopted his system, and, at the present day, every student of physiology believes implicitly in the tenets of Harvey. It requires no greater change of opinion, and the exercise of no more faith, to ascribe to the brain a plurality of mental faculties. Because the ancients demonstrated that the brain was the organ of the mind, and did not attribute to it the peculiar functions which Dr. Gall discovered, there is no reason why we, in the nineteenth century, should be bound to go no further than Empedocles and Democritus, who lived in the fifth century B.C., or Lewenhok, Vieusseux, Santorini, of the sixteenth. In fact, had we time, it would be interesting to notice some of the vague ideas of ancient anatomists with regard to the brain. Even Hippocrates thought the brain was only a sponge which attracted the moisture of the body. Praxagoras and others affirmed that it was only an excrescence of the spinal marrow, but had no part in the sensations or motions of the body. Some that it was only a secreting gland.

Galen said that it secreted the "vital spirits," and distributed them by the arteries to other parts of the body.

When anatomists began to dissect the brain they found a mass of convolutions which they cut off in sections, so as to find the *corpus callosum*, the ventricles, and parts at the base of the brain. They did not suppose that they were thus cutting away those parts in which the mental faculties were located. We perceive that medical professors have constantly been at variance in their opinions on the brain, and that the ideas they now promulgate are as much at variance with those once firmly believed as light is from darkness; but many are unwilling to examine Phrenological proofs, because they have fixed ideas on the subject which they do not wish to change.

We turn from anatomy to physiology, and give a few physiological proofs which should command attention. First, that as every function of the body has a distinct organ, so, in order to preserve the analogy, we must infer that every function of the brain has a distinct organ. As every sense has its distinct nerve, and every organ of the body its special duty to perform, we have just as much reason to suppose that the brain has many organs, through which the mind is manifested. Some may say that there is no real relationship between mind and matter, yet, we see no development of mind unless it has a material medium through which it can be exhibited. In my lecture on Objections to Phrenology I affirmed that though the brain, being a part of the body, was material, yet this did not by any means countenance the idea that Phrenology led to materialism, as the mind and brain are two distinct things.

I have alluded to the fact that the internal apparatus of animals becomes more complex as the animal occupies a higher scale in creation; and the same is true of the brain. In fact, Professor Owen has assigned to man the position he occupies as the head of creation, especially in the class Mammalia, because his cerebral developments are superior.

The second physiological proof is, that as each genus or species of animal manifests peculiar qualities, so each should have a peculiar conformation of brain, if Phrenology be true. I have alluded to this in speaking of the anatomy of the brain. Every reasonable mind should be convinced; but some need "line upon line." The most superficial observation cannot but perceive that animals have very different instincts, and their dispositions are just as different. Every species of dogs has its peculiarities in its disposition, and corresponding differences in the skull and brain. Without any reference to Phrenology, a person cannot but acknowledge that a bull-dog has a different conformation of brain from a greyhound, or a house-dog.

All carnivorous animals have a broad head in the region of Destructiveness, as the wolf, lion, and tiger. There is a difference between the fox and the cat; the fox is sly and cunning, and the cat is simply cunning. The skull of the former has prominent Cautiousness and

Secretiveness, while the cat has only Secretiveness. I have among my specimens the cranium of a stealing cat. A gentleman in Quebec owned a cat that stole so many chickens from his neighbours, and subjected him to the payment of so many fines, that at length he killed it, and presented to me the skull. I found the skull prominent in Secretiveness and Acquisitiveness.

The rabbit does not lay up its food for winter, and has not Acquisitiveness; but the squirrel provides for cold weather, and it has a development of brain in the region of Acquisitiveness, which is deficient in the skull of the rabbit. There is a great difference between the heads of the goose and the eagle. The goose has a very narrow head in the region of Destructiveness, where the eagle is broad and full. This could not have been the result of an accident with both skulls. Every eagle is severe, cruel, and carnivorous, and there is a perfect correspondence throughout the body; hence we see that the bill of the goose is very different from the beak of an eagle, while the web-foot of the goose, expressly adapted to swimming in the water, is not at all like the claw or talon of the eagle, that catches his prey, and holds it in his clutches while flying to his nest. The mocking-bird is remarkable for its power to imitate; and if a person wishes to buy a singing or talking bird, it will be well to select one with a broad head in the region of Imitation. It matters not if he disbelieve in Phrenology: the result will be as he desires. The peacock has a very high head in the crown, where Self-esteem and Approbativeness are located. It roosts on the highest part of the tree. I do not say that Approbativeness makes the peacock so vain; but when we notice that the characteristic trait or instinct of the peacock is vanity, and also that its skull has always a prominence in the portion where this organ is located, we have just as much reason to trace the correspondence between the two things as to suppose that a nerve of sensation is always connected with the sense.

In another lecture I have affirmed that Vanity was the perversion of the legitimate function of Approbativeness; but animals exhibit the faculties in their lower type of action, because they have not the moral faculties to restrain and guide them. Some animals live together in flocks and herds, like sheep, bees, and ants; while others live alone. The eagle, after a few weeks, leaves her young to take care of themselves, while other birds and animals manifest a great love of their young. Some animals mate, while others do not. Some construct their own houses, like the beaver, squirrel, &c., while others, like the horse and cow, have houses built for them. I might take the whole animal kingdom and illustrate this proof, as the differences are more truthful in the animal than we sometimes perceive in the human being, for the reason that a man may be surrounded by circumstances which not only influence his life and habits, but modify his whole character, while the animals lead a simple, natural life, and their habits correspond with their character and instincts.

It is a fact that the skulls of each species of bird or animal corre-

spond in development with their known characteristics. Many metaphysicians will mystify this whole subject, attempting to solve the difficulties or doubts that arise in their own minds, with regard to soul, spirit, and matter; but in the end they know as little about these terms as when they commenced. The whole thing can be resolved into one sentence. Is Phrenology true or not? If true, we have no need to fear to admit its tenets. If a disbeliever will bring to me *one* skull of a carnivorous animal that is *not* developed in the region of Destructiveness, I will admit that I have been mistaken in my deductions; but having examined, during many years, the skulls of animals of every species, my testimony should have more weight than the assertions of a person who has assumed a position or an opinion, but has no facts to substantiate the truth of it. We also know that the brains of animals lack those parts that would give the qualities that these animals do not manifest. The monkey is an approximation to man in intelligence, and yet there is a great difference in the height and convexity of the brain in the frontal and coronal regions. If the brain, as a whole, irrespective of size and quality, was the organ of the mind, then every species of animal ought to manifest all the powers that man possesses, only in different degrees of development; whereas we know that this is not the fact. Some birds can talk and sing, like the canary and parrot, but none can pray or manifest the power to reason.

The third physiological proof is, that the primitive faculties are the same in every species of animal, and in every individual; but the difference is in the degree, intensity, power, and action of the faculty, which would not be perceptible if the brain was an unit. This is peculiarly applicable to the animal kingdom. One dog manifests a keen scent for game, while another evinces but little fondness for the sport. Some will say that the difference consists in the olfactory nerve being more acute in the one than in the other; but it is no more difficult to ascribe the quality to the influence of the brain stimulating the nerve than to say that the instinct proceeds merely from the nerve itself. One horse is shy and timid, while another is bold and courageous. One will run from the battle-field, while another rushes to the thickest of the combat. Every horse-dealer judges of the good-nature or viciousness of a horse by his broad or narrow head; and there is as much difference in the quality or stock, and this applies to the brain as well as to the body of the horse. Cats possess a great variety of cunning. Some will be fondled and caressed, while others will not permit it. The male animal has generally a larger cerebellum than the female, while the latter has more Philoprogenitiveness, or love of young, than the male.

The same law can be applied to the human family. All have a brain with the same general characteristics. Why do not all persons, then, exhibit the same degree of courage, intelligence, and moral power? This would be a difficult point for the mental philosopher to solve, for there is a vast difference even in the same family, in the same school, or college. The Phrenologist will easily explain this by a difference in

the activity as well as the size of the organs. Some may say that there is a spirit or power independent of the brain, which manifests mind; if this were so, why do not all men then exhibit the same mental or moral qualities alike?

Artists and sculptors, without reference to Phrenology, paint or represent a talented man with a prominent frontal lobe; but if they were to paint an idiot, they would be considered poor artists if they left upon the canvas the broad forehead of Lord Bacon.

The fourth physiological proof is, that as physical exercise does not exhaust the whole body, neither does mental labour exhaust the whole brain. A person may have digested a hearty dinner, when the digestive organs would need rest; but he could afterwards walk, perhaps, two or three miles with impunity. Then, wearied with physical exercise in one direction, he can ride on horseback for several hours. This would not be the case unless there was a great variety and number of muscles which can be employed. The same is true with regard to the mind. We know that a person may exercise one class of faculties till the brain becomes weary, when, by using other faculties as vigorously, the first set are rested. A man may spend five hours in close study; with a wearied brain, he can go into society and exercise his social faculties, execute music, or listen to the performances of others on the piano, when he will forget his weariness. This would not be the case if the brain was an unit, but because there is a plurality of faculties, the person is able to change from one occupation to another, with benefit rather than injury.

The first pathological proof is, that injuries of the brain frequently impair some of the mental faculties, while the others remain in a healthy condition. A person may receive a wound and lose his memory of names, and yet retain a remembrance of passing events.

There is a multitude of facts with regard to injuries of the brain. A boy, ten years of age, had a blow which depressed his skull, but for a time he did not manifest any unfavourable symptoms; gradually, he lost his memory and judgment, till he died at the age of forty an idiot in intellect.

Dr. Gall cites the case of an aëronaut who fell and struck his head. After the accident he was subject to attacks of apoplexy, and died at fifty-three in an apoplectic fit.

When Mabillon was eighteen years of age, he could neither talk, read, nor write. He had a fall, when he was trepanned. During his recovery, he saw a copy of Euclid, and made great progress in studying it.

Haller cites a case of a boy who was idiotic from birth. He had a wound on his brain; was apparently cured by the accident, but as soon as the wound was healed, he returned to his former mental condition. Sometimes there is too great a pressure upon the brain by the skull, and in such a case, even when the person has lost a portion of the brain by an accident, the activity of parts or of the whole has been increased by the accident. Some anti-phrenologists, who may be found among metaphysicians and medical men, have asserted that they have known

of persons who have received injuries on the brain, and yet the persons have retained their activity of mind and mental power. I have collected a number of facts on this point, as follows :—

A boy had an accident on the head, and lost a considerable quantity of brain. The space was occupied with pus, and the lad talked intelligently to his last moment.

A girl of thirteen years of age had a severe attack of cramp. She had previously received an injury on the head, and after the attack lost two ounces of brain. Her limbs were paralysed, but she retained her judgment and power of speech for five days, at the end of which she died.

A boy, eight years of age, was thrown from his horse. He had not only concussion of the brain, but an opening was made, from which he lost considerable brain. Excrescences were constantly forming and being destroyed. Ulcers penetrated into the substance of his brain, and yet he retained the vigour of his mental faculties till the last moment of his life.

A man was shot in the head; the ball was arrested in the brain. After his death it was found upon the pineal gland, in the middle of the cerebral mass. But this man lived for many years without experiencing the least diminution in the power of his mental faculties.

These facts do not disprove Phrenology, any more than the old systems of mental philosophy that assert that the brain is the seat of the mind. Besides, there are two hemispheres of the brain, and one may be entirely destroyed while the other remains in a healthy condition, and as the organs are double, one side may retain sufficient activity to manifest vigour of mind. We know that a person can live with a diseased heart, lungs, and internal organs, sometimes for several years, without inconvenience, when the general frame is strong and enduring, but frequently when the brain has been injured, it may form again like any other tissue or fabric of the body.

Again, a child, six years old, received a shot from a pistol in the head. Suppuration followed, and every time the wound was dressed, a considerable quantity of brain escaped. The child lived eight days, and retained his faculties till the last. When the head was opened after death, the skull did not contain a portion of brain larger than a small hen's egg.

Another case is related where a person had a disease for twelve years and died, without losing his faculties during his life. After death, the brain was found to be so soft, spongy, and full of water, that it could not be easily cut. The spinal marrow was also soft, and had lost half its volume. I would ask every mental philosopher who believes that the brain is the seat of the mind to explain these facts. They are only exceptional cases, and by no means disprove Phrenology, or the idea that there is a plurality of mental organs in the brain. I have known a man to live a whole week with a ball from a revolver in the fleshy part of his heart; but this fact is an exceptional case, like the above with regard to the brain, and neither proves nor disproves anything with regard to the heart as the organ of circulation. Were we to be

influenced by individual examples, and were we to consider the brain as a unit, we should suppose, that when any of the brain was lost, the whole mind would suffer. In old age, when some of the faculties are impaired, the others may be bright to the last, which pre-supposes a plurality of mental faculties.

The second pathological proof may be found in the method of curing mental diseases like insanity, monomania, &c., which could not be successfully treated unless there was a plurality of the mental faculties. It is exceedingly interesting to investigate the subject of mania or insanity from a phrenological standpoint. Let a person visit the different wards of a lunatic asylum, and he will see that one patient is rational upon every point save the one which has sent him there, that some patients are too merry ; some too excitable ; some too sad ; some gloomy on religious subjects, and some rave on social matters The physician endeavours to divert the mind of his patient, and direct it into an entirely different channel from the one which has warped his intellect. In this, he tacitly acknowledges that one set of faculties may be asleep, while others are too active, and have lost their balance ; but if the mind was a unit, the whole range of faculties would suffer at every inflammation or irritation of the fibres of the brain, and the person would be equally insane on all subjects. The insane man will frequently talk rationally on many subjects, but when the tender point or his weakness is touched, he instantly shows his insanity. I have so frequently declared the peculiar form of insanity from the developments, that I am bold to assert that Phrenology explains and assists in curing insanity more successfully than any other system of mental philosophy.

There are many physicians who have succeeded wonderfully by the aid of Phrenology in curing the insane, and they have borne their testimony to its truth.

C. Otto, M.D., Professor of Medicine in the University of Copenhagen, &c., says, "That as far as twelve years' observation and study have entitled me to form any judgment, I not only consider Phrenology as a true science of the mind, but also as the only one that, with a sure success, may be applied to the education of children, and to the treatment of the insane and criminals."

Dr. Brigham, who for many years was the successful superintendent of one of the largest insane asylums in America, told me that his knowledge of Phrenology gave him a clue to the operations of the insane mind, as no other system of mental philosophy had previously done. In the Leicester Asylum, one of the finest in England, there was a constant use of straight jackets for the patient, wooden plates, tin cups, &c., whereas now these relics of a barbarous age have been banished, and we see knives and forks, open grates with pleasant fires, mirrors in the sitting-rooms, engravings upon the walls, and a degree of comfort that has been introduced by the present superintendent, for the benefit of his patients. The dissemination of the general principles of Phrenology among the masses, those which teach "love to God.

and love to man," have exerted a beneficial influence to modify the treatment of the insane; and it has been found that the greatest success has been in those asylums where the patients have been treated with uniform kindness by physicians, who have thoroughly believed and acted upon the idea that there is a plurality of the mental organs.

There are still practical proofs that should be considered. One is the phrenological examination of individuals whose characters are known. I could cite thousands of instances which would corroborate this proof, but will mention but a sample, which could be extended *ad infinitum.*

I examined the head of a man at Staten Island, near New York, several years since, in the presence of many of his friends. I said to him, that it was difficult for me to tell which part of his mind had the ascendancy; that his animal feelings, passions, and propensities, were very strong, and at the same time, he appeared to have a high moral nature; that one or the other must predominate for the time being; that he must be a very devoted man, if religious, in order to keep his passions in subjection, but if bad, he would be uncommonly so; that I hoped he was under the control of his moral organs, for if the propensities obtained the sway, he would find it difficult to restrain their action; I gave him to understand, that I feared that he sometimes lost power over himself, and yielded to temptation. He soon left the company, when his friends remarked, almost unanimously, that I had missed the direction of his controlling organs, for he was known among them as the most pious, devotional man in the village. A few days afterwards, the man called upon me and said he could explain privately to me the apparent inconsistency I had found in his character; that I was correct as to the strong tendencies of his mind to vice; that his neighbours understood only one phase of his character, they knew him as a religious man; that before he had lived in the town where I met him, he had travelled extensively, and had led a very dissipated, immoral life; that he became suddenly convinced of the evil of his ways, and resolved to live a religious life, and removed far away from his old associates, that he might be free from temptations; but that he had to utter almost hourly the prayer, "Lead me not intc temptation, deliver me from the evil of my own nature;" that he constantly feared that he would yield to his passions, and commit some great crime that would send him to the Penitentiary for life, and thus bring a disgrace upon religion. His brain was peculiarly developed, and it was a fortunate thing for him that he had been aroused to a sense of his own weakness.

In 1834, in New York State, I saw an ordinary-looking man in a blacksmith's shop, of the name of Ray, doing common work. As I passed him, he looked up and said, "Please to put your hand on my head, and tell me if I must work all my life here." I did so, and found that he had extraordinary natural talent for invention, and told him "to see what he could do in that line." He laughed at the idea, but replied, "I will make the effort, but don't expect to succeed." In a few years afterwards, I saw him dressed like a gentleman, and I began

to question him: "How have you succeeded?" "Ah," he replied, "I have taken out thirty-three patents, and each one does just what I intend it shall. The last is to make india-rubber springs for railway carriages, and these are now introduced all over the world. I have now 500 men to work for me, and have to thank Phrenology for calling my attention to the idea that I could be something besides a day-labourer. My Self-esteem was so small that I should not have imagined that I could have risen if you had not assured me of the fact."

In 1835, I examined the head of a woman in Virginia, and said to her, "Your brain is inflamed in the region of Conscientiousness, Cautiousness, and Self-esteem. The moral organs are so active that they are liable to produce a morbid state of the mind in relation to religious subjects: is there anything peculiar in your experience in this respect?" She replied, "Not that I am aware of, only that I know I'm the wickedest creature out of perdition, and deserve eternal banishment from the good in this life and the next." She then continued in a strain of mingled self-condemnation and abhorrence of herself till I was obliged to turn her attention to another subject; I afterwards learned that this was her monomania, and that her friends were apprehensive of insanity on this one subject. Some of the most hopeless cases of insanity have arisen from a morbid action of the moral organs, but this form can generally be diagnosed from the Phrenology of the individual, and many on the verge of insanity could be benefited by directing their attention to more cheerful subjects of thought before their disease became permanent. I had in my cabinet the skull of Diana Waters, a coloured woman of Philadelphia. She had heard the passage "Pray without ceasing" read from the Bible, and she began to exercise her Veneration: she prayed incessantly from morning till night. At last her brain became morbid, and she continued her prayers in such a loud voice that the whole neighbourhood were annoyed. She finally became insane on the point, and for twenty years her insanity took this praying form. After her death, her brain was found to be diseased in the region where Veneration is located, and the skull over that part was spongy and porous like a honeycomb.

A skull was sent to me from Kingston, Canada, for an examination. By placing a light in the skull, I found that the region where Destructiveness and Acquisitiveness are located was exceedingly thin and transparent. I judged the man must have been under the special exercise of these faculties in an abnormal manner, as the coronal brain was not well developed.

I afterwards learned from the gentleman—a professor in a medical college in Kingston, Canada—who had sent the skull to me, that it was the skull of a man who had killed three persons for a small sum of money. He was tried for the murder, but, as there were evidences of insanity, he was not convicted, but sent to an insane asylum for life. After he had been there a short time, without any provocation, he killed a woman, who was scrubbing the floor, with a billet of wood; and before they could prevent it, killed himself. He had frequently

complained of severe pain over his ear, which occasioned paroxysms of rage, which he would describe afterwards as uncontrollable. At a post-mortem examination, in which the doctor assisted, it was found that the brain was very much inflamed and extravasated with blood, in the region where Destructiveness is located.

Some persons, then, would say that such a man could not help killing, and was, therefore, not accountable for his wickedness. Whether this is true or not, Phrenology is not to blame or responsible for such a state of things ; it only explains why it is so, and would enable a person to apply a remedy before the unfortunate deed was committed. Restraints are put upon the liberty of the insane after they have committed outrages against society. How much better it would be if each individual understood his own organization and, if he had strong tendencies to commit crime, for him to be taught how to counteract these special deficiencies or excesses, instead of feeling that because he is badly organized, he must necessarily yield to temptation.

There is no system of mental philosophy that explains the causes of the great variety of memory that different individuals manifest as Phrenology does. In Sunderland, England, I examined two gentlemen a few months since. At the close of one of my lectures, I said to the first man, "You are fond of poetry, but cannot repeat it; can remember thoughts, but must express them in your own language." To the other I said that his verbal memory was uncommonly good; that he rarely forgot anything that he read.

The former gentleman, Mr. Nicholas, replied that it was strictly true that he could not repeat a line of poetry, but was exceedingly fond of reading and thinking, and that he was always troubled to recite a lesson *verbatim*. The other gentleman said that the description was remarkably correct. He was now a minister, but when at college he could repeat 5270 lines without hesitation.

I might fill this lecture with remarkable coincidences or illustrations drawn from daily experience, that the character of an individual is stamped upon his brain and organization. And I would ask, By what means am I enabled to make these truthful statements? Some will say that it is by mere chance or accident, or that I am versed in human nature ; but it is no more difficult to believe that this can be demonstrated by the conformation of the brain than by ascribing it to chance.

There is one class of men who will misconstrue and misstate facts, as Sir David Brewster did when he admitted "that Phrenology is really capable of scientific treatment, and of being tried by the principles of inductive research ;" but gave the following as a *fact*, "to amuse, and perchance instruct, the student." When Dr. Spurzheim dissected the brain, in Edinburgh, there was much discussion and agitation on the subject ; and, says Sir David, "In this strife of parties, M. Nasmyth, the celebrated landscape-painter, sent to his phrenological friend, Dr. ———, the cast of a remarkable head. The cast was carefully examined, and its high moral and intellectual developments were duly recorded and presented to the artist. But alas, for science ! the cast

had been taken from a remarkable turnip that had presumed to compete with the craniology of man! The result of the experiment was instructive as well as amusing. It outweighed a thousand arguments and gave occasion to the following lament :—

" ' The tide of fame to Spurzheim's name
Roll'd o'er the German deep ;
The tide was spring, but, fickle thing!
It now has ebb'd to neap ! ' "

Scientific men ought to state *facts* when they attempt to prove or disprove a science. Sir David's memory must have played him a treacherous part, for the *real* facts in the case can be found in the "Edinburgh Phrenological Journal," and were as follows :—"In April, 1821, two gentlemen in Edinburgh moulded a turnip into the appearance of a human skull, had a cast made of it which they sent to George Combe, requesting him to describe its striking and prominent peculiarities of mind. Mr. Combe immediately detected the trick, and returned the cast with the following lines pasted upon it :—

" There was a man in Edinburgh, and he was wondrous wise.
He went into a turnip-field and cast about his eyes ;
And when he cast his eyes about he saw the turnips fine,
'How many heads are there,' says he, 'that likeness bear to mine!
So very like they are, indeed, no sage, I'm sure, could know,
This turnip head that I have on, from those that there do grow!'
He pull'd a turnip from the ground—a cast from it was thrown ;
He sent it to a Spurzheimite, and pass'd it for his own ;
And so, indeed, it truly was, his own in every sense,
For *cast* and *joke* alike were made all at his own expense ! "

One of the gentlemen called on Mr. Combe the next day and begged his pardon, stating the whole thing was merely a joke, and no offence was meant."

When opponents are obliged to garble facts and resort to ridicule, a science has not much to fear from their opposition. But I must hasten to the consideration of the next practical proof of the truth of Phrenology, and of the plurality of the organs of the brain.

Another class of practical proofs may be found in the consideration of the differences between the races of men and their corresponding phrenological developments.

The heads of nations, phrenologically considered, correspond in a remarkable manner with their well-known characteristics. There is scarcely any study more interesting than that of Ethnology, or the history of the races. I am collecting facts on the subject, which at some future time I may present in a more extended form, as I can only briefly allude to some of the most striking characteristics in the present lecture.

Different authors on Ethnology classify the races according to the

standpoint from which they view their subject. A clear yet comprehensive division may be included under five heads, viz. the *European* or *Caucasian*, the *Asiatic* or *Mongolian*, the *Malay*, the *Negro*, and the *Indian*.

The Caucasian is adapted to the Temperate Zones and the Western World, while the Mongolian and Malayan live in the East, and the Negro inhabits the Tropics and Southern portions of the world.

The Caucasian race is, has been, and always will be, at the head of creation while it preserves and maintains the peculiarities which now characterize it so distinctly.

Their power is in the type or tone of organization, which is as plainly marked as the colour of the Negro's skin. The temperament is a predominance of the nervous or mental, though there is a good degree of the vital and motive, sufficient to produce balance and harmony of development. The mental temperament gives to the race intensity, activity, ardour, and enthusiasm. The osseous system is symmetrical; the general contour and outline of the muscles are smooth and regular ; the features are distinct, but uniform ; the walk is commanding: but the strength is not so much in the body as in the size, quality, and peculiar development of the brain. There is not so much physical as mental stamina. The brain is developed in the frontal and coronal regions. The moral and intellectual faculties have a preponderance over the basilar portions, though, as a race, Destructiveness and Combativeness are not as prominent as with some nations. The Caucasians rule the world by the size and moral power of their brain. We need not wonder that Pizarro conquered Peru with only 164 soldiers, as is cited in history, because the contest of physical force could not compete with the superiority of the Caucasian brain, which was much larger in circumference and better in quality.

Among the Caucasians we find every variety, and hence their greater power. The *Anglo-Saxon* is considered to be the strongest type of the Caucasian. They have an admixture of the elements of all the races, and we need not be surprised to find them successful merchants, mechanics, manufacturers, bankers, seamen, and statesmen. They make conquests, form colonies, have strong domestic attachments to their kin and country, enact rigid laws, which they themselves obey as well as enforce. Their huntsmen are superior in skill and speed, their boxers have muscle to endure the hardships of the ring, their seamen are in all lands and on all seas, their soldiers are vigorous and powerful in the use of the bayonet, enduring and courageous on the battle-field. Their judgment in mercantile matters is sound, and their enterprise and philanthropy are unequalled by any other nation.

The Anglo-Saxon, as a race, have every variety of temperament, the frame-work of the body is solid, the brain is well developed in the anterior and coronal lobes. The organs of Firmness, Cautiousness, Acquisitiveness, Conscientiousness, and Benevolence, are prominent. They can learn science and philosophy, make inventions, and apply the rudimental ideas of the other races. There is enough impulse and

ardour in their temperament to give versatility of talent and an enterprising spirit.

The *Roman*, as he was many years ago, was a fine variety of the Caucasian, distinguished not so much for his enthusiasm and brilliancy as for his determination to carry out his projects when conceived. At one time, Rome was the mistress of the world, and had the purest of Caucasian blood in her veins. She not only conquered all before her, but carried civilization wherever she bore her arms. She made roads, bridges, and aqueducts, manifested strength rather than refinement. The old Roman was fond of legislation, yet showed his power in the strength of arms rather than in the cultivation of the fine arts. His sense of justice was strong, his will unflinching, his ambition knew no bounds, and his moral courage became proverbial throughout the world.

His organization was powerful. The temperament was motive, which gave him strength and endurance; the chest was expanded and voluminous, the brain was above the average size, Cautiousness, Combativeness, Firmness, Self-esteem, and the social faculties were more prominent than Hope, Veneration, and Benevolence; the forehead was broad, the perceptives were active, and the basilar region not deficient; he had not as much Ideality as Sublimity, not as much artistic taste as appreciation of the useful and practical; he had good judgment of the passing events of life. The native Roman was born to command; his ruling elements were Ambition, Courage, and Perseverance, which Self-esteem, Firmness, and Combativeness would give.

The *Greek* is another variety of the Caucasian race. Greece has always been recognized as a nation distinguished for excelling in art, literature, philosophy, sculpture, painting, architecture, and at the present day the Greeks are almost faultless in their works of art. The brain of the Greek is of medium size, well-proportioned, remarkable for its quality and fineness of texture; the temperament is of the highest type of the nervous or mental, and gives great intensity and activity of thought and feeling; the frontal lobe of the brain is broad and prominent, but the coronal is not equally developed; Firmness, Conscientiousness, Cautiousness, and the social faculties are not so large as Ideality, Imitation, Constructiveness, Causality, Comparison, Wit, Size, Form, and Order. The Greek has not so much comprehensiveness of mind as literary and artistic talent, refinement and perfection of organization.

The *Spanish* race presents a distinct type of the Caucasian. The brain is of good size; the frontal lobe is high, but not broad; Firmness, Self-esteem, Veneration, Conscientiousness, and Amativeness, are prominent faculties; the temperament is a blending of the motive and mental, with a fair degree of the vital; the frame-work is compact, well-knit, and vigorous. This organization gives great intensity, force of character, will, decision, self-respect, and intelligence. As a nation they have not only moral but physical courage, and an enterprising spirit. They have been a powerful nation, but are not in the zenith of their glory at the present time.

The pure-blooded *Arab* is as much distinguished as the pure-blooded Arab horse. His brain is not so large as we find among some of the other types of the Caucasian, but it is characterized for its great activity; he is swift on the foot, wiry and enduring in his organization, which comes from his temperament, a combination of the motive and mental; the muscular system is active, but not grossly developed; the mental temperament gives him ardour; he has a good chest, well-proportioned and symmetrical limbs, a fine coronal brain, a good forehead, particularly in the central range of organs, but he is not so original as intuitive. The Arab studies from the book of nature, has clear perceptions of moral duties, native strength of intellect, faith, religious zeal, and a devotional spirit.

The ancient *Jew* was the highest type of the Caucasian family. There has been no race so permanent in faith, so zealous in maintaining its own opinions, or so strongly marked in form, feature, contour of body. Even to the present day, almost every Jew has the same colour of eyes, hair, shape of nose and mouth. The Jew is stubborn, bigoted, influenced by his prejudices, more scientific than philosophical, and more literary than scientific; he would die for his religion, and is enthusiastic as a business man; he has prominent Language, Individuality, Eventuality, Comparison, Acquisitiveness, Firmness, Veneration, Destructiveness, and Combativeness. These faculties give to him his memory of events, great business executiveness, his love for the study of the languages, and fondness for history and general literature.

The *Frenchman*, according to some historians a descendant of the native Celt, is characterized for his impulsiveness, clear-headed discrimination, brilliant imagination, politeness, and affability, but has not so much depth, judgment, and comprehensiveness of mind as tact, literary talent, and versatility of character. He has vanity rather than pride, likes display, is witty, sprightly, lively, ingenious, clever, and ardent in disposition. The French brain is not so large as that of the Anglo-Saxon, but his temperament is highly mental, which gives to him great nervousness, intensity, and excitability. The basilar region of the brain is well developed. The most prominent faculties are Combativeness, Secretiveness, Approbativeness, Amativeness, Ideality, the Perceptives as a class, Comparison, Form, Size, Weight, and Imitation. These, with their combinations, give taste, refinement, love of decoration, an exquisiteness of finish to all their works of art, a passion for the beautiful, skill in athletic sports, and a fondness for science.

The *Teuton* may be found in Germany. He has a large brain; a great development of the coronal and frontal regions, as well as a prominent degree of the basilar. The reflective faculties are strong and give to him the metaphysical and materialistic tendencies. Veneration is not generally so large as Conscientiousness, Benevolence, Firmness, Self-esteem, Tune, and Constructiveness. The German manifests not only independence of character, but coolness in times of excitement, great energy, perseverance, superior moral and intellectual power, and is thorough in the accomplishment of whatever he undertakes.

It would be interesting to elucidate the striking characteristics of the *Scotsman*, the *Irishman*, and the *Welshman*, but the limits of this lecture will not permit. I, therefore, hasten to the consideration of the next race, the *Mongolian*. We here see a broad chest, broad shoulders, and a large brain, but it is large in circumference, because the animal, perceptive, and basilar regions are predominant. The Mongolian attends to his own physical and corporeal wants, leads a nomadic life, has not much originality, constructive or mechanical genius. He is more practical, imitative, superstitious, or atheistical in religion. His faith is in the traditions of his fathers. His face is not as finely chiselled as that of the Greek, the Italian, or even German. He can imitate, but cannot create or originate; has very little imagination, but manifests efficiency, industry, and executiveness. He is not artistic; can neither invent machinery, nor apply it when invented by others. He has a weak social brain, with the exception of Amativeness, has Veneration and Conscientiousness, which are developed more as connected with worldly affairs than in their higher manifestations. The perceptive faculties, Secretiveness, Alimentiveness, Acquisitiveness, Destructiveness, Cautiousness, and Firmness are the prominent phrenological faculties. They are not a combative people. Their energy has been directed into physical channels, with a view to make their country one of vast extent, more than to elevate and improve their race. They have not progressed one whit beyond the past ages, and will never change until they mingle with other races and thereby change their primitive organization.

The *Chinese*, a class of the Mongolians, have not so much attachment to their young as most nations, but make rigid laws which their children have to obey, the infringement of which brings a heavy penalty, even death when a child raises its hand to strike a parent. The father sells his daughters with no compunction or regret. They are shy in disposition, do not easily become acquainted with strangers, and for many years have kept the walls of their city closed against the admission of strangers. They are sarcastic, cautious, and suspicious. They have great reverence for their own mode of worship. Phrenologically, they have a small brain as compared with the Caucasian, large Veneration, Cautiousness, Secretiveness, Firmness, Approbativeness, and Imitation, not so large Ideality, Mirthfulness, and Benevolence. Their power is perceptive; as a race they yield to the superior mentality of the Caucasians.

The *Hindoo* has a small brain. Even the adult brain is about the size of that of a European child or boy of fourteen years. The central lobe is prominent. Veneration and Spirituality are large, but Ideality, Imitation, and Mirthfulness are deficient. I have seen several Hindoo scholars who evinced literary taste, refinement, scholarship; but as a race the Hindoo is deficient in power and grasp of mind, and cannot compete either in intellect or martial prowess with the Caucasian.

The *Malay* race, confined mostly to the Indian and Pacific oceans, is a little more elevated in type than the Mongolian. The Malayan

active, bold, hardy, stern, crafty, vigorous, and enterprising; but he has not the moral principle or the intellectual power of the Caucasian. He has the motive temperament, but his features are not quite as gross as those of the Mongolian. He never excels in the arts, sciences, literature, or in philosophy. His most prominent faculties are Cautiousness, Secretiveness, Combativeness, Destructiveness, and the perceptives.

The *African* race has a fair perceptive brain, without the reasoning faculties. The Negro in Africa, his native clime, is divided into tribes subject to a chief who bears the name of king. He is indolent, spontaneous in his feelings, has but few wants, leads an animal life, has made no attainments in the arts, sciences, or literature. He has a peculiar physiognomy; a large mouth, thick lips, flat or pug nose, also a flat foot, with no arch to the instep. As a race, the Negro has a brain small in size when compared with the Caucasian. The temperament is unfavourable to a high degree of mental culture, being a predominance of the vital, which partakes of the lymphatic type. The basilar region of the brain is predominant. Firmness, Approbativeness, Alimentiveness, Amativeness, Philoprogenitiveness, Adhesiveness, Veneration, Imitation, and Language are their ruling faculties. What the Negro attempts, is done well, as picking cotton, raising corn, cooking, nursing, taking care of stock, and mechanism.

The Negro race is susceptible of great social improvement; but he will never be equal to the present Caucasian, which is the dominant race. His inferiority is no excuse for his enslavement.

The *Indian*, as a race, is not remarkable for his reasoning power, but the basilar region of the brain is prominent. He has large Firmness, Self-esteem, Veneration, Cautiousness, Secretiveness, and Destructiveness. The perceptive faculties, Eventuality, and Human Nature, are well developed; but though intuitive, the Indian is not ingenious, enthusiastic, mirthful, musical, or sympathetic. Neither Hope nor Benevolence are large. He never forgets a kindness nor an injury done to him, is remarkable for his reverence to the "Great Spirit," but rarely smiles or utters a witty or mirthful word. I have examined the heads of the chiefs of thirty or forty different tribes, have taken the cast of many Indians; and find that though each tribe has shades of difference, yet an Indian is always an Indian; and though inferior to the Caucasian race in volume of brain and mental power, yet he will never be enslaved by the white man while the crown of his head remains as prominent in Firmness and Self-esteem as we now find it to be the case.

Wherever we open the book of nature, whether we turn our attention to animals as a class or a species, to man individually or as a race, we find ample and unanswerable testimony to the truth of Phrenology. As of the animal kingdom, so may we say of the races, if the brain, the organ of the mind, is only an unit, why do not the races show the same amount of mental power, under the same circumstances?

OBJECTIONS TO PHRENOLOGY

CONSIDERED AND ANSWERED.

FROM the earliest ages, every new science, system of philosophy, and invention, have had to contend with the opposition of those who have ignored their truths, without being sufficiently acquainted with their claims for consideration.

Greece, at one time, had different schools of philosophy, the disciples of which contended with each other as to the importance of the various tenets they believed, while the people discarded them as a whole, fearing that they infringed upon their divine rights.

Pythagoras was expelled from Athens. Anaxagoras was imprisoned. Democritus was considered insane, because he attempted to discover by post-mortem examinations the causes of insanity. Socrates was condemned to drink hemlock. Galileo was imprisoned on account of his peculiar opinions in astronomy. Linnæus and Buffon were called infidels. The works of Descartes were burned by the University of Paris; and Locke was denounced as a fatalist.

It is not surprising that Phrenology has had to contend with opposition, or that many refuse to examine its claims, because they do not wish to be convinced of the truth of a new science. If the opponents of Phrenology would adopt the course of Dr. Vimont, of Paris, who endeavoured to gather all possible data, in order to disprove the science, I should not fear for it in the least; as, like the candid doctor, they would very soon perceive that the testimony of comparative anatomy is so strong in favour of the science, that they would be obliged to admit its truth.

There are two great classes of objections brought against Phrenology, viz. the *moral* or *religious*, and the *anatomical* or *physiological*. The first class declares that Phrenology leads to *fatalism*, *materialism*, *infidelity*; that it destroys *accountability*, *opposes the doctrines of "change of heart,"* and "*growth in grace.*"

The anatomical objections are, that *bony processes* are frequently found in the skull; that there is a *frontal sinus*; that *the skull is not uniformly of the same degree of thickness*; that *the external of the brain* does *not harmonize with the external of the skull*; that *great men have* not *always large heads*; that *bad men have* not *always bad heads*; that *the skull does not change* in the *same proportion*, or *degree*, as the *character* is *modified* by *education*.

These objections will be candidly examined; and I bespeak a careful consideration of their refutation.

One of the most important objections brought against Phrenology is, that it leads to *fatalism;* that a man with a certain form of head is not accountable, because he is compelled by his organization to do certain things, and cannot act freely. It is not the Phrenologist who says this, unless he is already an infidel, and has espoused Phrenology in order to find a support for his infidelity, in the same way that a man with preconceived ideas of religion will read the Bible, and afterward exultingly declare that his peculiar opinions are to be found in the Sacred Book. Phrenology teaches most distinctly the doctrines of a necessity for growth, improvement, and advancement; that the mind is feeble in the organization of the child; but that it developes, expands, and unfolds, as it is trained and educated. If fated, we are so by a Higher Power, by our Creator, and consequently have no occasion to complain.

Phrenology *explains* the nature of the organization; but it does not *make* the brain, or teach that a person *must* pursue a certain course. If, for example, a boy steals, and his mother brings him to me, and I say to her, "Guard the mind of the child, for his Acquisitiveness is very large, and if it become perverted in action, he will covet that which does not belong to him," I do not say to her, "Your boy *must* or *will* steal;" but explain that Phrenology recognizes an organ,—the perversion of which leads to stealing,—which is prominently developed in the brain of the boy, and that she must teach him to control that tendency of his mind. Phrenology does not *put* the tendency there, and it is just as much the duty of the chaplain of a prison to explain why one prisoner has committed the crime of murder, while his neighbour in the next cell has been a burglar. He will answer in a wholesale way, "that it is depravity that makes men go astray." I would ask why all men are not tempted by depravity to be equally wicked? He will reply, "The grace of God has restrained them." I would ask, "Why is not the grace of God sufficient to restrain all men, equally under similar circumstances?" In this way we might continue our investigations, until we should become lost in the mysticisms of metaphysics and theology, or "reasoning in a circle," arrive at the point from which we started: alas for the deplorable fact! we are all so limited in mental power, that we are unable to elucidate many truths of which we have a faint perception.

The advantage of Phrenology to the mother of the boy that steals is, that when she knows his tendencies, she will teach him to restrain those faculties that are naturally too strong in development: hence, Phrenology is of great benefit rather than the opposite.

It is a fact that we are fated physiologically to have a certain colour of eyes and hair; peculiar forms of ears, noses, &c. Physiology recognizes that the stomach is principally concerned with digestion; that the lungs are connected with breathing, and the heart with the circulation of the blood. So, Phrenology declares that there is one

power of the mind that enables us to think; another gives to us the emotions of love; another is connected with devotion, and so on, through the long catalogue of mental operations. The charge of fatalism is generally brought against Phrenology by those who preach predestination, or that men are fore-ordained to go to heaven or hell. I am acquainted with clergymen who preach strong predestination doctrines, and at the same time oppose Phrenology most strenuously, because they have declared that it led to fatalism. It is a fact that men differ in mental and physical peculiarities; that some are strong, while others are weak, organically; that some are long-lived, while others die prematurely; that some are strong-minded, others are naturally weak in mental power; some can resist temptation, others find more difficulty to control their propensities. These are *facts*, without reference to Phrenology; and it is a strange thing that the objector calls upon the Phrenologist to *account* for these facts. They are in our organization, and anterior to every system of mental philosophy.

If man were perfect, there would be no occasion for him to change; but the Creator has not fated him to commence his existence as a perfect being. He is in a constant state of progression; beginning as a child, he grows into manhood. His mind, as well as his body, is constantly developing; and he goes from one degree to another, improving as long as he lives. The differences in the human race arise from the fact, that one has a better organization than another; more native power and ability, and is more susceptible of receiving an education. Why this difference? Some say, the Creator makes it. The children of two parents inclined to insanity are liable to become insane. The children of consumptive parents frequently die before the mother. Does God make the child insane or consumptive? as much as He makes human beings imperfect in any way. If one child is better organized than another, there is a cause for it. There can be no fatality in the matter; because the result has arisen from superior parentage, and the obedience of the laws of hereditary descent. If you wish good fruit from the trees planted in your garden, you prune, nourish, and graft good fruit into the branches. Let the trees grow wild in the woods, and you will pluck fruit not fit to be eaten. The same is true with regard to the development of the body and the mind. It is a fact that those parents who understand and obey the laws of life, bear more perfect children than those who neglect or infringe those laws. It is unwise for any one to say that the Creator makes idiots. We might with greater truth and propriety, infer that they are the result of certain mental or physical conditions of the parents, which have affected the minds or constitutions of the children. Those who have badly-formed heads, owe their malformations to the peculiarities of their parents. If an individual possess a very small development of the moral brain, and a great preponderance of the selfish and animal propensities, it does not necessarily follow that the individual must be bad, or that the Creator intended that he should be so. But if the

Creator specially designed him to have such an organization, he ought to obey its dictates, and to fulfil the destiny which was marked out for him.

Phrenology explains more clearly than any system of theology or mental philosophy, why it is that man, being born with an imperfect organization, with the propensities to steal, and to commit crimes of various kinds, is not fated to lead a wicked life; of course, I except idiots, who have not generally the control either of the mental or physical forces of their being. It also gives explicit directions, so that the normal powers may be developed harmoniously.

Phrenology does not teach that a man has a bad head, and hence must be bad; but that sometimes the various faculties may be too strongly developed, so that there is a want of harmony or balance of the powers; consequently, there is in such cases, inconsistency in mental action. It also declares that all the primitive powers of the mind are good; were given to us for a legitimate purpose, and that the vices we see in society come from a perversion of the faculties. When Alimentiveness is perverted, it leads to gluttony and intemperance, but no normal power is given for this excess. When Acquisitiveness is perverted, it leads to stealing; but there is no organ for theft. If there was a faculty given for that purpose, Phrenology would not be blameable; neither would the man be responsible for the exercise of the faculty. But the smallest child that has been taught the difference between right and wrong, knows that he should not take that which does not belong to him. Every man with a fair amount of mentality, is conscious that he is doing wrong when he steals, and thus acts contrary to his convictions of right and wrong. When he eats the food that is prepared for him, he does not feel guilt and condemnation. When we honestly earn money, we are not self-condemned for so doing; for it is the legitimate action of Acquisitiveness. Some look at this whole subject in a superficial manner, and reason, that because some persons steal, there must be an organ to incline them to do so; and they hence conclude, that such have no responsibility in the matter. Many of these tendencies are transmitted hereditarily; and where families have certain predilections, the children frequently inherit the same. There is one kind of fatalism that is affixed to every created thing, viz.; all species of animals, and all the human races, produce after their kind; lions produce lions; the Chinese always produce Chinese children. The leopard never becomes the tiger; neither does the Indian ever become the Anglo-Saxon; but, as we have observed that the mind changes and progresses, we positively declare that this charge of fatalism is unfounded.

Another objection that is often seriously raised against Phrenology is that it destroys *Accountability*, so that a person, with a bad organization, will feel that he is not responsible for his bad conduct. Some are not a law unto themselves. Others can resist temptations better than their neighbours. Those who have large Firmness, Causality, Veneration, Conscientiousness, and Secretiveness are not as liable to

say or do indiscreet things as those who have these faculties smaller in development; just as a ship at sea under heavy sails, without sufficient ballast, is more liable to capsize when a squall of wind comes, than a ship well balanced.

We must recognize these natural differences in human beings, which every one must admit, and we shall find that the individual is accountable in proportion as he possesses the capacity to understand the claims of truth. No rational being will say or believe that the Creator holds the human race equally responsible; that when the native of the Fejee Islands is called upon to give an account of his stewardship, he will be considered as morally accountable as the Caucasian, who has a more perfect organization, a better moral brain, and balance of mind. He is accountable only for the power he possesses. Some have but one talent, while others have five; certainly the latter are more responsible than the former. Phrenology explains this difference in organization and recognizes a difference in responsibility, but *makes* neither the one nor the other. As man is not perfect, he has not the same degree of guilt when he does wrong as he would have if endowed with a more perfect organization. If we admitted fatality, man, being imperfect, would be compelled to remain so; but I believe that his work in this world is to endeavour to become as perfect as possible, that as long as life lasts he must relax no efforts to improve, restrain, and balance his powers of mind.

Man has yet to learn more fully his real duties and relations to his Creator, to comprehend that he was sent into the world with an infantile mind and body, which are to be developed, trained, and educated in order that he may fulfil all the designs of his existence.

The element of mind in the organization, at first feeble, is capable of becoming enlarged and perfected until it increases to a mighty power.

No one who carefully studies human nature will doubt the depravity of the race, the "total depravity" if that pleases better; but how many persons quibble and contend about the signification of terms and phrases, when in reality they entertain the same opinions, but differ in the form of expression! If I should say that Phrenology taught that

"In Adam's fall
We sinned all;"

and attempted to make no explanation of the manner in which sin was transmitted from parent to child, the majority of religious objectors might be pleased. The most devout clergyman, however, is not satisfied to read Bible doctrines to his congregation; but he enlarges and amplifies these simple and beautiful truths, seeking aid from commentaries and making the most learned researches in order to give lengthy discourses from the pulpit, when the whole moral law is comprehended in "love to God and love to man."

Why, then, may not the scientific man or the mental philosopher attempt to harmonize the teachings of science and those of the Bible, and explain from his stand-point, the physical, mental, moral, and spiritual

relations of man, as well as the theologian who professes only to have the Bible for his guide? Why should they be denounced as Infidels by one who does not know their private sentiments on religious matters?

The answer to this subject of accountability can be embodied in one sentence; that in proportion as we have capacity, natural qualifications, opportunities for education and improvement, are we accountable. This is simply a reiteration of Bible doctrine. That an individual who is born where he receives no religious instruction, has no Bible to read, hears no sermons, or prayers, has only the instincts of his moral brain to stimulate him to action without the circumstances and surroundings which would favour a high degree of morality, when everything has a tendency to discourage rather than encourage his great progress, is not as accountable as the one who is born in the midst of Sunday instructions, Bibles, churches, with every opportunity for improvement, even though both have similar organizations.

Another objection is, that Phrenology leads to *Materialism*. This is a great bugbear, and is brought forward on every occasion when the claims of Phrenology are presented. By Materialism, the objector means that mind and matter are identical; that the brain and the mind are synonymous terms; that as the brain in childhood is a weak and limited power, so is the mind; that when the brain is defective there is a corresponding imbecility of mind; that they expand together, and when one decays the other is lost.

Phrenology teaches that mind and matter are distinct; but that there is no manifestation of the mind except through the organism, and we have no acquaintance with mind unless we see it developed through a living being. When the child is dead, reason tells us that its mind is gone. The brain is matter formed of the food that we eat, and sustained in the same way as the body. After the formation of the body, we read "that God breathed into it the breath of life," and endowed it with a living soul. When the body dies, and has no further use for the mind or spirit, the latter goes back to the source from whence it came.

The mind has its existence, its attributes, its individuality; it is not flesh and blood, but an ethereal or subtile essence pervading the brain, and the more perfectly organized the brain is, the more perfect is the development of the mind.

There is a vast difference between a rock and electricity, yet both exist. A rock is hard, substantial, has its locality, can be seen and handled, while electricity is a fluid that passes rapidly and is so volatile that you cannot grasp it. How much more difficult it is to comprehend and analyze the mind than electricity! Materialism cannot be charged against Phrenology any more than against every other system of mental philosophy that makes mind depend upon matter for its manifestation; whether the mental philosopher locates mind in the brain as a whole or in a part of it, as in the pineal gland, that system leads to Materialism if Phrenology does.

The only difference between Phrenology and the old systems of

Mental Philosophy is, that while the latter endeavour to prove that the brain as a whole is the organ of mental manifestations, Phrenology teaches that certain nerves of the brain are the organs of certain powers of the mind, that those nerves were made for the express purpose of manifesting the mind, as much so as the optic nerve was made for vision, and the olfactory for discerning different odours. But we hear no objector denounce the systems of Stewart and Brown because they lead to Materialism, though every system of Mental Philosophy is founded on the idea that the mind depends on the brain. In spite of many declarations to the contrary, some persist in saying that Phrenology leads to Infidelity. For every person made an Infidel by studying Phrenology I can point out a man made an Infidel by reading the Bible. Some, as I have before remarked, have a certain kind of belief, and read the Bible with a fixed purpose to find in it arguments to prove their own sentiments. In the same way an Infidel may suppose that Phrenology supports his infidelity. The fact is, his mind was fixed before he studied the science.

Phrenology expands and liberalizes the mind, but a conservative person thinks that a man cannot be a Christian unless he believes certain articles in the Catechism, looks towards Jerusalem, prays on his knees, and rigidly attends service in the same sanctuary where he worships. Let him differ in the least from the prescribed tenets and he is strongly denounced; hence more blood has been shed in consequence of a spirit of religious intolerance between different sects than from any other cause. Phrenology does not teach sectarianism, but it distinctly points out a power of the mind which leads man to feel his dependence upon a higher source, to worship and conform to what he conceives to be a higher authority; also other moral faculties which give sense of obligation and of justice, a consciousness of immortality, of spiritual existence, and feelings of charity, sympathy, and kindness.

Some men do not grow spiritually. They think that if they are converted, join the church, become rigid sectarians, they have done their whole duty. At the commencement of their Christian life they were full of zeal and the spirit of prayer for all mankind; longed to have the world know all they have enjoyed; but in a short time their ardour and enthusiasm have cooled; they have pinned their faith on creed, doctrine, and the declarations of the pulpit, until they have quite forgotten the first liberty that they felt at their conversion. I have not a word to say against the church organization, or religious influences; in fact, were the inhabitants of the whole world gathered into Christian folds, they would be more restrained from committing overt acts of vice and wickedness than now. Some do not understand the difference between religion and Christianity. While Phrenology does not profess to expound the dogmatic tenets of the day, yet it says nothing against the doctrines of Christ, nor does it oppose Christianity. It, in fact, proclaims that love to God and love to man are the highest prerogatives of a human being. It says nothing against any particular form of worship, belief, or recognition of the Deity; but with a spirit of charity,

it indicates that some persons are so constituted that they require a special creed, and can lead a more consistent life by joining a particular religious organization, while others can maintain the principles of Christianity without so much observance of form and ceremony. The teachings of the New Testament and Phrenology are, in many respects, identical ; and whoever says the converse of this, does not understand the application of either, or has a settled belief which he persistently affirms.

I emphatically repeat the idea, that *Phrenology does not lead to Infidelity ;* and the clergyman who declares the opposite of this ought to defer to my opinion ; for I have not only studied the tenets of Christianity from my early life, but have taught Phrenology thirty years ; and with the exception of my brother, who commenced the study at the same time with myself, there is not another living man who has had as great experience in Phrenology ; and when I again and again declare that Phrenology and Christianity are not in antagonism, it is a spirit of wilful dogmatism that would incline a clergyman who has only a superficial knowledge of Phrenology to proclaim that its tendencies are opposed to the doctrines of Christ. He would just as likely say that granite was not granite, even though the geologist affirmed positively that it was so.

Two persons cannot see the attributes of God exactly alike, unless they have similar minds, have been surrounded by the same influences from childhood, and have had the same general religious instructions. Phrenology explains why the Bible is interpreted so differently by different persons. One who has large Destructiveness and Conscientiousness, with less Benevolence and Adhesiveness, will read the Bible very attentively, and will mark every passage that says that "God is angry with the wicked every day." He ejaculates, "that is right ; man is a sinner, and ought to be dealt with according to his iniquity." Again, he reads that God punishes the wicked for ever and for ever. "Nothing more than he deserves !" he will exclaim. I examined a man who had a similar organization, and told him "that he would be impressed by such doctrines." At the close of the examination he pulled out of his pocket a newspaper, filled with passages that he had culled from the Bible, every one of which tended to prove the eternal damnation of sinners. If a man have small Destructiveness and Conscientiousness, with large Benevolence and Adhesiveness, he reads such sentences as, "that God would have all men come unto Him and be saved ;" "that God is our Father, and Christ is our Saviour." Every paragraph that speaks of the goodness of God, and His desire that none should be lost, is marked. These men read and interpret the Bible according to their peculiar organizations ; and it is not surprising that there are 1100 different creeds in the world, because there is such a great diversity of mind.

Men look at subjects through different-coloured glasses. To one, all the rays are reflected through red lenses, while another sees all nature with green glasses, and so on. Phrenology shows to us the colours of

the glasses through which we see objects, and informs us why some clergymen always preach the law, while others declare the Gospel; why some are such inconsistent Christians, while others manifest uniformity of conduct, irrespective of circumstances, or surroundings. Phrenology shows that there can be philosophy as well as emotion in religion. In former ages religion was shrouded in mystery; but at the present time, the race has greatly emerged from the superstitions of the past; and we now hear lucid explanations of the moral duties of man from the pulpit.

The objector asks again, how Phrenology can account for or explain the doctrine of "*a change of heart*" as taught by Christianity and as experienced by many persons. By "change of heart" is meant that a man may be very wicked, a great sinner one day, but on the next is very penitent and disposed to turn completely from his wicked courses to a life of piety. The objector asks, do the organs of the brain change as suddenly, and is the organization different after the conversion, and if not, of what use is Phrenology? I would emphatically say that there is no sudden change in the Phrenological development. There is neither a power added nor any taken away; no creation or destruction of a primitive element of mind. The converted man has the same colour of eyes, shape of nose and mouth as before. He exhibits the same peculiarities of disposition; but he is differently guided, is actuated by different motives, is living for a different purpose, and hence pursues a different course in life. An idiot never meets with such a change as this, because his moral and intellectual nature cannot receive moral impressions. If the ship has lost its rudder, it may be fit for the voyage in other respects, but it is not safe among the rocks; so if a child is demented to such a degree, that it has no power to think, reason, or feel the force of moral truths, and is not susceptible of moral culture, though it may be healthy and vigorous physically, yet it will always lack power to guide itself, and be at the mercy of others. Such should be carefully protected by those who are able to control themselves.

When a man experiences what is called "a spiritual birth," he has the same faculties after the change as before. As he yields to his moral feelings and endeavours to guide his passions, the former become more active and vigorous, and the latter less prominent in a vicious sense. The change implies the better guidance or use of the powers that he has; but how often is his life a struggle, and how many exclaim, "When I would do good, evil is present with me!" "The spirit is willing, but the flesh is weak." What do these expressions mean? Simply that St. Paul was the same man organically when he arrived at Damascus as when he left Jerusalem. He started to destroy and put into prison those who believed in Jesus Christ, and returned a convert to the same faith that he previously denounced. He declared, "that he was honest in all that he did," and supposed at one time that he was zealously performing his duty when he was persecuting the Christians. He was as energetic after his conversion as before, had just as

much courage, learning, talent, and brilliancy; but a great change came to him—and he worshipped God with as much earnestness and devotedness of purpose, as if his past life had been spent in His service; and yet his future life was a constant warfare. The "change" in St. Paul consisted in the *direction* of his mind; but he was annoyed by the same besetting sins after as before his conversion. And it was a long time before he could bring his passions into subjection to his moral nature. I appeal to Christians who have met with this change of heart, and ask them, if they can, at once, root out of their minds the propensities that have been stumbling-blocks in their way from childhood, and if they ever attain to their standard of perfection in this world? If this were ever the case, if their strong predilections to go astray, if the elements of depravity were instantaneously and for ever obliterated, we might expect that there would be a great change in the Phrenological organs. But the Destructiveness and Combativeness that at one time were manifested in strife and contention, when the purpose of life is changed, are still active organs, but are exhibited in a good cause. The man who cursed and swore in a vehement manner, before his conversion, prays as vehemently after his conversion, because it is his *nature* to do everything earnestly.

Some persons have no enthusiasm, and as Christians are cold, formal, and lukewarm. If "change of heart" made men perfect, there would be no need for ministers to preach and pray continually for Christians as well as sinners. We know that one mind influences another; that frequently a good man has the power to persuade his neighbour to change his entire course; that an affectionate wife has sometimes a wonderful influence over a dissipated husband.

Orville Gardner, of New York, formerly called "Awful Gardner," on account of his depraved life, was at one time a very wicked, profane, dissipated, and abandoned man. During the religious revival of 1857–8, he was very much awakened to a consciousness of his wrong doings; yet endeavoured to drive away his convictions, and, if possible, to drown in liquor the remorse of his awakened conscience; but at length, he one night was so much affected by the tender and earnest pleadings of his affectionate and religious wife, that he determined, if it were a possible thing, he would repent and commence a new life. He has remained firm to his convictions, and is now recognized as a good and zealous Christian, a worthy member of society, and an ornament to the Church—and yet his work was only begun at the time of his conversion.

If it be possible for a human being to exercise a wonderful power over another, it is certainly possible for there to be an intimate relationship between man and his Maker, through the influences of the Spirit, to such a degree, that a man will be quickened to perceive Divine truths that had never before touched or affected him, will feel their importance, and will be so much impressed, that he believes his eternal happiness or misery depends upon his yielding implicit obedience to their dictates. We see daily such remarkable instances of an

entire renovation of purpose, that we are forced to believe fully, in a "change of heart," and yet, as I have before remarked, this change, though radical, only affects the *motives* of conduct; but there is neither a creation nor annihilation of faculties.

Intimately connected with the doctrine of "change of heart," there is another favourite tenet called "*growth in grace*," and the objector asks, how can we explain this Phrenologically?

"To grow in grace" consists first in overcoming the besetting sins of which we are conscious, and secondly, in making positive progress in our advancement. The mind developes more and more in a moral and spiritual direction, by becoming less subject to the influences and appetites of the body. The person who "grows in grace" becomes more pure and elevated, labours to do more good, to secure the happiness of the greatest number, to set a better example to his neighbours, to extend the mantle of charity over the frailties of his fellow-beings, to enlarge his sphere of usefulness to improve the human race, and to have a noble conception of the attributes of the Deity. When the higher faculties of the mind are able to control the propensities, then we may be assured that we are "growing in grace." The child cries, because it desires to eat, drink, and have playthings. But the child grows and developes, and its desires increase. It not only in a few years wants physical gratifications for its body, but it desires knowledge. As the reasoning powers expand, the child inquires not only who gave to him his body, brain, and soul, but who is God? where does He live? who is the father of God? and it is evident that there is no bound or limit to the metaphysical queries of an investigating mind. We are conscious of this intellectual growth of the child as he emerges from childhood into manhood. "Growth in grace" is a similar process, only that it is spiritual in its nature. The mind grows in grace in proportion as a man strives to live a life preparatory for eternity. We have our besetting sins, and these are peculiar to the individual. Some persons have an appetite which controls them; others have to contend with a strong will, pride, vanity, &c. While we continue to have tendencies of mind that lead us downward, we lack balance of power and that harmony of development which produces a beautiful consistency of conduct. In proportion as the intellect and moral brain have the ascendency, in that same proportion do we grow. Phrenology distinctly teaches this doctrine. A clergyman would tell a querulous brother in the Church, that in order for him to perfect himself in the Christian graces, he must cease from quarrelling, and regard the rights of his neighbours as his own. Phrenology, using a little different phraseology, instead of giving general directions, would say that an excessive development of Destructiveness and Combativeness induced the man to fight and contend; that he must repress the perverted action of these executive organs, stimulate Benevolence and the other moral faculties. One of the leading principles of Phrenology is, that the organs increase in size and activity by cultivation, and diminish, as the muscle of the arm, by a want of action.

The clergyman would tell the young lady whose besetting sin was vanity, who had been more anxious to adorn her body than her spirit, that, if she would grow in grace, she must cultivate the graces of the spirit. Phrenology would recognize that her one failing came from perverted Approbativeness, and would explicitly teach her to be more ambitious to please her Maker than her fellow-creatures, who were only of dust like herself. This science would show her the fact that she needed reproof, should cultivate the moral faculties and improve herself by watchfulness, aided by self-examination, prayer, and turning her thoughts into a spiritual channel.

If a man should be too censorious and fault-finding, Phrenology would tell him that if he would "grow in grace" he must become more charitable and exercise his rigid Conscientiousness by noticing his own shortcomings without complaining of the derelictions of his neighbours, that he must cultivate sympathy for all mankind.

Phrenology, rightly understood, instead of being in opposition to, is in favour of, Christianity; in fact, it is the handmaid of religion, and though some affirm that many good people have lived and died without believing it, that clergymen have been successful in their ministrations without embracing its doctrines, yet the same thing may be said with regard to the whole range of science and literature, the arts, and improvements.

Every candid mind who will examine my lecture on the "Proofs of Phrenology" ought to be convinced that this science is worthy of their consideration. It seems almost unnecessary to notice the objections brought against it by opponents; but there are very many good people, especially among professors of religion, who have heard their ministers denounce the science, affirming that its tendencies were bad, and as they have faith in the opinions of their spiritual guides they have been precluded from examining the subject for themselves. These charges, which have been uttered from the days of Dr. Gall to the present time, can be so fully met and answered, that I have felt it due to the science to present the objections and their refutation in a separate lecture. It is a singular circumstance that clergymen and physicians oppose the science more than any other class in the community, and yet theology and medical science, as taught in the present day, are far from being established on a rocky foundation. Both are divided into sects, based on fundamental differences, and we can scarcely find two individuals, members of the same church, who believe exactly alike, and certainly among the medical professors, there are not two from the same school who agree precisely with reference to the cause, nature, and remedy of diseases; yet there is such a thing as theology and certainly there is truth connected with the healing art.

The second class of objections brought against Phrenology are the anatomical objections. These are maintained by physicians, many of whom are unacquainted with the nomenclature of the science, but they are governed by a superficial knowledge of its claims. They may be thoroughly versed in their own sciences, and hence sometimes feel

that they have a special prerogative to denounce any subject which may seem to be an encroachment on their theories. If an objection is once started, it may be refuted again and again ; still, many prefer to believe the objection, rather than admit the refutation.

Sir William Hamilton wrote a work on Mental Philosophy, twenty years ago, when Phrenology was in its infancy. Like the dawning of any new science, there was much connected with it, that a further investigation has improved or expunged. Frequently, when an inventor brings out a new patent, after a few years he modifies his machinery, or gets it into better working order ; so with Phrenology. In its early days, Dr. Gall called one organ theft, and another murder. He thereby recognized only one condition of the faculty thus named ; but at the present day, these manifestations are considered to be the perversion of faculties that were given for our own good. Sir William Hamilton boldly declared that there was a *Frontal Sinus*, and that it was so large, that if Phrenology were correct, it could not be made practical ; for from six to twelve Phrenological organs were covered by this bony protuberance. There is a frontal sinus, or an opening between the external and internal tables of the skull over the orbits of the eyes ; but it is never seen in children, and it is prominent only in those persons who have a strongly-marked osseous system, a heavy base to the brain, large hands, and joints. A skilful Phrenologist can generally judge when it is developed, by an observation upon the condition of the general system, as accurately as the physician can decide upon the state of the stomach of a patient. We rarely see it in the skull of a woman, unless she is very masculine in organization. Neither does it cover as many organs as Sir William affirms. When it does exist, we regard it as the exception, rather than the rule.

A person who has a clear, sharp, shrill voice, that can be easily heard and distinctly understood, has but little of the frontal sinus ; and, so far as my observations upon thousands of heads have gone, I have usually found that those men who have a heavy frontal sinus, have manifested the perceptive faculties in their character, and hence I conclude that it is a portion of the brain that has protruded the skull in the direction of the sinus. Beside, it only covers a few of the perceptive faculties at the most, and it does seem strange that a professor of mental philosophy should attempt to overthrow a science by such a feeble objection.

Some anti-Phrenologists affirm, that while one skull is only $\frac{1}{8}$ of an inch in thickness, another may be $\frac{1}{2}$ or $\frac{3}{4}$ of an inch in thickness. This fact, that every anatomist understands, is readily perceived by the skilful Phrenologist.

If Cuvier could, by seeing one bone of an animal, tell the species and genera to which it belonged, it certainly is not presumption for a person who has made a critical examination of thousands of living heads, and also of large collections of skulls during the period of thirty years, to affirm that he can, with accuracy, judge of the thickness or thinness of the skull, and hence decide upon the activity or non-

activity of the brain. Let a person speak, and if his skull is thin, there will be a perceptible vibration in the coronal part of the brain, and the converse is equally true. Beside, as, in the animal kingdom, there is harmony in the frame-work of the animal, so there is the same degree of harmony in that of man; and when the other parts of the osseous system, as the hands, &c., are delicate in structure, we find the skull is generally thin.

The exception to this—and exceptions prove the rule—may be found in the skulls of the insane. Insanity has defied the power of the metaphysician more than almost any other mental condition; but, as stated in another lecture, I have repeatedly gone through an Insane Asylum, and told the peculiar idiosyncracy of the different patients by the aid of Phrenology; still, there may be special cases that would puzzle the most profound to decipher.

Many persons are objectors to Phrenology *because it does not give them a perfect organization.* They might equally object to the Bible, that says the human race is imperfect. Dr. Sewall, of Washington, D.C., is a case in point. He had proclaimed his great and unequivocal interest and belief in Phrenology; but had a Phrenological examination, when he was told that he was wanting in Conscientiousness, Veneration, Spirituality, and had inordinate Self-Esteem. He was much chagrined in consequence of perceiving that he was not perfect; afterward, having a personal spite or pique against Dr. Caldwell, an eminent anatomist, and professor of a medical college at St. Louis, who was a prominent advocate of the science, he openly said that he would leave no means untried to make Phrenology ridiculous and unpopular. He, therefore, ransacked anatomy, physiology, and his own imagination to find some plausible objections to the science; and published a small book on the subject, which has been quoted by those who have not had the patience, or the mental capacity to examine for themselves.

Another objection is, *that the external of the brain and the external of the skull do not harmonize;* that the convolutions of the brain make an impression on the internal surface of the skull, when there is no similar outward manifestation of that development; therefore, the external of the skull does not show the form of the brain. Some suppose that the Phrenologist looks for "little bumps," in order to find the developments of the mind. But it is the general form of the head that gives the true index to the character. Is the head large or small, narrow or broad, high or low? Is the preponderance of the brain in the base, or in the coronal region? These are the queries that the Phrenologist first solves. He is not guided by the little ridges on the outside of the skull, but takes the form and shape of the whole head into account. I would ask, if the brain does not give shape to the skull, by what power does it become of varied proportions and conformations? If you doubt that heads differ in size, the hatter or the milliner would soon settle that difficulty.

I have spoken in a former lecture of placing the lighted candle in

the skull of known individuals, and have always found that the thinnest parts of the skull were directly over the organs of the brain which had been the most vigorously exercised.

Some will say *that great men have not always great heads.* This may be true in certain respects; but very few men are great or distinguished in all the sciences. Some have special "hobbies," and become distinguished in special departments of science or literature, but have generally those Phrenological organs which are adapted to the very callings and professions they have chosen. There is a world-wide difference between an universal genius and a person who may be clever in a few things. But show me a man who is truly great, endowed with a strong and comprehensive mind, who exerts an extensive influence in society, and I will predict that he has either a head 23 inches in circumference, or one prominently developed in the coronal region. There is never mental power without a brain of good size; but sometimes it preponderates in height rather than in breadth. Then, adds the objector, how can any one make out a mathematical deduction, when he has to ascertain so many things, and to judge in what direction the brain is developed? I have only one reply to make to such a query, so often asked; that it is in this power of judgment that we find the art of Phrenology; an amateur artist may know, that by combining certain colours, he can produce a specified colour; but it takes the practised artist to put the paint on to the canvas, even after it is carefully mingled.

Another objection is, *that all bad men have not bad heads,* persons frequently cite the case of "Eugene Aram," who was executed at York. To a superficial observer his head does not look like a bad one; but a side view of the head shows that he was deficient in Conscientiousness. Eugene Aram was not really a hardened criminal, but was very clever, intellectual, and sustained a fair reputation for honesty for many years. Temptation came and he yielded to it. The surrounding circumstances of his life were quite unfavourable: he had an immoral wife, with whom he disagreed, and as his home was not a happy one, he spent his evenings in bad company which had its influences upon him. His temperament was ardent and social; his brain was unevenly balanced, and he did not show the consistent life that a man similarly organized would have done, provided he had been restrained by pleasant home associations. Still, if his brain had been more harmoniously developed, he would have overcome and resisted the temptation to go astray. We do not fully understand who are really bad and who are not, but I have yet to see a hardened convict who has a good moral brain and elevated organization. Sometimes men murder from the love of money, when Acquisitiveness is perverted, as in the case of Dr. Webster, a professor of chemistry in Harvard University; but his brain was unevenly balanced, and he lacked Conscientiousness, the *rudder* of the whole brain. A man is not born to be a murderer, or a thief, but some are naturally and organically so weak in moral power that society ought to be protected from their

violence, as much as a community would desire to be protected against the rapacity of a lion or tiger.

Another objection is, *that Phrenology flatters*, and gives a man too good a character. It is not flattery on the part of the Phrenologist who ascribes to a man certain powers of mind that he has not as yet exhibited; for very few human beings are ever developed to the fullest extent of their capacity. Almost every individual has latent powers, and when Phrenology points these out, the person may feel that he has not evinced as much mentality as has been given to him. If I should ask the persons I meet, are you doing as well, or as much as you can? every voice would be in the negative. Phrenology tells what can be attained, as well as what has been done by the individual, and herein is it of great utility; for it encourages all to cultivate their natural gifts.

Does the skull really change after maturity? asks another objector, who has just begun to examine Phrenology, or at least to find some objection to it. The skull does not change materially after maturity, and yet maturity sometimes *never* comes. Some are old at twenty-five years of age, and others are young at fifty or sixty. Sometimes a person may cultivate his mind after the skull becomes ossified at thirty or forty years of age, and in such cases, the fullest extent of the faculty may not be evident; yet there will be to the end of life a sharpness or pointedness to an organ that is much exercised, and the brain will be more fully developed in that part, when the circumference of the skull may not materially change; therefore, this objection is in reality no impediment, though it would require considerable practice to judge correctly in such cases.

As to the anatomy of the brain, several standard anatomists have declared, that the dissections of Dr. Gall and Dr. Spurzheim have thrown as much, if not more, light on the mental capacities as the ordinary method of examining it.

So far as bony excrescences are concerned, they seldom or never come on both hemispheres of the skull, and can easily be discerned by the Phrenologist.

With regard to external injuries on the skull, they generally produce cavities rather than prominences, which a novice of a Phrenologist could detect; and even though some of the brain may be lost, in consequence of the injury, there is the same probability that the brain grows again, as that bone and muscle sometimes grow, after they have been impaired or destroyed by an injury. Hence we need not be astonished that a person retains activity of the mental powers after injuries on the brain.

At some future time in another Edition of this Lecture I may allude to other objections which the consideration of these may draw out from different individuals. But I am certain that Phrenology will extend its valuable doctrines and applications to the every-day affairs of life in spite of all objections brought against its tenets, and that candid persons, not influenced by prejudice or ignorance, must acknowledge its truth.

TEMPERAMENTS:

THEIR CLASSIFICATION AND IMPORTANCE.

MAN is the greatest study on earth. He has embodied in his nature more organs and functions, requiring the application of more laws and principles, making him sustain a greater number of relations, and responsible for a greater variety of actions, than any other created being.

It is difficult to understand him as a whole, and much more in detail. How he originally became a living, organic, functional being is yet to be solved scientifically. His age, origin, and antiquity are subjects of great inquiry, raised by the most learned men of the day. How his soul and body are united, and why his breath is so essential to his existence, are problems not yet fully solved.

We know that life and breath are intimately connected, or accompany each other; and, for aught we know to the contrary, spirit and breath are inseparable. Before birth, the child lives because the mother does—that is, if it is well organized; but, separated from the mother, after birth it does not live without breath. If it has once breathed, its life continues as long as there is breath to sustain it; or, in other words, a child or a person dies for the want of breath.

There is a distinct relationship between the breath and mentality. Is the life and spirit in the breath, or does the breath change its quality after it has been inhaled into the lungs? Is it the separation of the oxygen from the nitrogen, by which the noxious and deadly nitrogen is thrown from the lungs, while the oxygen is retained in the blood, that gives life?

It is a well-recognized fact that large lungs, full and deep inspirations, and good air to breathe, give a person a strong hold on life. Power and influence cannot be separated from lungs and breath, and

we have very little of either without good lungs. A speaker may hav a cultivated mind, an excellent education, a strong desire to do good; but if he has a small volume of lungs, he will have a small compass of voice, and will not be able to electrify the multitude. Nearly every popular orator, who has the power to interest a large audience, has a large chest and expansive lungs, and exerts an extensive influence. Rev. Henry Ward Beecher, Rev. Mr. Chapin, Rev. Hugh Stowell Brown, Mr. Spurgeon, Mr. Punshon, George Dawson, and a host of others will verify this statement.

Those boxers and swimmers who have the largest lungs are more certain to win the prizes and gain the contest than those who have contracted chests. The race-horse requires a large chest, as well as the draught-horse. The lion is the most powerful of animals; and the lion has not only strength in his muscles, but a strong, broad, and full chest. I shall again refer to this fact when I describe the different Temperaments.

It has been said that man is the greatest puzzle or wonder in the world. All nature is represented in his organization, and his nature is complicated from the beginning to the end, both physically and mentally.

Thus far, human investigation has had one starting-point in the fact that man exists as a functional and organic being. Of what material he is composed, how he is sustained, by whom he was designed, and for what purpose, are questions every inquiring mind is disposed to make. These questions should be answered as soon as possible, for it is important that we know all about ourselves from head to foot, body, mind, and soul.

The most important of all knowledge is that pertaining to man and his Maker; and those are really the wisest who understand the most concerning them. Those are the most useful members in society who impart the most correct information on these subjects, and it is on this account that the professions of the physician and clergyman are the most important in which persons can engage; for these professions comprehend the relations of man to his Maker, and include also the duties he owes to himself. Those persons are the most learned who have fully understood all these relations, and lived up to their requirements.

For aught I know to the contrary, the quality of the living animalculæ gives the quality to the organization; the finer the animalculæ, the finer the texture and tone of the living principle—for the larger depends on the smaller, the outer on the inner, and the seen on the unseen.

It may yet be proved that the quality of the living elements of the living body are in harmony with the quality of the body, and that the quality of living substances in the fluids of the nervous system are in harmony with the tone and quality of the mind.

All created beings are nourished by the digestive system, and vitalized by the breath.

If this be true, then it is important that we pay attention to what we eat, drink, and breathe, if we wish to have a good quality of the living organism.

Nature is full and overflowing with life—some of which is perceptible, and much of which is unseen. The dead flesh is full, the water is full, every liquid is full, the secretions of the system are full, the eye is full, the air is full, the earth is full, the body is full—in short, all nature is full of living, moving beings of various sizes, and all kinds of shapes.

Exaltedness and exquisiteness of character do not depend entirely upon balance of power and harmony of organization, but as much upon fineness of texture and quality of the life-principle.

If it were asked of what this life-principle is composed, it would be difficult to answer the question. It may be inferred that it comes from the universal life-principle in all departments of nature.

No one can thoroughly understand physiology without understanding the temperaments; for the temperaments embrace the whole body and brain. As the tone and quality of the mind depend upon the condition of the temperaments, therefore no one can gain a clear idea of the mind without studying the temperaments. As no rule will apply to all of them, they should be studied collectively and separately.

What, then, is man physically? Science says that he is composed of bones, muscles, arterial and venous blood, digestive powers, organs of secretion, ganglionic system, nerves of sensation and motion, a brain to regulate and control the bodily functions, and to assist in carrying on the processes of life. All human beings appear to be organized on the same plan: so that to know one is to know all organically, so far as the primitive organs or functions are concerned; though there is a great diversity of manifestation, owing to the difference in the tone and quality.

All physiologists recognize that there are temperaments, and differ mainly in their modes of classifying the organs and functions.

The most popular classification that was recognized in England several years since, was comprised under four heads, viz. the Lymphatic, the Sanguine, the Bilious, and Nervous. The most popular classification in Paris was that arranged by Dr. Thomas, of Paris, viz. the Abdominal, the Thoracic, and the Cephalic.

Dr. Charles Caldwell, of Louisville, Kentucky, wrote a very clever treatise upon the temperaments. Dr. Wm. Bird Powell, of Cincinnati, has also written extensively on the subject, and he thinks that he has made some important discoveries with regard to the influence of the temperaments of parents upon their offspring. Professor Dunglison, of Philadelphia, and Pres. Smith, of New York, Dr. Warren, of Boston, Dr. Barton, of New Orleans, Mr. Grimes, of Buffalo, have written treatises on the subject of Temperaments. Some have described twenty-four, some twelve, some seven, some six, some four, and some three. Andrew Jackson Davis, of New York, has been very explicit on

the subject in his "Harmonial Philosophy," and makes seven classes or divisions, viz. the Nutritive, the Sensitive, the Motive, the Muscular, the Mental, the Spiritual, and the Harmonial.

There are, in fact, as many temperaments as there are organs and functions which have a modifying influence; but in order to present their influence and illustrate the effects of the bodily functions on the mind in a condensed form, my brother, O. S. Fowler, and myself, in 1839, classified all the organs of the body and their functions together with the brain, under three heads, with their subdivisions, and called them the *Vital*, the *Motive*, and the *Mental*. We have had a world-wide experience, and have had no reason to change our nomenclature since that time. This classification is also general enough to embrace the other divisions made by other authors; for the *Vital* includes the Arterial, the Sanguine, the Thoracic, the Digestive, and the Nutritive. The *Motive* includes the Muscular and the Bony or Osseous. The *Mental* includes the Sensitive, the Harmonial, the Spiritual, the Nervous, and the Cephalic.

The Vital Temperament.

The *Vital Temperament* includes all the internal organs of the body that generate life, and help to sustain it; those which contribute to resupply the powers of the system which otherwise would be exhausted by the activity of the brain, nerves, bones, and muscles. These organs are the digestive apparatus—the heart, the lungs, and the viscera. The foundation of the vital temperament is the digestive power, which gives strength to the system, while the breathing and circulation of the blood promote vitality.

The land of England is full of ore, which, with the soil, is its vitality. The vital functions create the life-principle. The lower functions connected with the vital temperament have a peculiar influence of their own. As we go from the digestive to the respiratory, and to the circulatory, we advance to the higher grades of the vital principle. When the lower portion predominates, the enjoyments of a person are in a lower direction: viz. in eating, drinking, and the pleasures of sense; and the principal objects in life are to eat, drink, live, enjoy, and indulge, when the abdominal region is more abundantly developed than the thoracic.

The digestive system is midway, as it were, below the diaphragm: it is purely animal, and has no other purpose than digestion; in proportion as this preponderates, there is a heaviness to the body, a disposition to take on flesh without working it off. The herbivorous animals, as the sheep, hog, and cow, have this class of temperament—they live, vegetate, and grow fleshy; while the lion has a different class, and works off vitality, so that the lion is not generally fleshy, but more muscular and powerful.

The respiratory system is above the diaphragm. In proportion as the arterial portion of it predominates, there is a disposition to circulate the nourishment made by the digestive system through the body.

We eat to make nourishment. In the form of blood this nutriment goes to the lungs to be vitalized, and afterwards is carried throughout the entire body. In proportion as there is heart-power is there power of physical action. All animals that have heart-power strongly developed have love of action. Human beings who have heart-power prefer to do that which requires activity. Excitability of organization depends greatly upon the arterial system.

The lungs are as important as the digestive organs. If the digestive system is active, and the lungs are weak, the food does not benefit the body any more, if as much, as when the digestive system is weak but the lungs vigorous and healthy in action ; because a small quantity of food better vitalized, is better than a greater quantity not vitalized, as the vitalizing of the food prepares it to warm and nourish the system, Hence, we perceive that breathing helps to nourish the system. It is as absolutely necessary to breathe in order to nourish the body, as to eat ; and a person who has limited digestive power should breathe more in order to supply the deficiency. Whoever has large lungs has more power to sustain the various drains that may be made on the system. A man may have large muscular power and small lungs ; and though strong and athletic, will fail sooner than one with smaller muscles and large lungs. Dogs in a race keep up in the hunt because their lungs are in such an active state that they use their vitality to the best advantage. Where there is a predominance of lung-power the individual is more able to exercise both mind and body, as the occasion may require or the inclinations suggest.

The vital functions may have a higher or a lower range, as every organ and function of the body have their grade and post of importance. One person generates life and vitality to use mentally ; another merely to enable him to enjoy himself in the lower gratification of the vital functions. It depends a great deal on the quality of this vitality, because there are degrees of quality as well as quantity ; a person with a moderate degree of the vital temperament may accomplish more, if it is combined with a high degree of the mental organization than another with more of the former and less of the latter : in this case it will be expended in a physical direction. Where the vital predominates there will be a fulness of the body, a good degree of flesh, roundness of features, moisture of the skin, a good supply of blood easily seen, a flushed face, red hands, veins that are easily seen, a roundness of the stomach, roundness in the region where the lungs are located. Press the side of one having the vital functions large, and it is like pressing a barrel filled out with staves. Such a person may be easily exhausted, but by taking a glass of water and breathing he will speedily recover.

Where the vital temperament predominates the mind is warm, more genial, placid, contented, easy. The person is not very fond of mental work, but of doing that which allows him to live and enjoy himself. A person with this temperament wants to travel, to drive a team, or to trade, has life and vitality enough, but may not have the

machinery to fit him for hard work; but he is all ready to live, has a great love of physical action, of amusements, of exercise in the open air, cannot bear confinement or a sedentary life. The complexion of such persons is florid, because the face is filled with blood; the hair and whiskers are red, sandy, or of a chestnut colour; the limbs, neck, and person are short and thick set; in fact, the whole person is made on the short and broad order rather than on the long and tall principle.

A person who has this temperament is generally zealous, enthusiastic, impulsive, susceptible to great enjoyment and excitement, has a good appetite, enjoys sleep and the pleasures of animal life.

Those who have the vital temperament do not care for hard study, abstruse reasonings or lengthy arguments; they show more fondness for business and out-door occupations; they are shrewd, have tact, and generally collect much information from observation and conversation with friends, as they are also social and friendly. They are more showy than sound and abstruse.

It is usually accompanied with a peculiar form of the head, which is round and prominently developed at the base. The organs of Amativeness, Acquisitiveness, Alimentiveness, Benevolence, Language, and the Perceptives, are generally large. Agents, overseers, cashiers, aldermen, landlords, captains, butchers, lawyers, physicians, politicians, and public officers, have the vital temperament. The Jews, Germans, Irish, Dutch, Africans, and Indians, have this temperament. The Indian chief Keokuk, and every one of the thirty Indian chiefs the busts of whom were taken by my brother and myself a number of years since, have fine chests and a predominance of this temperament.

Different persons are affected variously by the same kind of food and drink; some cannot eat eggs, cheese, butter, and fruit, which others enjoy so much. Some can drink large quantities of alcohol, while others can hardly taste it. One man would be intoxicated with one glass, while another with a different temperament would not feel the effects of half a dozen. The alcohol produces a nervine effect on one similar to that of morphia; while on another the same quantity has a stimulating effect. Some under the influence of liquor become passionate, some angry, some quarrelsome, some reckless and venturesome, some proud and arrogant, some stubborn, while others are apparently more religious, liberal, or brilliant, talkative, and eloquent; while all, after long-continued drinking, become more or less stupid, foolish, and demoralized. These various effects of food and drink on the body and mind arise mainly from the power of the constitution, the strength of the stomach and nervous system, and the peculiar chemical condition of the body. Though persons with the vital temperament take great pleasure in animal enjoyments, they are not necessarily gross, bad, or immoral; for these conditions depend upon the perversion of the functions, and not on their normal action. The vital system gives a person a desire to come in contact with society in the life of the city rather than in a secluded one in the country.

The arterial system has a positive, while the venous has a negative

influence. The arterial produces an excitable, impulsive, restless condition of body and mind, a tendency to go to extremes, to become morbid. It gives haste, vehemence, and spontaneity of action.

The venous system exerts a cold forbidding influence, allows the person to plod, to take things slowly, to live as though there was no need to make haste. If angry, a person under this influence is mute, sullen, sulky, carries the head downward, has a dull expression, a clumsy gait, and an awkward manner, is slow but sure, can be relied on, but lacks activity and sprightliness of manner.

Oratory and action are connected with the arterial, thought and reflection with the venous. Out-door exercise is connected with the arterial, in-door sedentary pursuits with the venous.

There are certain diseases connected with the vital temperament. When the abdomen is large, the digestive organs, together with those of secretion and excretion, predominant, the person is more liable to be troubled with dropsy, humours, gout, and tumours. When the thoracic region predominates, and the chest is deep and broad, the flesh is harder than when the digestive prevails, and the complexion is ruddy and sanguine, the person is liable to sudden attacks of disease, inflammations, acute fevers, diseases of the heart, and apoplexy. When the arterial system prevails, when the pulse is rapid, the veins and arteries full of blood, there is also a tendency to inflammations of various kinds, a rush of blood to the head, unless the circulation of the blood is very perfect. When the lympathic glands throughout the system are unduly active, there is a greater tendency to keep in a quiet position, to avoid active exercise ; and this condition of the body often induces dropsy or scrofula.

The vital temperament as a whole is a desirable one, and no person can sustain long and vigorous mental or physical action without it. The following are examples of this temperament :—King George III. and King George IV., Queen Victoria, Martin Luther, Brigham Young, William Penn, Professor Simpson, Dempster, Punshon, Hon. Lewis Cass, Lord Elgin, Agassiz, John Bright, M.P., George Hudson, Henry VIII., &c.

The Motive Temperament.

The *Motive* and Muscular organization embraces the bones and framework. In proportion as there are good bones and good muscles, there is power in the constitution, power to endure, to sustain hardships, to overcome obstacles in the way. It is the machinery of the body. If the bone is large, compact and solid, there is a peculiar influence exerted over the mind and body. If the muscle is strong, it also gives tenacity to the constitution. A lady who has a small muscle does not like action, and will not run upstairs to get what she wants ; but if she was going, she would then, without putting herself out of the way at all, get what she wanted. A man who has a strong muscular frame will walk rather than ride, and will delight to take active exercise. The motive temperament is connected with action, motion, endurance, hardihood, and toughness.

Lord Brougham has the motive temperament; and there is scarcely a man in Great Britain who has manifested more vigour of thought, tenacity of purpose, and strength of constitution. It is reported that at one time he was very much interested in the discussion of a subject, and he commenced a very long speech that lasted two days and one night, and he wrote during the second night without taking his rest. At another time he left London for the purpose of recruiting his health, and went to France. While there he was invited to lecture on a scientific subject; and he gave, without preparation, one of the most intricate and scientific lectures with great vigour and energy.

Seamen who have this temperament endure untold hardships. They will cling to a dismantled ship six, seven, and even eight days, without food, water, or rest, and yet when relief comes they are resuscitated, and their constitutions are unbroken by their exposures and trials. Soldiers who have the motive temperament are sometimes shot many times, sabred, cut, bruised, may lose an arm and a leg, and yet they rally, and live many years. Nations endowed with this temperament are not easily subdued or conquered. Poland and Scotland are examples.

Those who engage in bold enterprises, who make extravagant and denunciatory remarks, whose oratory is of the vehement and "sledge-hammer" kind, have this temperament. Elder Knapp, Elder Swan, and Parson Brownlow are examples. Parson Brownlow's whole life evinces a predominance of this temperament; he cannot make a tame remark, or do an inefficient thing, but is a strong partisan, and uses the most forcible expressions: but sometimes his language is coarse. If he had more of the mental temperament, he would show more refinement and would use more choice language.

This temperament inclines a person to labour, to be industrious, to desire constant employment, to work without fatigue, to endure great hardships. Persons who have this temperament are not so polished and refined in their manners, with the same opportunities for mingling in refined society, the same amount of training and the same discipline, as those who have the mental temperament. They are more thorough, plodding, tenacious, direct, plain, practical, efficient, and persevering; they are disposed to do and say bold things, to be connected with reforms, machinery, and pioneering work.

If the osseous system is greater than the muscular, the person is slower, more awkward, and heavier in his motions and movements; but if the muscular has the ascendancy over the osseous, there is more action and ease of motion. The person will have a steady hand, agility in his performances, surefootedness, and a love for physical exploits; will make strong and severe gesticulations, will have a marked expression of the face, a strong hoarse voice, and great positiveness of character.

Every temperament is connected with a physiognomy peculiar to itself. With the motive, the features are strongly and distinctly marked, the person is generally of good height, spare and sometimes lean, has

a prominent nose, often a Roman nose, high cheek-bones, like the Indians, large and broad teeth, dark coarse hair, which may be very abundant or not as the person is healthy, a heavy black beard, black or dark eyes, and a dark skin. The bones of the whole body are large, and the joints project; the muscles are also prominent, as well as the veins, and the flesh is hard. The person seems more like a draught-horse—as if he was made to do the world's work. It is to men of this stamp that we look for energy of purpose, for determination, for the hewers of wood and drawers of water, for the accomplishment of mighty schemes. It is men of this stamp that lay out railroads, that clear the forests, that tunnel mountains, that construct tubular bridges, iron-plated steam-ships, and ocean telegraphs. The world could not get along without men of this kind; and when such men engage in scientific pursuits, they are thorough and untiring in their scientific investigations.

Our hardest workers, strongest men, and boldest thinkers, have a predominance of this temperament.

Large-boned men are generally slow-minded. When the body works slowly, there is such a harmony throughout the whole person, that the mind also works slowly. The Scotch are of this class. They are not so quick, but are more thorough. They do not so often "jump at a conclusion," but are more plodding, more philosophical and metaphysical. The French are more nervous, less vital and motive, and they are more sprightly and impulsive in all their actions.

It is well to have a good osseous system, but it keeps the mind in check. If the muscle preponderates, the mind acts more freely. Life is generated through the vital temperament, and worked off through the bone and muscle, or the motive temperament. Steam is generated in the boiler and worked off through the locomotive power. So with man; he generates vitality through food and drink, and works it off through the muscles, because every action or motion works off vitality. In proportion as we have good bone and muscle we have a good frame-work which enables us to take hold of the responsibilities of life. In proportion as there is solidity of organization there is ease of motion.

The motive does not give fineness to the texture of the body or quality of the mind, but large hands and large feet, which are significant of utility rather than ornament.

A party of Indian chiefs came into my office in New York. During our interview the question was put to them as to what attribute they considered the most to be desired in a perfect specimen of a man. They at once decided that strength was their standard of intelligence, that nothing could go beyond that; and said, "No man was good for much unless he was strong and powerful." From their number they selected two as their best specimens. These had small heads, but large necks and strong chests. While their standard is strength, the standard of the Caucasian is intelligence.

Persons with a predominance of the motive temperament are subject to a special class of diseases, as rheumatism, indigestion, imperfect

circulation of the blood, derangement of the liver, bilious tendencies, piles, gravel, chronic difficulties. The diseases of this temperament are chronic rather than acute, lingering rather than inflammatory. When disease fastens upon individuals of this temperament it takes greater hold; but the person has a greater strength of constitution to endure it, and to recover from the effects of it.

The following persons are examples of this temperament:—The Duke of Wellington, Hugh Miller, Lord Brougham, Kosciusko, Gladstone, Oliver Cromwell, Blackhawk, Dr. Dixon, President Lincoln, &c.

The Mental Temperament.

The Mental Temperament embraces the brain and nervous system, and is the medium through which the mind is manifested, and developes sensation, emotion, thought, and feeling.

The nervous system begins to grow in the medulla oblongata, and is a mere ganglion of nervous matter. It extends downward through the spinal column, and, by means of the nerves that go from the spinal marrow through the vertebræ, every portion of the body is pervaded by the nervous system. These nerves from the spinal column are nerves of motion and sensation, and they are united in a common sheath; but if they are severed in any part of their course, either sensation or motion will be impaired, according to the nerve that is affected, and this loss of sensation or motion will continue to be experienced, as long as the person lives, in those parts of the body below the injury.

From the medulla oblongata, the same starting-point of the growth of the nervous system, the brain grows upward to fill the skull; layer after layer is added, till the brain assumes its human form. At first there is only a ganglion of nervous matter, and the brain is like that of the lowest orders of creation. Anatomists say that it assumes the shape of different animals, from that of the fish and toad to that of the dog and monkey, till the brain is a human brain. It is quite an important consideration to learn that the brain is developed first in the base, where the propensities, or those organs interested in maintaining life and vitality, are located, and then other layers or convolutions are unfolded in the upper and anterior portions, where the moral sentiments and the intellectual faculties are located. The child needs nourishment, and, hence, requires appetite, or the exercise of Alimentiveness; and as the cerebellum aids in giving vitality and prolonging life, it is also important in childhood, while the reason and moral powers are not requisite till afterwards, when the child has a good hold on life.

The folds of the brain, or the convolutions, allow of a greater degree of nervous matter to be folded up in a small compass than as if the brain was extended on a plane surface. These convolutions are sometimes very deep, and, in proportion to their depth there is a corresponding degree of intellectual power. The skull is greatly expanded when there is "water on the brain," or the person has hydrocephalus; in idiots the convolutions are small and more contracted.

The brain and nervous system, like a tree, have roots, a trunk, and branches. The nerves extend to every minute portion of the body, are connected, by means of the spinal marrow, to the base of the brain, and to the brain itself, so that the brain is cognizant of every action, even in the most remote part of the body.

The quality of the nervous system varies with different persons, and it has its influences on the tone and quality of the mind. Its quality is to be determined by its coarseness or fineness, the same as we decide upon the coarseness or fineness of the bones, muscles, hair, and skin. The thinner the skin, the finer the quality of the nerves; the nearer they are situated towards the surface of the skin, the more apparent their manifestation will be to give sensation, motion, and mental susceptibility; for as is the condition of one part of the body or nervous system, so is that of the other.

The quality of the nervous fluid varies, and is dependent upon the quality of the secreting system. Climate, modes of life and health, have much influence upon this nervous fluid. It may be strong or weak, high or low, in tone and vigour, the same as the quality of the liquid bath of the photographer varies according to circumstances. When it is not good, the impression on the plate is never clear or distinct. The same is true with the nervous fluid. When, from any cause, it is diseased, the brain may think and reason, yet the manifestation is impaired, and the mind seems cloudy or misty. This is why philosophers, in the last years of their life, sometimes lose their intellectual power. They become enfeebled in body, the nervous system is weakened, and they are unable to manifest the mental power their education and scientific investigations should enable them to do to the end of life.

Many persons work off vitality and exhaust nervous energy faster than they can generate them; hence they have a limited measure of each.

The mental temperament is predominant in persons who have fine, smooth, light, and often thin hair, a clear, soft, and delicate skin, a bright, intelligent, and sparkling eye, an animated countenance, a small, narrow chest, a small abdomen, stooping shoulders, a clear, sharp, shrill voice, small bones and muscles, small stature, sharp features, thin lips, small pointed nose, and small teeth that frequently decay early. Such persons have uneven heads, sharp phrenological organs, are very quick in their motions, and have great sensitiveness to pain or suffering. They will be inclined to study, think, write, teach, speak, practise the fine arts, do in-door head-work, in preference to manual labour. The mind will generally predominate in power over the body, and, with fair culture, the person will be clear-headed, intense, susceptible to enjoyment and suffering, and to every internal or external influence. A person with the mental temperament is fitted by nature for a profession, or some literary pursuit, in preference to business. He would succeed as a clerk, merchant, teacher, professional man, as a mechanic in some light work, as a gold-

smith, or as an architect; but he cannot engage in any hard mechanical work with continued success and health.

We call this temperament mental, because whenever there is a predominance of the nervous system there is a predominance of mind; and, as before stated, when the nervous system is healthy, there is power to readily put into execution what the desires and inclinations dictate; but if there is a want of locomotive power or of nerve power, the individual will be slow. Some children have a strong body, but not much activity, and other children generally wait upon them. There is a difference in organization, and temperaments make this difference in a great degree.

In proportion as there is brain there is mind. It does not follow that if a person has the mental temperament he will necessarily develope great mental powers, for circumstances may not have been favourable for the person to have gained an education; but, with a good and thorough education, and a healthy mental temperament, much can be accomplished in a literary channel. The vital temperament gives life, vitality, animal impulse, and generating power, to be exhausted in prolonging and sustaining life; the motive gives power of endurance, capacity to accomplish, to be thorough, and to carry a thing to completion; but the mental temperament is the climax of the physical state and condition. It gives sensation, susceptibility, and capacity for improvement. The oyster cannot be improved or educated, because it has not the nervous temperament or a brain. In proportion as an animal has the nervous temperament it can be improved, as the racehorse.

The brain makes the body its servant, and hence the whole body is the medium of mental manifestation. If the brain is larger in proportion than the body, it is liable to exhaust the body, because the exhausting power is the brain. If the brain is small in proportion to the size of the body, the person is liable to take on an excess of vitality, to generate life without exhausting it through the mental susceptibilities: such a person will not die prematurely from nervous exhaustion.

I prefer to call this temperament mental rather than nervous. Some are nervous because they have taken strong tea, stimulated too much, been bereaved of friends, and because the nervous system is in predominance; but the mental being dependent upon nerve, is indicated when there is a predominance of nerve over bone and vitality. Some have their nerves nearer the surface, and they feel every outward sensation more keenly; while others are internal in their character, and but few really know and understand their real dispositions.

It is not well for any person to have this temperament in excess, because balance of power in the organization is much more desirable. We need a framework, good bones and muscles, as well as good nerves and a healthy brain.

Mind may be powerful in a twofold sense. There may be power with and over the body, and power as confined to philosophical truths and subjects.

The mental temperament might with propriety be subdivided into the *mental, sensitive,* and *refined* or *artistic.* The *mental* in this case would be described as that which gives an inclination to thought and study. The person would desire to gain an education, to attend lectures and places of mental entertainment, to collect libraries, to have an extensive correspondence. It is manifested by talking, writing, preaching, speaking, making experiments, entertaining company, and engaging in political life.

The *sensitive* temperament is indicated by a predominance of the nerves of motion and sensation, which extend throughout the entire body. While all persons have these nerves, yet in some they are much more active than in others. These nerves are also very active in some animals, and render them more lively, easily trained, and serviceable.

This peculiar temperament makes man more conscious of his surroundings, more susceptible to enjoyment and great changes in the condition of his mind and body, more easily influenced and biassed in his judgments, more easy to blush, to love, to hate, to be affected by praise or blame, more mindful of appearances, anxious to entertain and to make himself agreeable to others. It renders one brilliant, showy, and tender, but not so stable or enduring. It gives an intelligent expression, an anxious look, and restless disposition.

The *refined* and *exalted* temperament is accompanied by a tall, spare, slender build of the body, small chest, chin, neck and face ; the base of the brain is small, the forehead is full, broad, and high, the temples and upper side brain are also fully developed, the skin is fine, and the eyes are light.

Such persons are great lovers of art, poetry, and sentiment ; are decidedly romantic, enthusiastic, emotional, and spiritual, fond of the new, of theories, schemes, projects, inventions, works of art and literature. It leads one to be dreamy, far-fetched in thoughts, extravagant in all mental operations, poorly qualified to cope with the selfish business world, or to provide for physical wants. Persons of this class write poetry, think much on religious subjects, dream, paint, design, and like an ideal life, but they cannot endure hardships or the rough and tumble of life.

These three subdivisions of the mental temperament are distinct, yet they blend so nicely that, while taking every shade and minutiæ of difference into account when I am describing the peculiarities of an individual, I have thought best, for the sake of brevity, to call the temperament the *mental,* as this comprehends the divisions.

The mental temperament has its peculiar derangements or diseases ; so intimately is the brain connected with the body, that these diseases are both mental and physical, as brain fever, insanity, idiocy, spinal complaints, nervous diseases, dyspepsia, and consumption.

There are mental dyspeptics, gouty minds, consumptive minds ; some eat enormously, yet are never fleshy, but apparently are only skin and bones—mere walking skeletons ; others become fat by eating turnips and vegetable food. Some, with great care, can keep their digestive systems in a good condition, while others with but very little care can

digest anything, and are always healthy. Nature has done more for this last class than for the first. Some persons are constantly reading and studying, and yet are quite barren of ideas, contracted in thought, bigoted in opinion, and opposed to progression of all kinds. Others read and see but little, yet they make the best use of the knowledge they gain by turning everything to account. They are full of warm stirring emotions, and they have good mental digestion. Some read with great care, and can repeat verbatim what they have read; while others read, but their minds are so active that the author has suggested to them trains of thought, and, in reality, when they close the book they have not only gained the author's ideas, but have increased their own stock by enlarging upon these ideas.

Sex regulates the temperaments, as the same temperament is of a different tone in the opposite sex. While the motive temperament is positive in man, it may be negative in woman ; and the mental may be comparatively negative in man, but highly positive in woman, because she is more susceptible in her nature.

The following are very good specimens of the mental temperament: —Rev. Jonathan Edwards, Pres. Wilbur Fiske, Prof. E. A. Parke, Rev. Leonard Bacon, Benj. F. Butler, George and Andrew Combe, Rev. Mr. Candlish of Edinburgh, Sir Alex. Hamilton, Prof. Forbes, Voltaire, Mazzini, Rev. N. Maffit, Gen. Fremont, John B. Gough, Prof. Owen, Dr. Lees, Baptist Noel, John Wesley, Dr. Trall, Horace Greely, Wendell Philips, Dr. Channing, Edgar A. Poe, Ralph Waldo Emerson, Wm. Lloyd Garison, Princess Alexandra, Fanny Forester, &c.

Every person with a fair organization has more or less of all the temperaments. Sometimes one predominates, sometimes another. A predominance of either has a powerful influence on health, life, mind, and action.

It is very desirable that there should be a balance of them, so that neither may be excessive, in order to secure health, happiness, improvement, and general usefulness. The truly feminine temperament is the vital and mental. The masculine temperament is the motive and mental. When a man takes after or resembles his mother in organization, then he will have more of the vital, and less of the motive, with a predominance of the mental.

When the *vital* and *motive* temperaments predominate, the person will be well-proportioned in size, will have broad shoulders, prominent cheek-bones, a large nose, prominent features, red, sandy or black hair, will be awkward in his motions, and not so polished in his manners. This combination gives the power to labour, endure hardships and continued fatigues, and fits a person to succeed in some laborious occupation, to enjoy hard work, to manage business, but not to engage in literary pursuits exclusively.

Such persons improve as they become more matured, but are not generally precocious in mental development. Rev. Hugh Stowell Brown, Daniel Webster, Daniel O'Connell, Bunyan, Dr. Lyman Beecher, Dr. Gall, Mr. Spurgeon, Rosa Bonheur, &c., are specimens.

Where the *vital* and *mental* temperaments predominate, and the motive is not predominant, the person will be warm-hearted, sympathetic, will be easily influenced by his prejudices, will manifest a clear mind, and if language is large, will be eloquent, emotional, and sensational. This may be perceived by a predominance of small bones and stature, a full chest and figure, fine features, and a ruddy countenance. The person will be very happy or miserable, as the case may be. This is the poetical temperament, and gives eloquence, impressibility, and power to influence the community. Lord Palmerston, Dr. Franklin, Henry Clay, Dr. Guthrie, Joshua R. Giddings, Henry Ward Beecher, Rev. Mr. Smithson, of Manchester, Gavazzi, Cardinal Wiseman, Robert Burns, and Walter Scott are good specimens.

When the *motive mental* temperament predominates, the person is of full or large size in stature, is rather tall, slim, and lean, without much flesh; has prominent bones, and a large nose, a piercing eye, large teeth, long fingers, hands, and limbs, and a long face.

He will be disposed to reason, argue, invent, start new projects, to propose new undertakings; to evince great energy and executiveness; to oversee and carry out large and extensive schemes.

Among a host of names that I could mention as specimens of this temperament, the following are good examples:—Calvin, Carlyle, Michael Angelo, Bishop Hughes, Elihu Burritt, Canon McNeil, Andrew Jackson, J. C. Calhoun, Charlotte Brontë, Harriet Beecher Stowe.

But when these temperaments are blended harmoniously, the person has sufficient vital energy, a good degree of motive power and mentality to plan what the body can execute under ordinary circumstances. The following are good examples:—Washington, Napoleon, Washington Irving, Judge Cady, Archbishop Whately, Prince Albert, Count Cavour, Alcott of Boston, Emperor Nicholas, Gen. Scott, Hon. John Young of Canada, Garibaldi, Longfellow, Madame Fry, Lucretia Mott, Charles Sumner, Hon. Mr. Lovejoy, Gen. Grant, Gen. Lee, George Thompson, and Josiah Mason of Birmingham.

The different temperaments can be cultivated, increased, or modified, by using the means adapted to their particular legitimate action, and a practical knowledge of them is of incalculable advantage to those who wish to perfect their organizations.

Balance of power is seldom attained, for it is common to find those who are strong in one respect but weak in others. They are like Nebuchadnezzar's image, partly iron and partly clay, for in becoming powerful in one direction, they are liable to contract their powers in another. Thus we often find greatness and littleness, learning and ignorance combined.

We cannot succeed in any calling unless we understand ourselves thoroughly. It is a singular fact in history that nearly all distinguished men spend much time alone for self-examination. John the Baptist was in the wilderness, St. John the Beloved lived on the Isle of Patmos. John Bunyan would never have given to the world his famous book, "The Pilgrim's Progress," if he had not spent thirteen years in the

seclusion of a prison. It was really his life work; but in order to know his own powers it was necessary that he should pass through great discipline to prepare him for his labours. Martin Luther, Milton, Oliver Cromwell, Hampden, and the Scotch martyrs were much alone, and found within themselves their power to work only as the result of great reflection and sober thoughts. We learn every other kind of knowledge before self knowledge, for persons are afraid of themselves, and turn away as soon as they begin to examine their own inner natures. The reverse should be the case.

We believe in the progression of the race. It is the first and most perceptible law written on the face of nature. The dark ages were necessary to precede civilization. This is true in the arts, sciences, and forms of religious worship. Man is associated with everything in nature, in the mineral, vegetable, and animal world. Many things that are now of daily occurrence have been proved mathematically impossible. Dr. Lardner, a very scientific Englishman, proved mathematically that it was an impossibility to cross the Atlantic Ocean by steam, but before he died he saw the experiment tried and succeed, and he was one of the first to avail himself of the benefits.

Many men have been persecuted, imprisoned, and burned at the stake, for advocating views that, at the present, are not only endorsed, but are popularly believed by the masses, and law, politics, society, and even religion, are based upon their elements. The law of nature remains, but everything else has progressed.

The majority of inventions that have been made are labour-saving, or man-destroying machines. We need more inventions that shall favour physical, intellectual and moral improvement. The greatest advancement thus far has been made in commerce and mechanics, including the arts of war and agriculture. The laws of improvement as applied to man bodily and mentally are understood the least. But a few intelligent steps have been taken in the study of the mind. We can see some of the relations between cause and effect, but are groping our way in the dark. The mind opens to a subject gradually, just as a child grows, the blossom expands, or the day dawns. Man increases his capital and knowledge as he lives. Fame and fortunes are made from small beginnings. At first there were no conveniences for locomotion, but now we can travel by steam, read by gaslight, print by electricity, set types, and distribute them by machinery, and one machine can do the work of several hundred men. The reason of man is yet very imperfect—he has only studied a few leaves in the book of science. The healing art is but little understood. Many have yet to learn that it is the living principle which acts on the medicine and helps nature to restore the body, and not the medicine that acts on the disease in the body.

Inventions will reach their highest end when the health, happiness, and morality of mankind are the most improved by them.

UTILITY OF PHRENOLOGY.

It is not sufficient in this Utilitarian age to prove that Phrenology is true, but the query meets us at every hand—Suppose it be true, "*cui bono*," of what practical use is it to the community?

I will endeavour to answer this legitimate query as clearly as possible. Physiology and Phrenology are so intimately connected that we cannot present the claims of the latter without first considering those of the former.

Physiology makes us acquainted with the laws of life and health. In order to obey these laws we must have a knowledge of them; in fact, if we live in obedience to the dictates of nature we must know how to live. The mechanic understands this principle as applied to machinery. The more delicate its construction the greater is the necessity to know how to manage it; for, if neglected, it soon gets out of order. The same rule applies to human machinery. Man is a physical, living machine, made in accordance with certain principles, and governed by distinct laws. In proportion as these are understood and obeyed will there be health and happiness. This is seldom the case, and the result is that children are very frequently deranged in their constitutions.

They have not only feeble vitality when young, which prevents that harmony between one part of the system and the whole, sufficient to produce perfection of organization, but their growth has been stunted by bad food, and the child that otherwise might have been distinguished as a prominent individual in society will drag out a miserable existence, in pain and sickness. We should know how to feed and keep the body full of life and vitality, to give every function its due attention, to take sufficient exercise, so that the muscular system shall continue active while life lasts, should understand the nervous system

so that the brain will not wear out the body. A person has the full control of himself in proportion as all of his powers are brought into use.

Our systems of education are defective, and must be remedied before children can receive the training requisite to give them that complete power and influence that belong to their organizations. Many suggestions can be made with reference to the Utility derived from a knowledge of Physiology, but it is not my purpose to enter minutely into a presentation of this subject. I therefore leave it with these general hints that if parents and teachers understood physiology and taught it to their children, the latter would have stronger and better constitutions, greater perfection of organization, more control over their physical powers, and sufficient life and energy to enable them to go through the world more successfully.

The advantages of a knowledge of Phrenology are many, viz., it teaches, firstly, self-knowledge; secondly, how to develope the organization as a whole harmoniously. Thirdly, it enables us to govern and educate each faculty, to control the propensities, to cultivate and direct the moral feelings. Fourthly, it indicates the particular calling or pursuits by which every one may succeed in life. Fifthly, it enables the parent to be more faithful in the discharge of his duties to his children. Sixthly, it assists in the choice of servants. Seventhly, it is an important aid in the practice of the different professions. Eighthly, it teaches charity for the frailties of others. Ninthly, it makes valuable suggestions for the treatment of criminals. Tenthly, it gives many important hints with regard to the cure and prevention of Insanity. Eleventhly, it enables a person to choose an agreeable, congenial companion for life. Twelfthly, it teaches that moral perfection is the most desirable end to be attained in this life.

That Phrenology gives to us self-knowledge, the most important to be gained, ought to be a sufficient reason why the community should be interested in its doctrines. It helps us to understand mind in the abstract, and to comprehend our own individual natures. We see by the light of Physiology that we have a body, and that it is composed of parts and functions. The mind is not only a unit, an individual whole, but it is made up of parts or separate powers that were given to us to enable us to discharge certain duties, to sustain certain relations in life. These powers of the mind are distinct in their action, and require an individual organ, the brain, through which they can be manifested.

We learn by Phrenology what our own peculiar powers are, our weak and strong tendencies of mind, the direction they take in the development of our excesses and deficiencies. We learn how to shield and guard ourselves against those circumstances that would lead to an excess in the one case and a failure in the other; for man is not fated to be always in a certain position, to develope in a prescribed course, to have the same quantum of mind or education. He may have more or less within the limits that belong to a human being.

By understanding our capabilities we are enabled to make more of ourselves, to attain a higher standard, than if we were entirely ignorant of those powers of our nature.

A knowledge of Phrenology helps us to understand our neighbour and comprehend the peculiarities of his disposition. I examined the head of a man in prison who had been committed for manslaughter. He had spent nearly his whole life in prison. I said to him, "How long do you stay out of prison when you are released?" He replied, with much assurance, "Sometimes I stay out a whole week, but if any one insults me I am bound to fight." The warden of the prison told me "that he was one of the most unruly, unpleasant, and turbulent spirits among the six hundred convicts in the prison, and gave them more annoyance than any other one." The warden could not understand why this should have been so, but it was no mystery to me, for I saw that he was badly balanced, full of extremes in organization, possessed of weak and strong qualities of mind, and was lacking in that harmony necessary to produce consistency of conduct: the consequence was, that he led a wild, wayward life. Such a person should have been surrounded by controlling influences, that, by careful training, might have prevented his career of crime.

The man who comprehends all the functions of the body, the organs through which these are manifested, the laws that regulate them and obeys those laws so as to secure their full development, who understands the different powers of the mind and their legitimate action, has much the advantage of one who is ignorant of these relations, and leads a careless life.

Man is great, powerful, and influential in proportion as he possesses knowledge and uses it to a good advantage, and the highest knowledge we can acquire is that which will benefit ourselves and the human race.

We see in the light of Phrenology that there is a great diversity among men. This does not arise from the fact that one person has more powers of mind than another, or that the primitive faculties are not the same, but there is a difference in the degree, quality, activity, and clearness of mental action, in the quality of the bones and muscles, in the control over muscular strength. All human beings have the same number of bones, muscles, veins, arteries, and nerves. But there is a vast difference in the quality of the blood, in the texture of the skin and muscle, in the susceptibility of the nerves.

It is the function of Physiology and Phrenology to explain the above mental and physical differences, and consequently the great variety of character among men.

Phrenology teaches us not only what our powers are, but what we are capable of becoming. The human race have yet to learn the extent of their capabilities. Man may be compared to a lion, confined in a cage, who has never had the opportunity of killing the animal whose carcase he eats. He has only to gnaw the meat from the bones and has not tried his strength in catching his prey.

The student, perhaps, has laboured hard to get his lesson in Greek,

has racked his brain to understand it, but has not yet learned to study, for his mind has never been disciplined, otherwise it would have been an easy task. Those who know how to work physically can labour for many hours without friction, whereas others find a small task very irksome, and accomplish it only by making great efforts.

By exercising the mind harmoniously we can accomplish a great deal more than if we developed only one or two faculties, while the others remain dormant. A speaker, for instance, can stand and speak for three hours, and not be as weary as an auditor who sits and listens, or one who stands while hearing. The speaker stands during the whole address, but he is thinking, speaking, and gesticulating. He works with his whole body and mind, and this takes away the consciousness of fatigue; while the person who stands for three hours without doing anything beside listening often becomes very weary though he may be interested. There is always more fatigue connected with the exercise of one faculty of the mind without the harmonious action of the other powers.

Phrenology teaches us our appropriate sphere in life. It is a fact that human beings are graded. The same holds true in the animal, mineral, and vegetable kingdoms. We should endeavour to discover where we naturally belong, to the upper or lower strata. It is in vain for us to attempt to adapt ourselves to a sphere which we cannot fill or which we cannot attain, unless we have the organization to sustain ourselves in it. We may improve our condition, but we can never go beyond our mental and physical status. The oak can never be an elm, neither can a horse change himself into a lion.

Certain natural qualifications give us an adaptation to a certain sphere, and we should be content to attain the greatest degree of perfection in that sphere. A man accomplishes the most when he is pursuing that occupation by which he can use his talents to the best advantage, so as to be in harmony with the natural tendency of his mind. If a man over-exerts himself to gain a certain position, the extra effort consequent upon doing this will disqualify him for the position when he secures it. If he overtax himself to master something which he has not the strength of mind to grasp, he injures himself by his vain and futile efforts. There are some men who are physically so awkwardly made that the best of tailors cannot fit them with a coat. They may measure the men again and again, and yet their clothes, when finished, only hang loosely, as though not made for them. There are others who appear well in their old suit of apparel. The difference is not in the tailor who cuts the garment, but in the men. There is the same diversity in the tone of mind as in the body. Some men are elevated and original in their ideas, while others have not the power to think or comprehend abstruse subjects. They are on a lower plane, are satisfied with an inferior position, but in the spheres where they are adapted they may attain a fair degree of success.

Phrenology is of great advantage in every department of domestic life. Suppose a family wish to adopt a child to whom they can leave

their name and property. Without this mental guide they may go to a place where children are to be found, and, perhaps, select a child who has a bright eye and a fair face. They may legally adopt the child, but when they find out its character they discover that they have introduced into their family an unpleasant member, and that their benevolence is thrown away upon an unappreciative object, who will bring reproach instead of honour upon their escutcheon; and many individuals in America understand this fact so well that when they wish to adopt children they bring several to my office in New York, and abide entirely by my decision. In a vast number of instances I have selected children for those who have desired it, and have based my choice entirely on phrenological data.

Phrenology can be of great aid in the selection of servants. This is a matter of considerable importance, for the comfort of the family so often depends on the faithfulness of the servants. If you want a servant with good memory, you must see that the central part of her forehead is full and her eyes not sunken, otherwise she will forget your commands as fast as you give them to her. If you want one neat and orderly, unless she has a full eyebrow at the corners, she will not possess those qualities. If you wish one who has taste, she must be broad in the temples in the region of Ideality. One to be faithful in the charge of the house, should have large Cautiousness, with a fair degree of Acquisitiveness and Secretiveness. If you need a nurse, to take care of the children, she should possess a domestic organization; for if the Social brain be fully developed, she will instinctively love children. If you do not take Phrenology into account, you may follow the example of a certain lady who wished to hire a nurse for her children. She asked the person who applied, if she liked children. The servant replied, "Oh, yes, ma'am; I like children very much!" at the same time looking very pleasant. She was engaged; but her mistress soon discovered that she made a practice of eating the child's supper, and putting her to bed without any. The girl was anxious to secure a situation, and said she was fond of children to obtain one, when she would have, perhaps, been better adapted to cook or to sew. If the mistress had understood Phrenology, she might easily have seen if the girl had Philoprogenitiveness, Benevolence, or a selfish nature. The result was, that she was soon sent away. If you can select a servant phrenologically, you will have a good one. In the Southern States of America, where they have been in the habit of buying slaves, the masters used to say that it was much better to call in the aid of Phrenology than to buy at random, or by recommendation; and I have been many times asked to go to decide upon the developments of different slaves who have been in the market.

Phrenology is of incalculable aid to the parent in the training of his family. It is supposed by many that the parent knows what to do with his children; but this is not the case in a majority of instances. The child is continually being developed, and its disposition depends very much upon the means brought to bear upon it. If a parent only

understood the phrenological developments, and knew at a glance the organs naturally small and deficient, and also those in excess, he could educate the child before it is fully developed. If, for instance, Cautiousness is very strong, before the child is old enough to exhibit the abnormal action of the faculty, the parent could keep away those dangers that would unduly excite it and render the faculty too active. Cautiousness frequently becomes morbid in action by the way in which it is educated; and many persons, in their attempts to govern their children, do them more harm than good.

A child, who attended a public school in New York, was sent into a dark closet for a punishment. She had large Cautiousness, was very nervous; and the teacher said to her, "I don't know what there may be in that closet, but I think you will not behave badly again." The child was frightened almost out of its senses, and might have been ruined for life by the fright. Some parents encourage the fears of their children by allowing the light to burn in the room at night, and run to them in haste if they chance to awaken, as though there was great danger. It requires judgment on the part of the parent to know just the right course to pursue. It is a principle of mind that an active organ in one person excites the same organ in another. Many are not aware of this, and give vent to the faculty they wish to check in their children. A very solicitous mother wanted me to tell her how to manage her unruly boy. My reply was, "manage yourself." On inquiry, I found that both father and mother smoked, chewed tobacco, drank spirits, and quarrelled with each other; and both exercised their temper upon the boy by beating him every day, and then thought it very singular that their boy should have such a bad temper. Many feed their children with exciting, stimulating, and highly-concentrated food, and they are surprised that their children are not quiet and good-natured.

If the parent found Destructiveness very large in the head of the child, before it had shown passion, he would know that it would not be well to use force or coercion in its government, and that its temper should be quieted rather than the opposite. A clergyman in Bennington, Vermont, who had heard me lecture on this subject, invited me to visit him. I did so; and saw his son Henry at his home. He was then a young man; but the father related to me the following anecdote about his son, which occurred when he was a little child. His mother put him to bed one night; but before he was fairly asleep, the rats began to run between the floor and the ceiling of the room below, and made a great noise. Henry was aroused, and thought the rats were after him. Being frightened he cried very loud, and his mother in vain tried to pacify him; but she was obliged to take him up and get him to sleep in her arms. When the father came home, she told him what a time she had with Henry. "I will try my hand with him to-morrow night," replied her husband. When the next night came, the father took Henry to bed; but as soon as it was quiet, the rats began to run and Henry to cry. The father attempted to quiet his fears, but he clung to him with such a nervous grasp, that the father thought he

must try another expedient; so he told Henry to lie still for a few moments alone, when he would return to him. He soon brought a large stick, and said pleasantly to his son, "Harry, I would not be bothered every night with these rats, take this stick and beat them away." Henry's hair stood on ends, his heart was in his throat, and he hardly dared to stir; but seeing his father strike the floor with it, he summoned courage, and taking the stick he pounded on the wall, crying, "Go away, old rats, and do not trouble me any more!" It was now the turn of the rats to be frightened, and run off. The father then said, "You see, Harry, the rats are afraid of you; keep that stick on your bed, and every time the rats come, do you get up and drive them away." Reason and expostulations would have been useless, but this little experiment balanced his Cautiousness, so that from that night his parents had no further trouble with him; and Henry confirmed the statement of his father, and said he should never forget his terror for a few nights.

A father wished me to examine his son's head. I told him that the power of the brain was in the superior, coronal part, and that he was much inclined to think and study; that he should be out more in the open air, and have active exercise rather than close confinement, so that his bodily functions might be strengthened—his physical and mental organizations balanced. The father accordingly sent his son into the country, made him lay aside his books for awhile, and in a few years he became a fine, healthy lad, and then had physical stamina enough to sustain severe mental exertions.

I visited a school where there was a young girl, 13 years of age, with a large brain and feeble body. She was the winner of all the prizes, from young ladies of her own age to 16 and 17 years of age. I told her parents, if they would save her life, to take her from school for one or two years. She pleaded with tears to remain at her studies, for she was very fond of her school; but finally, when she heard that the only alternative was to do this or die, she submitted. In a few years she became a blooming young lady, and then pursued the studies more fitted for her years. Precocity is interesting to parents, but not to the physiologist. A mother in Natchez, Miss., went into the room where her little boy and a small coloured boy had been playing. She saw a pillow on the fire burning, and said to the slave boy, "Dick, who did this?" "I didn't, missus." "Who did it?" Dick looked at her son, but did not dare to say that it was John. The mother in anger said, "John, did you throw the pillow on the fire?" John made no reply. The mother shook him, and said, "Tell me, or I will punish you severely." Finally, John cried out sulkily, "I didn't know it would burn!"

Frequently parents make their children tell falsehoods by the way they question them concerning their shortcomings. Many threaten to send for the doctor to bleed, blister, and give bad medicine to their children, if they do not behave; and then, when it is necessary for the doctor to come, the child will not yield to his treatment or take his

medicine from fear. Parents require much judgment and knowledge, to discharge their duties faithfully. Teachers frequently do not see or understand the natural differences in their pupils; and hence, many children lose their health and have their constitutions broken, because they have the ambition to study, but not the vital stock sufficient to secure the balance necessary for health: some need urging in their studies, and when the vital temperament is developed, there is not so much danger for the child to study as when the brain is very large and the body weak. All teachers would be more successful if, by the aid of Phrenology, they trained their pupils with reference to their mental capacities.

Phrenology would be of great benefit to the artist. He wants to represent Nature, to give life and character to the individual, to bring out each group in its peculiar light, to represent the natural attitude of the body, to secure the expression of the face, and to delineate the manifestations of the mind in the expression as well as the contour of the head. An individual, painted by an artist who understands the workings of the mind, stands out from the canvas in life-like characters. If an artist wishes to paint a Judas and a Jesus, he finds a great difference in their characters, which is in organization as well as in disposition. And if he is a true artist, he will paint them so faithfully that it will not be necessary to write the name of each upon the picture. Very few artists have taken into account the real form of the head. They may produce a beautiful picture, but will fail to notice some of the most prominently striking points. It will be smooth without the contrasts between light and shade, so as to represent a correct delineation.

Phrenology would be of great advantage to physicians; for, by no other system of Mental Philosophy can they understand the action of the human mind upon the body. Their profession brings them into personal contact with individuals, and Phrenology would aid them to perceive the subtle relations between the mind and certain parts of the body, the effect of the mind in resisting medical treatment, and they would be better enabled to manage their patients. A young lady with large Destructiveness, Firmness, Self-esteem, small Ideality, Imitation and Causality, and a strong muscular system, was taken ill. She took powerful medicines, but her physician could not understand why his treatment was of no avail. By her "will—power," she opposed or thwarted the efforts of her physician, and seemed to be beyond any influence that could be brought to bear upon her case. If her friends had only understood her disposition, they would have pursued an entirely different course with her, which would have been more beneficial. Many diseases arise from a morbid condition of the mind, and persons who are thus affected need mental medicine. Some become dyspeptic, gloomy, broken down, and thin in flesh, because they have lost a child, a companion, property, or have met with some disappointment. It may be connected with their affections or education. Such have sometimes sunk into a desponding state of mind, and are

unfitted for society; though they may be naturally warm-hearted and genial in their nature, yet, for the time being, are unable to exchange thoughts and feelings with others. A person frequently takes to his bed, not because he is physically but mentally ill, as the following fact will show :—A gentleman in Yorkshire, where they are remarkable for the power of their love natures, became attached to a young lady, was engaged to be married, but for some cause was disappointed, and the marriage did not take place. The effect on his mind was so great as to completely prostrate him. He took to his bed, and did not rise again while he lived for thirteen years. The disappointment affected his physical system, and he felt as though he could not make any further efforts.

Another gentleman was disappointed in love in the same county. He went to bed, and remained there for three years, when some of his relatives called at his house and took him out of bed into the street, and carried him back to his bed. A few evenings after, they took him up again, dressed and led him into the street, and left him to get back as well as he could. His energies began to be enkindled from that time, and he finally recovered. Several other similar instances might be given. In some cases Acquisitiveness has the entire control, so that all the other faculties of the mind are absorbed in the effort of money-making. With some it may be Combativeness or Destructiveness. While others yield to the excessive influence of fear, and are so timid that they can do nothing. Sometimes Hope is excessive, and then the reverse is true. All these excesses warp the mind and prevent a person from having that balance of judgment necessary to success. Give to those persons who are ill mentally, society, and they will begin to rally without any other stimulant or external means.

When in New York I have lectured to a medical class on Mental Philosophy, and have observed the great influence of the mind in all the diseases of the body, consequently have collected many facts to prove it is quite necessary to understand the mind before the body can receive the proper treatment to restore the balance when lost. Every medical institution might receive much benefit from these considerations, and I have much pleasure in learning that physicians are beginning to look at this subject in the light which its importance demands.

Dr. Vimont, of Paris, was appointed to investigate the claims of Phrenology and report upon it. He was an unbeliever, and collected thousands of specimens of animal skulls, in order to disprove its tenets, but when he examined the testimony that was written in unmistakable characters upon the skulls of animals, and saw a correspondence between their known dispositions and the conformation of their skulls, he made a *most overwhelming* report in *favour* of Phrenology.

William Gregory, M.D., F.R.S.E., declared "that he was so firmly convinced of the truths of Phrenology that he strongly recommended the writings of Gall and Spurzheim to those who are anxious to learn their adaptation for particular pursuits."

Dr. John Elliotson, F.R.S., has said, "That he is convinced that

Phrenology is true, and as well founded in fact as the sciences of astronomy and chemistry."

Sir William Ellis, M.D., late physician to the great lunatic asylum for Middlesex, says, "I candidly confess that until I became acquainted with Phrenology I had no solid foundation upon which I could base my treatment for the cure of insanity."

Clergymen can be greatly benefited by understanding Phrenology. To present Theology to their hearers indiscriminately will not have as good an effect as a more complete elucidation of its principles in their application to the different mental peculiarities. Some suppose that if a minister has grace that will be sufficient, but the more elevated the organization of the spiritual teacher, the greater measures of grace will he receive, and the more he understands the mind and its manifestations, the more harmonious will be his own mind, for he will see the necessity of restraining the stronger faculties and cultivating the weaker. Besides, he must not only be fitted himself for his work, but must suit the truth to the comprehension of the hearers. Some soar too high, while others aim too low. Many have been prejudiced against the Gospel, simply because the minister did not know how to present the truth acceptably. I am acquainted with many clergymen who have great faith in the practical advantages of Phrenology, and, without exception, they are pre-eminently successful in their ministry, and attract large audiences, because they know so well how to adapt their teachings to the wants of their hearers. Rev. Henry Ward Beecher, who preaches to a congregation of three or four thousand every Sabbath, boldly proclaims his belief in Phrenology as follows:—"If there were no systems of mental philosophy except the old schools of metaphysics, I would defy any man to obtain by means of them any clear idea about the soul, for at best they are of but little more value than so many cobwebs. Men may study them, however, if they have a taste for them. If a man loves logic and discussion, let him take one of the old metaphysical philosophies, and he will have means of busying his mind until he grows tired of such business. But if a man wishes to know practically of what he is made, if a man wishes a knowledge of human nature, for definite practical purposes, there is no system which will aid him in acquiring that knowledge like Phrenology; not interpreted too narrowly or technically, but in its relations to physiology and the structure of the whole body. And I may say here what I have never said in the pulpit, that the views of the human mind, as they are revealed by Phrenology, are those which have underlaid my whole ministry; and if I have had any success in bringing the truths of the Gospel to bear practically upon the minds of men, any success in the vigorous application of truths to the wants of the human soul, where they are most needed, I owe it to the clearness which I have gained from this science, and I could not ask for the members of my family, or of the Church, any better preparation for eligious indoctrination than to put them in possession of such a ctical knowledge of the human soul as is given by Phrenology."

Archbishop Whately, of Dublin, declared "that the treatises of phrenologists employ a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart, and other writers of their schools, and that all the moral and religious objections against the doctrines of Phrenology are utterly futile;" and even Rev. Thomas Chalmers, D.D., gave his testimony, "that Phrenology has added a new and verdant field to the domain of human intellect."

Phrenology helps us to understand the legitimate action of the mind as a whole, and the influence of the various faculties individually. If we eat what we need, we shall exercise the faculty of Alimentiveness, in accordance with the demands of nature. But let us eat too much, and disease is the result. Suppose twelve men drink from the same bottle the same kind of ardent spirits, and all become intoxicated, one will be foolish and seem demented; another is exceedingly benevolent, and wishes to give away all his money; the third manifests anger and ebullition of temper; the fourth wit and sarcasm, and so on. It was not what they drank that produced the difference in their conduct, but it arose from the peculiarity of their organizations which they manifested under the influence of a strong potation. If we exercise Combativeness and Destructiveness in overcoming the obstacles that are in our way, we develope the faculty legitimately, for no one can succeed in any kind of business unless he have considerable force of character and executiveness, which these organs give. But if we are in constant litigation with our neighbours, and are continually quarrelling without a cause these faculties become deranged in their action. Frequently murderers and desperadoes have Destructiveness and Combativeness no larger than the most pacific man in society, but they are not restrained by the moral faculties in the former case, and hence we see only the perversion of faculties which are good when their legitimate action is developed. Suppose we accumulate property for our wants, and to facilitate rational enjoyment, we shall give a proper exercise to Acquisitiveness, but if the faculty becomes morbid and craves what does not belong to us, we shall not sufficiently respect the rights of others, and then this faculty will be prevented. Mr. Hudson, "the Railroad King," was at first a reputable tailor. Not satisfied with this calling he commenced business for himself, and becoming suddenly pious, he prayed over the dying moments of a sick man, who left him several thousand pounds which ought to have gone to the widow, who was thus reduced to want. The "King" invested this money in a railroad, and then commenced his speculations, and so great were they, that he had only to express an opinion in a particular branch, when lo! stocks went up or down as the case might be. He would buy into a poor road, others hearing of it thought it must be good property, and rushed to the purchase; when the stock was high, through his officials he would sell out and buy again. By-and-by so many were ruined by his unscrupulous schemes that he gradually lost his power, and now in disgrace is obliged to wander in a foreign land. If Conscientious-

ness had been larger, or Acquisitiveness smaller, he might have excelled as a business man, and been a distinguished member of society.

Legislators and judges might be greatly benefited by a knowledge of Phrenology. No one at this day will deny that there is a greater accountability in some actions than in others; that there are degrees of crime and guilt; that some are not a law to themselves, for their tendencies to commit crimes are almost uncontrollable. I wish to impress the idea that Phrenology is not responsible for these shortcomings in individuals. It only points out the fact and gives the remedy. There are others who can control their propensities and are a restraint to themselves. I have again and again selected in prison the criminal convicted of particular crimes by the form of the head. There was a lad, about fourteen years of age, convicted of the crime of murdering his father in the State of New York, a number of years since. Mr. Seward was Governor of the State at the time, and when he saw that the boy had an idiotic head, with no reasoning faculties, but strong propensities, said he would not be guilty of his death without seeing more of the boy, so he took him to his own house to spend a few days, in order that he could watch his movements. He thereby became convinced that the boy was idiotic, and he declared that, believing in Phrenology, he would not hang a boy with an idiotic brain, so the lad was sent to prison for life. A few years after that time, not knowing the above circumstances, I visited Auburn States Prison, one of the largest in America. The warden brought a number of convicts into the room for me to examine their heads. Among them I pointed out one, of whom I said, "that if that young man had been convicted of a capital crime he was not responsible for it, because he had neither the moral nor the intellectual faculties, but that he should be restrained, to prevent his injuring any one, for his Destructiveness was immensely large." Then I was informed who the young man was. It was better for society that he should not have his liberty, because he could not control his own actions, and he was treated very kindly in prison.

As I have said, there are natural tendencies to various classes of mental excess, and law should be administered according to these strong predilections. An individual, for instance, is perhaps guilty of a crime, but not as much so in comparison with another who has committed the same deed. Suppose two persons quarrel and fight: one is murdered by his antagonist, who has small Destructiveness and large Benevolence. Two other individuals fight, but the murderer in this case has large Destructiveness and Combativeness, with only moderately-developed Moral organs. These parties are brought to trial for manslaughter. The man who had the smallest organ of Destructiveness, joined with large Benevolence, would be more guilty than he who possessed large Destructiveness and small Moral faculties. Both should be pronounced guilty, but the one with a better organization has sinned against greater light, and deserves a more severe punishment. In the annals of crime, what is generally the fact? Do we

not sympathize more with those who have moved in the higher circles when they do wrong, than with those who are confirmed in their iniquity? We should look more charitably on the poor convict steeped in sin, and though I would not recommend that a more lenient punishment be accorded to criminals, so that the innocent be exposed to their assaults, yet the guilty should be allowed an opportunity to reform, and they should be surrounded by good influences that will help them onward through life.

I once sat, with eleven other men, in New York, on the jurors' bench. The case was detailed in every particular by the lawyers and witnesses, and we retired to hold a consultation. In about an hour we had all decided, with the exception of one man, who could not, or would not, understand one of the most important points of the evidence. After we had remained for three or four hours, and this man was still as far from coming to the point, I proposed to examine his head, and found that he had an uncommonly large organ of Firmness, and was unwilling to give up his own opinion. I remarked to him that such was the case, and that it was useless for him to detain the remainder of the jurors from their business; that for once in his life he might as well submit to the majority. He thought it over and replied, "Well, I suppose it is my dogged firmness or stubbornness that is in the way, and though it is a difficult matter for me to bend to the will of others, I see myself in a new light, and will begin here to endeavour to correct this excess in my character." The result was that the verdict was soon rendered unanimous in favour of the prisoner. I have no doubt but that in a majority of cases which jurymen have to decide, they are influenced by their own peculiar characteristics.

A knowledge of the effects of the condition of the body over the mind has operated very favourably in the English Parliament, as many of the recent Acts that body has passed will indicate. I refer particularly to those in reference to factory children. Not many years since, little children were sent to work in factories, before they were tall enough to stand up to the table at which they worked, and they were obliged to stand upon something, by which means they could reach their work. Many were not only cut off in their early childhood and youth, but many others were deformed for life, and were partially developed, not being able to read and write. The legislators, understanding that the body as well as the mind must receive attention, enacted statutes to prohibit children under a certain age to work at all in the mills, and the youngest were to attend school a part of the year. Associations were formed to suggest means for recreation and improvement, and now there is a much greater degree of health and morality, as well as education, where these laws are enforced.

Those whose business it is to make laws for the improvement of society might form better codes of justice, if they understood the powers and capacities of the mind. The Hon. Horace Mann, celebrated in all countries for his efforts to promote education, said, "I declare myself a hundred times more indebted to Phrenology than to all the

metaphysical works I ever read. It is a guide to philosophy, and a handmaid to Christianity."

Professor Silliman gave his testimony as follows :—"Phrenology undertakes to accomplish for man what philosophy performs for the external world, it claims to disclose the real state of things, to present nature unveiled and in her true features."

Phrenology and Physiology combined teach the adaptation of the body to the mind, and the necessity of a good constitution, as well as a healthy condition of the mind, and the true sources of enjoyment. Genuine happiness comes from the normal, legitimate, and united exercise of all that belongs to enjoyment. When we gratify one faculty at the expense of another, we secure as much pain as pleasure. When a man gratifies Alimentiveness, and drinks to intoxication, he only obtains, for the time being, a kind of excitement that he calls pleasure. He, at the same time, induces *delirium tremens*, and other diseases that cause much damage to his family and to society at large. Then the great endeavour should be to do everything which shall tend to harmonize the various powers of the body and the mind.

Phrenology is an all-important aid in choosing suitable companions for life. By understanding it, one is enabled to find that combination of faculties and temperaments which will produce happiness in married life. Much depends on the mind of the companion, and many fail to secure the one who shall make them happy. The trouble generally is, that there is a want of adaptation. I have enlarged upon this topic in my Lecture on "Courtship and Marriage," but will give one illustration here. The only daughter of a very wealthy man in B— married privately her father's coachman. This enraged her father so much that he disinherited her. The young couple moved to a neighbouring city. For a time all went well with them, and the young man obtained some kind of mechanical employment, and earned enough for their support. Gradually he began to imbibe a taste for alcohol, which soon had the mastery of him, and as gradually he neglected his business, till poverty stared them in the face, and then love went out of the window. The sequel is, that at the present time his wife is a mendicant, and eats the bread of charity. Some might say that she has received the just meed for her ingratitude, but if her father had understood the mind and its wants, he would have provided suitable company for his daughter, whereas he secluded her from society, for fear that she should make a poor marriage, and the silly girl did not know what qualities she needed in a companion to ensure happiness. Phrenology recognizes the principles of morality, and teaches no doctrine that is antagonistic to the pure tenets of Christianity. There are many who suppose that its tendency is to exalt a person in his own estimation, but no one can perceive and deplore the depravity of man more than the person who looks with a Phrenological eye, but he recognizes it as coming from an abnormal, morbid, and perverted, uneven development of the mind, rather than from its normal action. The primitive function of every faculty is good, and its proper exercise is necessary to the happiness and perfection of man.

All excellences are not combined in one person. Byron and Scott, with all their varied gifts, were lame. Homer, the great poet, was blind. Johnson was full of disease, and so we might speak of nearly every distinguished man. In a man's strength frequently lies his weakness, as in the case of Napoleon, whose will and ambition gave him power, and having elevated him to a high pinnacle, caused his downfall.

Some are very good when there is no temptation, very pious when about to die, very innocent and virtuous when they are afraid to do wrong, much opposed to war when not insulted, can make excellent resolutions in private for future guidance, are very courageous when there is no danger, are much better behaved in company than at home, are more honest when watched, are more pious in church than in the family. We can never doubt the depravity of a community in which there is more money spent on rum, tobacco, and opium than for education, missionary operations, and the promulgation of religious and Christian views, or where there is more expended on distilleries than for chapels, churches, and missionary stations.

Phrenology explains much with reference to failures and success in business. One cause of failure in business arises from an imperfect organization.

Some persons commence work with a feeble mind, and they do not succeed because their mental qualifications are very inferior. A young man, with a very feeble mind could not take care of his own property, because he did not know the value of money, and was obliged to have a guardian. By early discipline he, perhaps, could have succeeded better than he did, but his life would have been a failure whatever he might have attempted.

Many individuals commence a business for which they have not the natural qualifications. They have neither the talents to plan their work, nor to comprehend the plans of others, and hence their labours result in imperfection.

Many individuals are forced by their parents to engage in a business in which they cannot succeed, for they have not the natural capacity.

A lady in New Orleans brought her son for an examination, and wished to know "for what he was the best adapted." In the course of the examination I replied, "that with his strong constitution, prominent perceptive faculties, and very large Constructiveness, he would excel in the use of tools in some mechanical department." With great indignation, she replied, "Do you suppose I am going to make a *mechanic* of my son?" "What would you have him become?" I asked. "A clergyman, to be sure." I told her "that he was naturally defective in Veneration and Spirituality, and had not the natural organization to sustain himself in that calling."

"Well, Veneration or not, a clergyman he shall be," said the ambitious mother. She went away apparently dissatisfied. I afterward learned that her husband had recently died, and that he had been the architect of the splendid Custom House then being erected, and destined to be the most costly and magnificent building in Louisiana. It is

quite probable that the boy inherited the father's skill and ingenuity, and would have followed in his footsteps with much credit, but it is doubtful whether he will equally adorn the pulpit.

Hard labour without good plans fails to produce satisfactory results. Many men work very hard, but they have no settled purpose in life, only to drudge on from day to day in a kind of routine, without interest in what they do or accomplish. They hardly know why they toil, but work as necessity presses upon them. Some can form schemes or lay plans for others to carry out; they can sit in their office, and with brain-labour furnish employment for 300 men. They have the natural organization to do this, and are much better qualified for such a position than to go into the fields to labour, or into the quarries to dig stone. Should they attempt either of the latter employments, they would fail in their efforts.

Some can succeed in business simply because they can manage to invest what they make profitably. Others may toil as hard and even more diligently, but they expend as fast as they make, and sometimes their expenses are beyond their incomes. Some live faster than they can generate vitality, and the consequence is that they early break down in health and strength. Some will overwork in one day, and exhaust their vital forces, so that they cannot do anything on the succeeding day. None need be surprised at the ultimate failure of such persons to accomplish much in life.

Some know how to take advantage of circumstances, and to adapt themselves to the occasion required. There is a fitness for all things, but our time is not always God's time. Moses thought that he was ready for his work when he slew the Egyptian, but it was necessary for him to spend forty years in the wilderness before he was prepared for his mission. When the Scotch regiment was at Balaclava, everything was prepared for the combat, and "every bullet emptied a saddle."

Man is the noblest work of God; was made by design, and for a specific purpose. All his various powers are adapted to certain relations of life and conditions of things, and education is only complete when every faculty of the mind and function of the body are actively developed and devoted to a good end.

Many men have been persecuted, imprisoned, and burned at the stake for advocating views that are now popular, so that no one need be discouraged if their own peculiar views are disbelieved by the mass, for if they are founded in nature, they will ultimately prevail. Perfection depends upon a full development, legitimate use, and right direction of the whole mind, the superior part taking the lead. Let us not forget that whatever may be our circumstances, it is "the mind that makes the man." It should be the aim of us all to arrive as near perfection as possible, for the more disciplined and developed we are in this life, the better shall we be prepared for our eternal existence.

TACT AND TALENT.

DIFFERENT kinds and degrees of education lead men to look very differently at the same subject. A person who studies one authority imbibes a certain class of opinions, his neighbour arrives at conclusions from another authority, while a third is governed by his own judgment. All cannot see alike unless they have the same quality of mind, education, degree of health and experience.

The dyspeptic man sees the world, eats his breakfast, goes to work, reads his Bible, and says his prayers with a very different frame of mind from the one who is blessed with health and vigour of body. We are not surprised at the diversity of opinion among men in their views of God, politics, law and education, or that there are eleven hundred forms of religion or modes of worship in the world. It is not because there are so many gods, or that truths clash with each other in different countries, but because the mind of man is shaped by education and its surroundings. We hope that the time is coming when we shall see "eye to eye," and the truth as it is without the modifications of law, education, and circumstances which affect our views at the present time.

One of the strongest evidences in favour of Phrenology, is, that it explains and accounts for the natural differences existing among men.

There are artificial distinctions, such as grades in society, rank, titles, family dignities, &c., with which Phrenology has but little to say or do. There is also a morbid or abnormal condition of the mind that it will not always reach. But one well versed in the science can judge with great accuracy the class of crime which a person is liable to commit, when he is found in prison. Many years ago I was in the habit of frequenting prisons and Insane asylums, and could almost invariably

tell the class of insanity under which the particular individual was suffering. Twenty-five years ago I was taken into the Asylum at Charleston, near Boston, Mass., to test Phrenology. I examined several of the inmates, and pronounced successfully upon the different kinds and degrees of their insanity. Finally, the head-physician of the place, Dr. Bell, came into the room, dressed as an insane man, with his hair very much disarranged, his eyes staring, and his general expression wild, and that of a raving maniac. I examined his head carefully, supposing that he was one of the patients. After I had made my examination I said, "I cannot think why this man should be insane, unless it has been because he could not have his own way, and carry out his peculiar ideas, for I perceive that Firmness and Self-esteem are his leading organs." The attendants were highly pleased, and introduced me to Dr. Bell, the physician of the establishment, one who would either be at the head or not at all; who was considered dogmatical in his own ideas and opinions, but a very talented man. The doctor said "that he was perfectly convinced of the truth of my science, but wished to put it to the severest test."

While at Baton Rouge, Louisiana, a few years since, I was invited to visit the State prison, to examine the heads of several marked convicts. Soon after I entered, they selected eleven prisoners, and I made remarks upon each individual, describing the crime of which they had been respectively guilty, pointing out their phrenological developments to the warder of the prison. In every instance, my delineations were said to be appropriate to the life and crime of the individual.

About twenty-eight years ago I went into a prison at Pittsburg, Penn., and examined forty prisoners, and did not fail in a single case to declare the crime which had brought the unfortunate men there. In one case of a boy I said, "I cannot think of any crime that this boy would commit of his own accord. He must have been induced to do it by the force of circumstances that he could not control, or possibly was hired by another person." I was informed that he was there for being concerned in a murder; that he and a number of other boys had been hired and almost driven to do the deed by a wicked man who had got a mastery over them.

But there are instances where the mind becomes morbid as a whole, or where some particular faculty has been thrown out of balance. In these cases we cannot always judge of its action any more than a physician who thoroughly understands the body can always discover some hidden difficulty that defies his past experience; but the natural tendencies of the mind Phrenology clearly and beautifully explains.

Bodily condition, also, has a powerful influence on mental action. The shape of the brain, as a whole, is in harmony with the development of the mind, yet the state of the body affects the manifestation of mind, either for good or evil. No one, at the present day, who observes the form and configuration of objects will deny that there is every variety in the shape of heads. I will not stop to prove this point so well-established by the artist and sculptor, but affirm that

long, short, high, low, broad or narrow heads manifest minds similar to their peculiarity of form. When the brain is sharp in development the mind will be keen and sharp, and when the organs are evenly developed the mind will be harmonious in its actions. These rules will be found to hold good in every case, with slight modifications produced by education.

I propose to hold up to your view a few mirrors, and think that nearly every one can see their own likeness reflected in one if not more of them.

Some individuals, as Locke, Bacon, and Cicero have a large and comprehensive mind, which is extended in its range of action. Such have large heads, fully developed in the coronal and frontal regions, with full, high foreheads. Others, as Richard III., have small and contracted ideas, are narrow in their views and thoughts, and this peculiarity will be seen in the wedgelike shape of their foreheads. They will be developed distinctly in the crown of the head, and will have a predominance of the bony structure, with but a limited degree of the mental temperament.

Some, like William the Conqueror, are strong, enduring, can sustain severe trials without breaking down under them. They will lose friends, property, position in society—may be depressed for the time being, but seem to rise above all disasters in the end. They can bear a greater amount of mental excitement than the generality of people. Such individuals will have a compact organization, and there will be a great sympathy between the body and brain. The organization, as a whole, will be well developed in all its parts, the functions will be active, the digestive power healthy, the circulation quick, and the faculties of Causality, Cautiousness, Conscientiousness, Combativeness, Destructiveness, Firmness, and Self-Esteem, will be prominent.

Others, like Louis XIV. of France, are weakly, easily discouraged and broken down. After one failure they give up in despair. Such individuals have a small body, weak digestion, not very vigorous circulation, oftentimes have palpitation of heart, with but an ordinary degree of Combativeness, Destructiveness, Firmness, and Self-Esteem.

Again, some, like Cardinal Richelieu, are hidden, reserved, retired, and difficult to be understood. You may live with them year after year, and still not feel any familiarity with them. They rarely confide in others, but lead an internal life. Such persons have broad heads, are somewhat after the type of the cat or fox. Secretiveness and Cautiousness, Veneration, and perhaps Causality, will be large in the head; also Destructiveness and Acquisitiveness, while Self-Esteem and the Social Brain will be small. Such individuals always act from design and with some motive, are not rash and impulsive, but do and say what is absolutely necessary to accomplish their particular purpose.

Others are surface men—free, open, transparent, undisguised, easily "found out." I examined the head of a young lady at one time, and said to her, "You may whisper when you talk, but you whisper so loud that everybody in the room can hear what you say. If anyone should confide to you a secret, you are so plain, frank, and free, that you would

tell everybody the next day the whole affair." "That is very correct," she replied, "for I cannot keep a secret half a day." Persons of this class have a narrow head. Secretiveness, Cautiousness, and Acquisitiveness are comparatively small, while Approbativeness, Adhesiveness, and Language will be large, the circulation of the blood rapid, and the temperament warm and active.

Some persons, like Dickens, are clear, bright, susceptible, and full of vivacity. These will have quick circulation and a thin skin. The nerves will be near the surface of the skin. They will have a predominance of brain over the body, and the brain is sharply developed. The utterance will be clear and distinct. There is not a surplus of adipose matter to impede speech or any mental or bodily action.

There are others, like Dr. Horner, who are dull and confused in thought, indistinct in expression, thick-tongued and guttural in their speech. The louder they speak, the less you hear what they say. Such will have an organization similar to their peculiar mental state, not clearly made up or defined, lacking somewhat in blood, with a feeble circulation, and but little sharpness of phrenological development. They will generally have uncommonly large stomachs, short necks, large tongues, and large mouths. They cannot articulate clearly, and as their words come from the mouth, they sound very much as if a blow had been made on a large drum.

Some, like Professor Owen, Professor Parks, and Rev. Baptist Noel, are high, lofty, noble, elevated, and aspiring; and these peculiarities are indicated in both the mental and physical organization. We find in this class tall men. The upper portions of the head and face are more prominent than the basilar region, and the thoracic region predominates over the abdominal. A tall, thin, spare build, with a development of the coronal brain, will generally be seen where there is loftiness and nobility of mind. We rarely see a very elevated mind connected with a short, thick, stout, plethoric-looking man, when the coronal region is deficient and the basilar portion prominent.

Some men, like roughs, fighters, boxers, are low, grovelling, sensual, debased, and inferior to others. They frequent low places, enjoy themselves in low associations, and talk in basilar tones of voice. They tell indecent stories, and pervert the meaning of all they hear. These individuals have a heavy base to the brain, are wanting in the coronal region, and defective in Causality. The nervous system is in a low state of development, and the bodily powers have the ascendancy. The lower portion of the brain, face, and body predominate. Where there is a large jaw and a great amount of flesh hanging under it, the tendency of the mind is much lower than where there is a small jaw or maxillary bone with little flesh on or underneath it. An individual may have refined and noble qualities joined to those of a grosser nature, and then circumstances will decide which class shall be the most prominent, and sometimes there is a powerful struggle as to which shall have the ascendancy.

Some persons, like "detectives," are keen, sharp, sagacious, pene-

trating, intuitive, and intense in mental action. A person of this class will, with one glance, look you "through and through," and seem to understand what you are thinking about as well as if they had been acquainted with you for a long time. They will have a vigorous constitution, and the central portion of the head will predominate. Individuality, Eventuality, Comparison, and Human Nature, will be large, and the quality of the brain of fine texture.

Again, a class of persons are blunt, obtuse in their feelings, inappropriate, and out of place in their remarks. They talk indiscreetly and imprudently, and give offence when they do not really intend it. Such possess small intuition; there will be a depression in the central portion of their forehead, above Comparison. Individuality, Comparison, Eventuality, and Human Nature (the Phreno-faculty) will be small, while the impulses are strong and restraining elements weak. Conscientiousness may be large. The person will mean well, yet will not adapt himself agreeably to times or circumstances, and will often defeat his purpose by the careless way in which he works.

A young man who had not confidence enough in himself to select a wife, but had faith in Phrenology, invited two young ladies to come to my rooms, so that I might examine their heads. After I had given their delineations, he asked them to go into the next room, while he had a few words of private conversation with me. He then conferred as to the one best suited to his organization. But there was so little management or delicacy manifested in the affair, that I would not have insulted the ladies so much as to have decided, so I told him that I thought neither would answer. If he had been more sensitive, he would have come with each one at a separate time, and consulted me in their absence, when they would have been none the wiser for his consultation.

Some, like Hugh Miller and other students, are constantly aspiring after information, are drinking continually at the fountains of knowledge. Such will have Causality, Comparison, Ideality, Cautiousness, Secretiveness, Conscientiousness, and Veneration largely developed, while Self-Esteem and the Social Brain are small.

Others, as Gossé, are as free to communicate their knowledge as to receive it. They will go abroad for information, and, after gaining it, will make it known to the whole world, and will also give their time and property as freely. They have small Acquisitiveness, Secretiveness, Combativeness, Destructiveness, and Alimentiveness, with large Adhesiveness, Approbativeness, Benevolence, and Language, an active temperament, and a disposition to be constantly busy, even though it may be at their own expense.

Some, like Franklin, are naturally thinkers, inventors, and investigators of new principles. I know of a man who has spent thirty-five years in trying to discover "perpetual motion." He has given his mind entirely to the subject, and must either be insane, or have a peculiar organization. When the above class act naturally, they have generally large Causality, Constructiveness, Ideality, Firmness, and Conscientious-

ness. The inventor believes that he has the clue to a right principle, which he investigates, and by the aid of Hope expects to succeed by-and-by, so he will sacrifice every present good for future prospects.

Others, like Kossuth, are talkers, and naturally unfold the subjects they understand. It is as easy for them to express their ideas as for water to run down-hill. These have a retreating forehead, Causality only average, large Ideality, Constructiveness, Language, Mirthfulness, Individuality, and Eventuality, joined with a strong Social Brain, and large Approbativeness.

Some, like Voltaire, are quick, prompt, off-hand, wide-awake, always ready for action, while others never keep their engagements at the appointed time, even though there is nothing to prevent them but their own sluggish natures. The former will have quick circulation, fine hair, fine skin, with a predominance of the brain and nervous system. The body is not much in their way. They are nimble on the foot, run when they are going up or down stairs, and whatever their hands find to do, they do with all their might.

Some are still, slow, plodding, and restrained. They have a predominance of bone and muscle, poor circulation, large Cautiousness, small Combativeness and Eventuality. They are afraid to do anything, cannot make up their minds, and when they have formed a decision, they cannot hold on to it, if there is any excuse to change their minds.

Some, like Professor Bush, are spiritual, sentimental, exalted in their thoughts, and naturally dwell on immortality. They delight to live in their spiritual natures, are interested in prophecies, and fond of contemplating the mysteries that come under their observations. Such have large Constructiveness, Ideality, Spirituality, Hope, Veneration, and Causality, with the base of the brain rather small, and the bodily powers not very strong.

Other individuals, as Arkwright, are practical, physical, individual, interested in what they see, hear, know and perceive by the senses. These persons will have a full base to the brain from the frontal to the occipital bone, large Alimentiveness, Acquisitiveness, Eventuality, and Comparison. The perceptive faculties generally will be large, and the life of such a person will be real, literal, practical and positive.

Some, like Shelley, are imaginative, poetical, refined, exquisite in their tone of mind, and are very fond of the Beautiful. Some men in prison will beautify their cells: even though they have committed crime, yet they will leave the impress of their genius on the walls, while other prisoners think about digging holes in the walls, to make an escape, if possible. The imaginative class will have large Ideality, Spirituality, Hope, Veneration, Benevolence, Comparison, Approbativeness, and Adhesiveness, and a predominance of the Mental over the Vital temperament.

Others, like Cobbett, are definite, direct and positive in their thoughts, dealing in laws, facts, and things. Some authors, like Hume, write about what they positively know and have seen: they deal altogether

in facts. While others, like Edgar A. Poe, have an imaginative brain and will only develope thoughts by the aid of their imagination. Those who are definite have the central portion of the head prominent, with large Order, Calculation, and Constructiveness, which enable them to deal in positive philosophy.

Some are abstract, theoretical, original in their ideas, with a type of head similar to that of Socrates and Galileo. The forehead is high and fully developed in the upper portion of it. Such men will delight in theories, to discuss abstruse questions, they will burn the midnight lamp to obtain a new idea, will gaze at the stars to discover a new planet if possible, and, having seen one, will endeavour to make mathematical calculations with regard to its distances from the earth, the sun, and will strive to learn everything with regard to it.

Some have a peculiar combination of the scientific and ethereal elements of mind, as in the case of Swedenborg. He had a fully developed brain in the frontal and coronal regions. The faculties which would give sentiment, religious and spiritual emotions, were all prominent. Hence, while in his youth he was remarkable for scientific attainments and inventive genius, and wrote many books which have made him noted as a learned and scientific man, he, at the age of fifty-four, devoted his attention to subjects of a theological nature, and whether the religious system which bears his name be true or false, he has left on record the indications of great genius in that direction.

But Baron Cuvier was a man remarkable only for his scientific attainments, and the large collection of specimens that he accumulated, which are now at the Jardin des Plantes in Paris, and are a noble monument to his memory.

Some are harmonious, consistent and uniform, always the same, and have a great harmony between the body and brain as was remarkably true of Washington; very few men manifested so much consistency and uniformity of mind. He was a worthy statesman, led a most exemplary private life, and set a better example than most men in his position. He was not fickle, but possessed the same general cast of mind under all circumstances, whether prosperous or not. He was a man of prayer, and before a great battle would ask for the blessing of God to rest on his efforts. Prince Albert was a fine type of this class of men. His character was a beautiful harmony and consistency, and his brain evenly developed.

Some are irregular, inconsistent, eccentric, and badly balanced. Their heads are uneven in development, and such have a predominance of Destructiveness, Combativeness, Firmness and Self-Esteem, in the absence of the moral faculties.

A Mr. Roman, who was committed twice for "manslaughter," and spent a long life in prison, and all those who are repeatedly in prison for committing crimes of various kinds, belong to this class.

Some persons, like Sterne, are mirthful, joyous, amusing, entertaining, sanguine, and hopeful. These have large Hope, Mirthfulness, Language, Approbativeness, Adhesiveness, with a good arterial circulation, and

they are generally healthy, and enjoy life in every condition. They are enterprising, ready to go ahead, to take the chances and run the risks of business. I saw a young man in the splendid gaming establishment at Baden Baden: his head was high, his face animated, and his hands were in his pockets. Here was an opportunity for him; he threw down a handful of gold upon the table, and entered the lists with some of the company. When the calculations were made, it was found that he had lost, and his money was drawn in by the banker. Not discouraged by one failure, he drew out another handful of gold, at least amounting to £20. This was laid upon the table, and another game was played, and again he lost. In five minutes he had lost two handsful of gold. His head now began to hang down, and he went into the next room. Whether he played there I cannot say, but he soon returned with his head hanging still lower, and then disappeared at the door. Probably he had large Hope, and expected to win. It is a great pity that his enthusiasm could not have been expended on a more worthy object.

Others, like Blackhawk, are gloomy, serious, steady, grave, moody, and dispirited. They go through the world with long faces, which hardly ever relax into a smile, are continually grumbling about their stomachs, and eat their bread with anxiety and carefulness. It is their piety to be sedate and sanctimonious. Such individuals will have a deep sunken eye, poor circulation, but little arterial blood. They have dark spots under their eyes, and seem ready to weep every time they speak. This class will have narrow heads in front, will lack Mirthfulness, Hope, Spirituality, Causality, Tune, Constructiveness, Self-Esteem, Order, and Language, and they will be deficient in the central portion of the forehead, while Conscientiousness and Cautiousness may be large.

Some are very modest, diffident, and sensitive. They would not speak before an audience if they could thereby gain a large fortune. They do not like to hear their own voices in company. A young man, whom I once knew, was so very modest that at one time he thought he saw a piece of burning ember fall upon a lady's dress in company. He dared not tell her for fear of hearing himself speak. Some are so very sensitive that they almost faint when they are criticised, as though their characters had been ruined and could never be retrieved, while others are bold, and egotistical, as if really they were "lords of creation." George F. Train is an excellent example. You cannot pay compliments to individuals of this class. If you attempt it, they will say, "It is not only true, but you have not praised me sufficiently." The modest man has large Cautiousness, Conscientiousness, Approbativeness, and Benevolence. His skin is thin, and the blood circulates freely and comes to the surface, while the bold man has a predominance of Self-Esteem, Combativeness, Firmness, and Hope, with rather small Veneration and Approbativeness.

Some, like Father Oberlin, are devotional, reverential, and dependent. They will approach you with a low obeisance, and will worship their Creator with a solemn tone of voice. They feel their dependence on a

Higher Power, and will make requests of their fellow-men in a manner that indicates a consciousness of inferiority. Such are respectful under all circumstances. They will have Veneration larger than any of the other moral organs, though the coronal brain, as a whole, is well developed. Destructiveness is generally small.

Some, like Theodore Parker, are naturally radical in their views by constitution, and break away from old associations almost as soon as they begin to think. These men help on the car of Progression, and they generally have large Combativeness, Causality, active circulation, and small Veneration. I think Oliver Cromwell must have been an exception to this rule in reference to Veneration, for in all the drawings of him this organ appears to be prominent, and he certainly exhibited Veneration in a powerful degree in his prayers and in the religious influence which he exerted over his soldiers. He broke away from the established order of things, but was actuated by his zeal and active Conscientiousness.

Some are very kind, tender in their feelings, generous, and sympathetic ; have always a tear to shed for those who have occasion to weep, are ready to assist every object of charity, and really take pleasure, like Howard, in doing good. They are warm-hearted, cordial, and inviting. They draw you to their confidence, and you cannot help loving them when you first see them. They have a healthy condition of the body, great magnetic power, buoyancy of disposition, a strong social nature, large Approbativeness, Benevolence, Adhesiveness, Philoprogenitiveness, Veneration, and frequently a practical intellect which gives definiteness and directness to all their mental operations.

Others are cold, unsocial, loveless, hard, severe, harsh, repulsive, and distant. William II., son of William the Conqueror, was a type of this class. You are disinclined to go near such persons, and you feel that they have no sympathy when you tell them a tale of distress, and that there is a great barrier between you and them. Such persons like to remain at home, care very little for society, rarely become interested in any one, and have very little knowledge of what is going on in society. These individuals have large Inhabitiveness, Continuity, Acquisitiveness, Secretiveness, Combativeness, Destructiveness, Cautiousness, a limited degree of Benevolence, Adhesiveness, Ideality, Mirthfulness, and Spirituality. These persons will have a coarse temperament and a predominance of the bony structure.

Some are firm, steady, tenacious, and persevering. They work in a kind of routine, tread-mill manner, walk the same number of miles every day, and continue in the same business as long as they live. They may have opposition, but they are inspired by it to trudge along till they accomplish their undertakings. I had a great curiosity, when sailing down the Rhine, to visit the Cathedral at Würms, where Martin Luther said "he would go if there were as many devils as there were tiles on the roofs of the houses on the way." Luther had the organ of Firmness largely developed, a good vital organization, and a heavy basilar brain. Melancthon had not as much Firmness, was not so

positive a man, and had not as much force of character. He was more disposed to be mild and pacific, in consequence of a smaller development of brain in the region of Firmness and in the occipital portion.

Others are yielding, fickle, uncertain, unstable. This was the case with Edgar A. Poe. With an engagement to lecture on hand, he would accept an invitation to drink with some friend, and would go to such excesses as to be unable to fulfil his appointment. On one occasion he was so intoxicated when he appeared on the platform as to insult his audience. He lacked stability of character, was wanting in Firmness, Self-Esteem, Continuity, and in the basilar brain and vital power.

Some are neat, systematic, regular, and methodical; all that they do is done according to rule. I examined the head of a young lady in Kentucky, and remarked to her mother "that her daughter was very neat and particular. If she had been out to a party and came home at 4 o'clock in the morning, before going to bed she would put away her dress, and arrange her clothes as if she had the whole day for it. She could not sleep unless her room was in order." Her mother said "it was a remarkable coincidence, for they had never known her to omit it." This young lady had the Perceptive faculties very prominent—large Order, Constructiveness, Ideality, and Locality.

There are others who are untidy, slovenly, careless and irregular in their habits. They are not neat in their persons, dress, closets, or drawers, and are always at a loss where to find anything. They are continually talking about their things being out of place, but somehow they never succeed in applying the remedy. This class will want Order and the Perceptive Faculties generally. Ideality will also be deficient, and there will be a want of culture. Some are full of life, vitality and constitutional strength. They are boiling over with animal spirits, and seem to have a surplus on hand for emergencies. They can work all day, and are full of mirth at night. In fact, it is necessary for them to work off their energy, as they manufacture it faster than an ordinary life would exhaust. Their vital functions are so well balanced, that all they have to do is to breathe fresh air, and eat a moderate amount of food. These individuals will have good digestion, a healthy, active circulation, a good development of bodily strength, with a heavy base to the brain, well sustained by a full coronal region. They will have large Language, Individuality, Mirthfulness, Hope, Approbativeness, Benevolence, and the Social Brain generally will be largely developed. Hugh Stowell Brown is a fine example of the above.

Others are always delicate, weakly, sickly, half-alive, and constantly fretting because something is wrong. Such are only half-born. They had weakly parents, who did not give them stock or stamina of constitution. With but a limited degree of vitality for a start in life, when fully grown, they will be characterised by weak digestion, weak lungs and weak circulation. Fresh air gives them a cold, or some other difficulty, and in general they hang upon their friends to carry them through the world.

Some are liberal, free, generous, noble and whole-souled in their

natures. These will have high heads, in addition to a good physical constitution. Rarey, the horse-tamer, is a fine example of this class of organizations. He had a warm, sympathetic nature, and by means of it controlled the fiercest animal. Those who are of this class have a long fibre of brain from Individuality to Benevolence. The forehead will be high, and the temperament warm and arterial; while those who are close, penurious and selfish in their dispositions will be low in the upper region of the brain. There is little nobleness in such organizations, no expansion of mind, nor sympathy with men or animals. If they have more property than they can use, they will hoard it in a miserly way, till they can find future opportunity to enjoy it.

This subject can be carried to an almost indefinite extent. I hope that I have been sufficiently plain that all may see themselves reflected in one of the many mental mirrors. Human character depends upon certain combinations of faculties, and, as in throwing the dice an endless variety of numbers can be produced, so by the infinite development of the faculties we see an infinite variety of individual power, yet the primitive faculties in each brain are the same.

There are two elements of success in every profession or business, viz. tact and talent, and an individual must possess one or both of these to accomplish anything in the material, scientific or philosophical world. These elements depend upon the peculiar development of the brain and body. The following qualifications are necessary for the display of talent; a large brain, a good development of the frontal and coronal regions, length of fibre in the frontal portion, as well as in the occipital. Such a brain with fair opportunities and education would enable its possessor to exhibit talent, and to exert a swaying influence in society.

Tyndall was one of this class. He had the natural organization for a man of talent. In the translation of the English Bible he has had an extensive influence, and manifested much talent, strength and power of mind; also great ability to comprehend subjects and throw off ideas. What he undertook was done in a masterly style. This was the case with Sir Astley Cooper, who possessed the above combination of qualities. He had a high, full brain in the coronal region, and also possessed a well-developed frontal lobe. He displayed great talent in his profession, and was remarkable for the grasp of intellect which he possessed.

Michael Angelo was a fine specimen of a talented man, remarkable for strength and comprehensiveness of mind. He had a vigorous constitution, an extraordinarily perceptive intellect, a full development of the reflective powers, and especially a full development of brain in the coronal region. This organization qualified him to exert a very extensive influence, and to carry out his plans in spite of opposition from every quarter. Napoleon I. was a man of decided talent, and also of consummate tact. He knew how to use his own gifts and forces to the best advantage. These qualities, combined with his unbounded energy, will, and ambition, gave him great success, and enabled him to rise from an inferior to the highest position.

Napoleon III. is also a man of talent, and not wanting in tact, management, and shrewdness, but is more remarkable for his power to think, comprehend principles, and act from judgment. His talent is in managing his subjects, by understanding their natures, and adapting his rules to their dispositions. His great tact was manifested in securing the throne of France.

Count Cavour belonged to the same class of superior talent; had some tact, but great ability to understand principles, and take large, comprehensive and philosophical views of subjects. He could accomplish more business with less mental friction and labour than almost any other known man.

Prince Menschikoff, the Russian general, was a man of the most distinguished talent. He exerted a very powerful influence in the army while he was in it, and so long as he was in command, both French and English combined, found it next to impossible to accomplish their designs upon Sebastopol; while Talleyrand was remarkable for his tact, power to manage and turn everything to account, shrewdness, sharpness, and availability of intellect.

Men remarkable for tact will have a distinct organization, quick circulation, a good base to the brain, an active appetite, large Acquisitiveness, Secretiveness, Approbativeness, a strong social brain, and good perceptive intellect, which incline them to come in contact with the outer world. They are not much educated by studying books in school, but have acquired their experience and knowledge by their intercourse in daily life, and have developed their gifts by using them in the accomplishment of their ends.

A man may be very learned, have a great amount of talent, and yet be as ignorant of the common affairs of life as a distinguished professor in Trinity College, Dublin, was, many years since. He was riding out one day in the country, and saw a very common animal in the field. With great curiosity, he asked what it was. His companion said it was a sheep! He was a very learned man, and had studied natural history from books, but was not a very deep student of Nature.

"Lord Dundreary" is a good specimen of a man of tact. You see him puzzling his brain "to find out who his mother was." His brother Sam had a mother, and he supposes that he must have had a mother. But his brother Sam's mother was a nurse, then who was his mother; and he puzzles his brain to find it out, until he finally comes to the conclusion "that it is one of those things that nobody can find out;" and he tries to count his fingers, and is puzzled again. He begins, one, two, three, four, five, and then the other five make ten; and beginning at the end, ten, nine, eight, seven, six, he stops again and begins again at the wrong end, ten, nine, eight, seven, six and five are eleven. "How is this?" said he. He counts them again and again. Every time he makes out eleven, when he knows that there are only ten. The audience will go night after night to see Lord Dundreary attempt to solve these and other nonsensical problems, while Macready and other talented actors on the stage will often play to thin houses. Lavater was a man of

tact. He knew how to take the ideas of others and turn them to account, and has written a very clever book on Physiognomy; but Daniel Webster had the power of giving off his own thoughts, of generating ideas, comprehending principles, and swaying the minds of the multitude by the force of his massive and talented brain, but he lacked tact in the common affairs of life. Some men can comprehend much beyond the judgment of their contemporaries. They are called foolish and visionary for the time being, but after a while society perceives that they were right, were wiser than their generation, and finally commends them for their genius and sagacity. In this case there is talent. There are others who can make the most of surrounding circumstances, doing that which the occasion seems to inspire, only acting for the present, and thus showing tact—I do not mean that kind of deception usually termed tact, when grocers wet their sugar, mingle sand and other substances with articles of commerce and manufactures, and weave cotton instead of silk and wool into their fabrics.

I examined the head of Mazzini in London this last summer. He is remarkable for a high degree of the nervous temperament, the predominance of his brain is in the superior region, and gives him a great versatility of talent. He has large Constructiveness, Ideality, Benevolence, Firmness, Self-Esteem, with a strong reasoning brain. These faculties give him ingenuity, imagination, liberal views of things, independence, a positive, unyielding spirit, and a love of liberty. The perceptive faculties are not prominent. He is more of a poet, philosopher, schemer—a man capable of devising ways and means for others than one remarkable for available, practical intellect. He has talent, but not tact.

In the case of Garibaldi, he has a large brain. The head is very high, from the root of the nose upward to Benevolence. His forehead is lofty. The perceptive intellect is large, and the reasoning faculties very large. He has strong Benevolence and a powerful imagination, which is joined to a strong constitution, built up of good, solid, compact bone and muscle, well knit together. This combination gives him energy, force, sympathy, scope of mind, originality of thought, and practical talent. He thus possesses the qualities for a man of talent and of tact, but more for tact than talent. If Mazzini and Garibaldi could work together, the one to plan and the other to execute, they would accomplish great things. Neither could do so well alone. Of the two, there is more of available power in the organization of Garibaldi than in Mazzini, who has more of a literary, abstract, and philosophical mind. The Social Brain is stronger in the head of Garibaldi than in Mazzini. Persons who are attached to the latter love him for his theories, plans, genius, and principles; but those who love Garibaldi are drawn to him personally. They love him as their friend, cling to him as to a brother, and admire his self-sacrificing devotion to his country. He is a patriot of the purest type, disposed to forget himself if he can thereby accomplish the salvation of Italy. Some may think that he acted unwisely

in the last step he took, but it was his excessive Benevolence that impelled him onward. He had been looking, month after month, year after year, for some change to take place that would be favourable to freedom, and, becoming weary with waiting until his sympathies burst forth, he rushed on to the contest without listening to the voice of reason.

But, aside from his efforts for Italy, his organization is a favourable one for the benefit of his race, and whatever side may happen to receive his support will find him one of the most faithful adherents on the side of liberty. He has a genial spirit, a large soul, a comprehensive mind, which, combined with great natural tact and talent, places him in the front rank of the great men of our age.

To be a little more specific—talent thinks, tact acts; talent writes, tact talks; talent works by rule, tact works by circumstances; talent is something, tact is everything; talent is sober and plodding, tact is prompt and wide awake; talent embodies learning, theory, and sentiment, tact embodies sense, ingenuity, and experiment; talent originates and invents, tact makes and puts into practice; talent acts best in a committee of ways and means, tact is in its element in the lobby, manœuvring behind the curtain; talent draws up the resolutions, while tact makes the speeches, rouses the people, and carries them to a decision; talent is used to advantage at times, tact comes into use on all occasions; talent conforms to circumstances, tact takes advantage of circumstances; talent is power, like bank-bills, tact is skill, like small change; talent is fit for employment, while tact is fitted for employment and adapted to it; talent requires much drilling, while tact has no left hand, deaf ear, or blind eye; talent is weighty and cumbersome, tact is portable and marketable; talent is dignified and aristocratic, while tact is available and democratic; talent is possessed by a few, tact belongs to the many; talent plans the campaign, tact knows how to fight and win the battle; talent opens the way into life, but tact conducts us through it; talent knows what to do, tact knows how to do it; talent instructs, tact enlightens; talent appeals to your reason, tact appeals to your senses; talent toils for posterity that will never pay for it, while tact wastes no labour, but makes the most of everything for the present; talent requires the way to be prepared, needs a committee, a chairman of ways and means, while tact asks no aid and does the work itself, it slips into its place easily, and does its work immediately; talent addresses "them," and "the past," tact means "us," and "now;" talent reasons clearly and convinces the understanding and makes a profound sensation, while tact refutes with contradicting puzzles the profound without profundity, and without wit outwits the wise—it is the talent of talents, the availability of resources, the application of power, the eye of discrimination, and the right hand of intellect.

Talent sells goods and manages business, tact purchases goods and is the out-door agent. Talent in the pulpit unfolds the book of Revelation, explains prophecy, clears up mysteries or accounts for miracles,

presents the responsibilities of life, the value of the soul, the nearness and duration of eternity, and the relation of man to his Maker.

Tact in the pulpit shows man how to live, and how to make the most of his talents. It applies the truths of Revelation, using familiar language, suiting the Bread of Life to all classes, feeding the children with milk and the strong men with meat.

Talent at the bar expounds the law and the constitution, argues mathematically, brings out logical decisions, makes everything clear, gives a reason for every step taken, speaks slowly, looks wisely, dresses like a sage, and has a dignified walk; while tact at the bar deals in facts, makes the most of every circumstance, acts on the feelings of the jury, slights the arguments of its opponent, and makes wit and fiction take the place of philosophy and sound reason.

Talent in the theatre dazzles the eye, startles the ear, puzzles the intellect, suspends the breath, amazes and astonishes the hearers, makes the most talented man act like a man of talent, but the play is not repeated.

Tact in the theatre studies to please, adapts itself to the hero, makes the talented man act like a fool, the learned man commit great errors, the fool look very wise; it raises a laugh, draws a full house, and repeats the play every night for the season.

Talent in the school-room opens the text-book, and talks learnedly about laws, the origin of things, and the importance of understanding first principles.

Tact in the school-room explains the laws and principles of Nature, and shows their application to the various interests of life, in pointing out how to secure life, wealth, and happiness.

Talent writes a book of reference that is put upon the shelf, while tact writes a book that is read and laid upon the table. The man of talent is better known and appreciated after his death, while the man of tact is known as he goes along, and appreciated at the time, but is soon forgotten. Monuments are raised to men of talent, while fortunes are made by men of tact. Talent makes statesmen, tact makes diplomatists. Tact and talent combined make an universal genius.

Man has talent, is powerful, executive. He makes, conquers, and destroys kingdoms, builds ships, ploughs the seas, captures the whale, cages the lion, rides on the elephant, bores the tunnel, lays the cable, paints by the sun's rays, talks by lightning, travels by steam, rides in the air, makes iron ships to float on the waters, discovers new planets, subdues the earth, controls the elements, moulds matter to his liking, is the driver of the van, is the head of animal creation. He has power on the earth; in fact, is "lord of creation," and is "a little lower than the angels."

Woman has tact, is sagacious, shrewd, ingenious, makes the most of everything, accomplishes her ends without tools, pays debts without money, softens, hardens and breaks hearts without instruments, conquers without fighting, kills without shedding blood, rules without showing authority, guides without taking the lead, conquers nations

without drawing the sword, rules them without swaying the sceptre. She is the essence of talent and power, she allows man to hold the reins, but shows him the way to go. She is the climax of creation, the perfection of all that has gone before her, "she sticketh closer than a brother, is a friend, indeed, in times of need," and, therefore, an angel of mercy.

Decide, then, whether you have tact or talent. It is better to have both, but if you possess only tact or talent, it is better to select a partner for life, or an associate in business who has the opposite element, so that the firm and family may embrace as much comprehensiveness of mind and availability of power as is possible. By studying nature you will become acquainted not only with her varied manifestations, but the best way to regulate and control them.

Phrenology will aid more than any other system of Mental Philosophy in the reading of character, and will enable you to understand more fully and clearly the persons with whom you have to deal, and will introduce you to the whole man physically and mentally, so far as it is possible to observe him externally.

THE DEFINITION, COMBINATION, AND NATURAL LANGUAGE OF THE FACULTIES.

PHRENOLOGY professes to be a system or science by which we become acquainted with the mind, as a whole, and likewise with its different parts. It does not claim to be perfect; it only claims to be true, and founded in the nature of man. It takes a long time for any science to become perfect in the ordinary acceptation of the term. In fact, none are perfect in one sense. Not that science itself improves or unfolds, but our minds are so feeble in comprehension, they cannot at once grasp the length, breadth, and relative bearings and relations of any science. Little by little the clouds that darken our mental atmosphere become thinner, so that we gradually catch a glimmering of the light beyond. It seems to us like a new revelation, and as if there had been a new creation, which is not a fact. Even Physiology, so generally admitted as a science, is but imperfectly understood, and but little is known with regard to it in comparison to what will be known when man shall have emerged from his state of mental barbarism. The same is true with regard to Astronomy, Geology, and kindred sciences. Some critical and scrutinizing minds see that there are defects or imperfections in the science of Phrenology, and hence they denounce it in wholesale terms, and will not admit that it has any claims to our consideration. We might say the same of all the sciences, and let the mind revel in a general unbelief; but we should then never approximate to the truth.

There are Order, Beauty, and Naturalness in the location of the Phrenological faculties. There is no other system of mental philosophy that has such an expressive and comprehensive nomenclature as Phrenology has. The more we become acquainted with it, the more we perceive that there is order or a complete system in the grouping and arrangement of the different faculties. A scientific and systematic mind always requires method, and it is one reason why Geology is

such an interesting study, because out of what may be called the chaos of nature, we find that there are regular strata, and the most methodical arrangement of the rocks according to their nature and relative bearings to each other.

The same is true with the Phrenological faculties. They are located in the nerves of the brain. The nerves have their own respective places, and their locality is always the same. All surgeons and physicians acquainted with the locality of the Optic nerve, with the Auditory nerve, the Olfactory nerve, the nerves of Motion, and nerves of Sensation, can point unerringly to their location. If a certain nerve is always in a certain place, the same is true with all the others. There is order in the whole; order in the parts. We always find the eye in its own place, and we expect to find the ear and other organs in their relative places. We always find the lungs, the heart, and every organ of the body in their respective localities; and we should expect to find the faculties of the brain in their own places at all times.

There is great appropriateness in the location of the faculties, according to their grade. Where should the passions and propensities, so intimately connected with animal life, be located, if not in the basilar part of the brain nearest to the body? Where should the moral faculties be located, if not in the highest part of the brain, the coronal, or crowning part of man? Where should the intellectual faculties be located, if not in the forehead? We should be surprised to find them in the back part; and they are never found there. No one, unless he has more imagination than intellect, would ever look for the intellect in the posterior portion of the brain. It is the intellect that should guide man in all his scientific observations. The eyes are in front, and it is natural to suppose that the perceptive faculties should be near the eyes. How unwise it would have been if the eyes had been situated in the front and the perceptive faculties at the back of the head; for the perceptive faculties enable us to gain knowledge of the practical world; and we need to see everything in nature, which we could not do unless the eyes were in front. It is more important that the perceptive faculties should be in the lower part of the forehead than the reflectives, for we see objects first, and afterward we think, reason, compare, and adjust the ideas that we gain through our perceptions. The reason is between the physical and the moral. Man can reason on thoughts and ideas of a theological and moral nature, as well as on facts and physical phenomena.

The aspiring faculties are in the crown. Ambition is one of the crowning elements of man. We might naturally expect that the aspiring faculties would be in an elevated part, as near the top of the head as possible, without infringing on the moral region. The social faculties are in the base, while the executive are at the side of the basilar brain. All animals have width at the base of the brain; the more savage and carnivorous the animal is, the more prominent is the basilar portion of the brain. The lion is more savage than the sheep, and the lion's head is wider at the base where the executive elements are located. The

sheep is narrow at the base, but it has no coronal, superior part to the brain, neither has the sheep much brain in the intellectual lobe, and it requires no intellect to guide it.

By comparing the skull of a man with that of a sheep, we shall perceive that there are from one-and-a-half to two inches over the eye in the man's skull, while there is scarcely no space over the eye in that of the sheep. There is more space over the eye in the skull of the monkey than in that of the sheep.

In proportion as the animal improves in intelligence, in that same proportion do we see height and fulness to the frontal lobe. It is a universal fact that the frontal lobe is elongated, is high and broad in proportion as there is intellectual power. A person may have a full and even high forehead, and yet not much intellectual power. A man brought to me an idiot with a high forehead, and supposed he had found an incontrovertible objection to Phrenology; but the idiot had a short frontal lobe, and there was a want of brain, though the forehead was high. There was no want of moral brain or moral feeling, but there was a deficiency of brain in the intellectual region, and a corresponding deficiency of intellectual strength and power. I have a skull in my collection that has a high forehead, but there is scarcely any frontal lobe. It is the skull of a man that could scarcely open or close a gate, or pull the clothes over him at night when he was cold.

The combined action of the faculties is very interesting. I shall explain this more fully by-and-by. The more we study their combined action, the more readily we shall perceive how they play one with the other. As with the mind, so with the body; the organs of the body are dissimilar: each has its own function, yet one acts with another. The stomach, for example, receives food, digests it, and prepares it for the system; but were there no other organs to act with the stomach, it might digest a cartload of nutritious food without any benefit to us. It is not the amount of food we eat, but the amount that is taken into the blood.

The body requires blood. So the chyle is taken up by the absorbent vessels and carried to the heart, and then to the lungs, and the process of digestion is perfected.

In proportion as we eat enough, in proportion as the absorbent vessels take up the nourishment, in proportion as the lungs are able to vitalize the blood, and the circulation is able to carry it to the extremities, is the whole body nourished. It is by the combined action of the organs that life is sustained. Those who never exercise and labour, or who do not labour enough to circulate the blood, or who do not breathe enough to vitalize it, look pale and half famished. Sailors are obliged to breathe the bracing air; their lungs become e panded, and they generally exhibit a florid appearance, indicating that they have warm arterial blood.

Some object to Phrenology on the ground that the head is not large enough to allow of the variety of talent we find in society; also that

there is not enough difference in the size of different heads to account for the variety of dispositions and character manifested in every-day life. A person may say that A seems to know everything, to have a large comprehensive mind, while B has comparatively very limited knowledge, and that A's head should be much larger than B's, in order to harmonize with the difference in their minds and acquirements. Some do not understand that more depends upon the quality than the size. A's head may be smaller in circumference than B's. It may be twenty-two inches while B's may be twenty-three, and yet the former may have a higher head than the latter, and actually greater volume of brain. But suppose that one had 140 cubic inches, while the other had 120 cubic inches of brain; the one with the latter number may have a better quality, and, with cultivation, may show a greater amount of mental power than the one who has the larger brain.

There is a great difference in the quality of individuals.

Let a question be put to a school of boys. Some cannot comprehend the question at all, and are never ready to answer, while others are ready to answer at once. Some require but little drill and discipline, while others cannot understand clearly after forty years' discipline. The same person who makes the objection will be obliged to admit that there is room enough in the face to give all the varied expressions or physiognomies of the human race, from the days of Adam to the present time. No two individuals are alike, nor is the face of any one stereotyped, but is ever changing, and wears hardly the same expression for fifteen minutes at a time. The child grows to youth, then to manhood, then to old age, and the face changes to correspond with these different periods of time. If there is such a constant change in the face, and the face is large enough to admit of these expressions, the brain, that has a much larger surface than the face, is large enough to exhibit the different phases of character.

There are several faculties that are at the foundation of character. They seem to be essential to enable the person to accomplish anything in life. These faculties are Causality, Cautiousness, Destructiveness, and Firmness. If a person has Causality, he can comprehend a principle and enlarge on it. He is also original in his thoughts and ideas, and capable of walking in a new track of thought and investigation. If he has Cautiousness he will be guarded, and have forethought enough to prevent undue rashness. If he has Destructiveness, he will show executiveness, enough to push through difficulties, to overcome obstacles, and to be energetic in the pursuit of whatever he undertakes. If he has Firmness he will persevere till he accomplishes his object. Such a man under ordinarily favourable circumstances will be certain of success in almost any undertaking he commences. Some begin life without being able to use all the power they have. Circumstances are not such as to call out all their faculties. They may appear very dull till the occasion comes to stimulate their dormant powers to action. A man may have the reasoning faculties, and yet his business in life may be such that he is not required to think and reason—only to carry out the thoughts and

suggestions of others. But a time may come when he can act for himself, and then the world is surprised at his sagacity, and wonders how he can plan so successfully.

A child may have Memory, so as to be able to repeat facts and conversation, yet but very little capacity to think or reason. It may appear to be very bright when a child, but will disappoint its friends when it is older. Zerah Colburn, as a lad, was a great mathematician, and his friends expected great things of him ; but when George Combe saw the lad he said, " This lad will never develop great reasoning power, for he is quite deficient in the reasoning faculties." Mr. Colburn was never profound ; and his sole gift seemed to be in mathematics.

Again, a child may be dull so far as the rudiments of knowledge are concerned. Wellington was a dull boy ; but when his mind was fully developed, he manifested genius in certain directions, and when circumstances were favourable, he then developed his greatness. Many men and women are considered dull, and they are so simply because circumstances have not been favourable for the development of their minds.

There are certain *stimulating* faculties. These are Alimentiveness, Combativeness, Acquisitiveness, Hope, Approbativeness, and Conscientiousness. It is a fact that many work only because they are stimulated to do so. A man works to earn his dinner ; Alimentiveness stimulates him to do this. Every one should work enough to promote circulation. Even a king would enjoy his meal better, if he worked and earned it. Many a patient is ill simply for the want of exercise ; and frequently a physician feels that if he said to a patient, " Work, and earn your dinner," it would do more good than as if he administered drugs. There is scarcely any faculty that stimulates as much as Alimentiveness. A man in pursuit of his dinner will not stop to talk to you. He will send you word " to call again ;" or if he makes a bargain with you, he will be in a hurry to consummate the arrangements, and will not be so willing to make a good bargain for *you ;* but if you call upon him *after* dinner, he will be much more agreeable and cordial. As a general rule, stupid boys learn their lessons much better before dinner than after, as they are then much sharper and keener. When digestion is going on, it is about as much as their bodies can do to attend to that.

Combativeness is a powerful stimulus to the mind. A person who has this faculty largely developed is quickly waked up, and thoroughly roused to action. When there is any opposition, let any one say, " You cannot do that," or " You have not ability to do it," to a person with large Combativeness, the latter will put forth all the energy of his nature to accomplish the very thing to prove the fallacy of your statement, and he is always much more active when there is any opposition than when there is none.

Acquisitiveness is a stimulus. People will strive very hard to make money. Although they have all they can enjoy, all they can possibly use, yet the faculty is not gratified unless they continually add to the amount already possessed. The natural language of the faculty is, " A little more, if you please." It is a fact, that slaves will work much

harder when they can put the money they earn into their own pockets than when they give it all to their masters.

Hope is stimulating. The child is encouraged by it to do better; the young man looks forward to a bright future, and expects to realize all his bright anticipations; and the old man hopes to reap, in another life, what he has sown in this life.

Approbativeness is a powerful stimulus. It stimulated Alexander the Great to endeavour to conquer the whole world; and it stimulates all who desire to excel, so that they put forth exertions to attain their ends. Cicero had unbounded ambition, but when he saved Rome he was anxious that everyone should know what he had done. A young lady, who has large Approbativeness and not much Reason, will be pleased to have her beautiful face or beautiful hair appreciated, and will lose no opportunity to make a display of her attractions.

Conscientiousness is a stimulating faculty. I examined a man in Middlesboro', and told him "That he would go five miles out of his way to pay a sixpence if he owed it to another, and that he would be willing to make extra exertions to pay his debts." He said, it was the case, and that he had often done so. This faculty will make a man pursue a rigid course of conduct if he thinks it is the right one, and will help a person to regulate his conduct according to his convictions of right and wrong.

There are certain *perfecting* faculties.

These are Constructiveness, Ideality, Imitation, Tune, Order, Continuity, and Comparison, which faculties lead us to perfect whatever we do. Some are careless about finishing their work neatly. Some can dig the ore, but cannot work it. Some can dig the diamonds, but cannot set them. Brunel had a strong desire to make everything as perfect as possible, but his undertakings were such gigantic schemes that they were never very practical or available. Stephenson was not only desirous to perfect, but he had a practical mind, and hence his machinery was modelled so beautifully, and yet so well adapted to every-day purposes, that its value was doubly enhanced. Each of these faculties is important in its own peculiar place.

There are *expanding* and *elevating* faculties, as Veneration, Spirituality, Benevolence, and Self-esteem. Some possess an elevated mind; their enjoyments are centred more in heavenly things, and they live as far removed from physical objects as possible. Such have large Veneration, and they generally enjoy communion with a higher Power. I have never found but two individuals who did not believe in the existence of a God, that had large Veneration. One had commenced to prepare himself for the ministry, but his large Causality led him to deal so much in metaphysics, that he reasoned himself into infidelity, though he confessed that he liked to pray, and hear the Gospel preached. I found another man at Stockton, who said "he did not believe in God, heaven, hell, or the devil." He had been a class-leader, but wandered from the track, and had since led an irreligious life. He sold himself to sin, and justified himself by saying

"he did not believe." Yet he had been a member of the Church and Sunday-school. We sometimes allow the mind to become warped, and then certain faculties cannot exert their full influence. If a man puts Conscientiousness in his pocket, or violates its action till it becomes dormant, he does not destroy the outward manifestations of the faculty at once, although it may eventually lessen in size.

The *Communicative* faculties are Language, Eventuality, Mirthfulness, and Adhesiveness.

Every faculty has a natural language, and speaks for itself. Self-esteem makes a person walk erectly and hold his head up, as though he could not bend his spine. Some persons walk with a bent position, and they sit with their shoulders curved in, ready to have consumption. If every one carried the head high, and the shoulders back from the lungs, we should have but little consumption.

Self-esteem is located in the crown, and has its influence over the spine. Benevolence is in the front part of the upper brain. All kindly-disposed persons about to persuade you to do a kind act, throw the head forward, as if to say, "Can you assist us?" The natural language of Benevolence is to lead a person to throw the head forward and the hand out, as though it was about to gather in a harvest.

Combativeness is at the back of the top of the ear. Soldiers wear their caps on one side of the head as though they would give this organ an airing, and then change them to the other side. I saw a person with large Combativeness roll his head from side to side when he was angry one day; he doubled up his fists, as though he intended to have his whole attitude say, "I am ready; come on."

Veneration is at the top of the head, and when a person is under its influence he appears very differently from what he does when under the influence of Combativeness; his tones of voice are different, and his whole gestures are also different.

When the minister or clergyman, whose soul is in his work, comes before his congregation, he prays as though he were addressing a Superior Being, and as if he were before a Throne of Grace. If he has large Veneration he will take a devout position, and, with upturned eyes and hands extended, will implore for divine mercy. We never think of God as beneath us, but always above us, and the natural language of worship is to elevate the head, or turn it upward, and to raise the voice as if in supplication, not as if expressing harsh and coarse language. What a difference between the oratory of Destructiveness and that of Veneration!

Destructiveness expresses itself in a harsh manner. I was walking in St. Louis before breakfast one morning, when I saw a man walking on the deck of a steamboat at the wharf, greatly agitated. All at once, with great vehemence, he rolled his head, clenched his hands, and exclaimed, "I wish I had that man under my control; I would tear out his eyes, and push him overboard." I asked him why he was angry. He replied, "A man has accused me of stealing, and I wish I had hold of him at the present moment."

A boy took out a jack-knife in the street, and when a big boy attacked and teased him, he cried out in great rage, "I know I cannot beat you, but I have a brother that can." He suited his gestures to his language, and expressed the natural language of Destructiveness by rolling his head from side to side, as a bull-dog shakes his prey. A dog was trying to kill a rat, and his movements were very different from those of another dog, that was tenderly carrying her little pup in her mouth. One of these dogs had large Destructiveness, was a bull-dog, and the other an affectionate house-dog.

The organ of Adhesiveness is at the back of the head. When a person is under the influence of the organ, he or she will hang the head back on one side, and the head will lean toward the loved one. If two friends are conversing together, they will lean towards each other, especially if they are lovers. David and Jonathan fell on each other's necks. When Joseph was making himself known to his brethren, he fell on the neck of his beloved brother, Benjamin, and wept. When Jacob came down to Egypt to see his favourite son, he embraced him, and fell upon his neck. This is the natural language of Adhesiveness.

Philoprogenitiveness is in the centre of the back head, inside of Adhesiveness. The mother caresses her little darling, and wants to express her maternal feelings, so she talks to it, brings it up in front, then to the back of her head, laying its little head on her neck, and finally hugs and kisses it. It is interesting to watch a mother with her first child, when she acts out her feelings spontaneously.

When thinking of a friend, it is natural to throw the head back at one side, and to put the hands to the back of the head; but when thinking of an intellectual subject, it is more natural to raise the hand to the forehead in the region of the Reasoning faculties.

The organ of Cautiousness is located at the corners of the parietal bone. Its natural language can be seen in the fox. As soon as the fox begins to see any danger, it throws itself upon its hind legs, and looks from side to side.

The organ of Secretiveness expresses itself in the person who appears to be doing something else than he really is doing. A boy in school will have his book before his eyes, and pretend to study while he is nudging the boy who sits next to him, and planning mischief all the time. A young lady will pretend to be reading, and to be very busily engaged with her book while sitting on the promenade at a watering town, but she sees all who pass by, where they are going, and knows all about them. A cat shows Secretiveness when she wants to catch a mouse, by pretending that she has no idea of catching it, yet all the time she tries to do it.

Ideality expresses itself in beautiful language. When Edgar A. Poe visited the Falls of Niagara, he was so enraptured that he stood and exclaimed, "Grand, magnificent, sublime in the extreme!" Another person, who had very small Ideality, looked at the same scene, and simply remarked, "A fine place for a saw-mill!" He was a Utilitarian, and saw everything in that light.

Order shows itself in the walk of a person, and in the actions generally. A lady who has small Order will drag a long dress through the mud, while one with large Order will walk precisely, tucking up her skirts very neatly, and will rarely, if ever, soil her dress by letting it come in contact with the mud.

I might illustrate every faculty, but I want to refer to some of their combinations. The faculties confer with and talk to each other; but the mental council is not perfect without the combined action of all the varied mental powers.

Conjugality says, "I want a mate, a companion to go with me through life, and share with me in all the results of marriage." Philoprogenitiveness says, "Get one who will love the children and take care of them." Friendship says, "Get one who is social, warm-hearted, and willing to cling to you through life." Inhabitiveness says, "Get one who will love home and country; one who will enjoy all the associations of home, and make a nest for the little ones." Causality says, "Look well into the pedigree and stock of the family; the health, longevity, purity of blood, and the grasp and comprehensiveness of mind of the ancestors." Comparison says, "Get one suitable to *yourself*, without reference to others; for it is for *yourself* and *your* posterity that you want a companion." Human nature says, "Do not lose sight of first impressions." Individuality, Form, Size, Weight, and Colour wake up together, and say, "Select one with Individuality of character; one well-proportioned, of good size, and comeliness of form; of sufficient gravity to be substantial; and of the same complexion, or of suitable colour, so that there may be a harmonious blending." Order says, "Get one who is neat, systematical, and methodical." Calculation says, "Make an estimate whether it will 'pay' to marry at all; or whether society would not be better off without your progeny." Hope says, "Nothing ventured, nothing had; I am ready for the speculation, both for time and eternity; for I know it will be an everlasting transaction." Time and Cautiousness say, "Take time into account; do not be too late nor too soon; be well prepared; look at the subject under every aspect; do not make a mistake, for it is irreparable; and be sure to get a cage before you catch the bird." Constructiveness says, "Select one who has ingenuity, dexterity, and versatility of talent, who will be equal to every emergency." Alimentiveness says, "I like a good dinner, and I like different kinds of food prepared at different seasons of the year, and hence I must have a good cook." Acquisitiveness says, "If possible, get something with her, as it will be very convenient if you can commence housekeeping with a house, a few acres of land, and a little capital for business purposes." Tune says, "Get some one who can sing, for music in the house is far better than fretting and scolding." Ideality says, "Secure a good-looking companion; one who has good taste and refinement, and who loves art and nature." Sublimity says, "Get one who loves the grand and sublime in scenery; for we shall travel abroad, and study creation in the works of nature." Locality says, "Get one who will understand the geography of the

country, for it will assist greatly in travelling." Eventuality says, "Get one who has a good memory, to help you to remember the events of life." Language says, "Get one who can talk and entertain." Mirthfulness, Agreeableness, and Imitation all join in the dialogue, and say, "While you are about it, get one who is agreeable, youthful, playful, lively, mirthful, jolly, and pliable." Self-esteem says, "Do not lose sight of the dignity, self-respect, pride, and independence of the family." Approbativeness puts in a sentence or two, and says, "It is not well to have too much dignity; you need one who is affable, polite, and is mindful of appearances." Secretiveness says, "Get one who will not tell all the secrets of the family, who will have due reserve and circumspection of manner, and who can use tact when necessary." Combativeness and Destructiveness say, "that as there has been fighting in the world ever since the days of Cain and Abel, that as there are many obstacles to overcome in life, it is well to get one who has courage enough to battle with difficulties; who has fortitude in times of trial, and powers of endurance." Benevolence says, "Get one who has sympathy, gentleness, kindness, liberality, a spirit of humanity, and philanthropy." Spirituality says, "Get one who is not selfish, and wrapped up with this world; but one who will live for time and eternity." Conscientiousness says, "Get one who will be just; who will discriminate between the right and wrong of actions, and feel the force of obligations and some moral responsibility." Firmness says, "I will give decision, stability, and perseverance." Veneration has by this time become thoroughly roused, and says, "All things on earth are created by a Creator superior to man, and the human mind cannot be perfected without reference to this Great First Cause; to establish a family without having my help would be to labour for nought; so you had better have me for the crowning element in the family, and then, if all the other faculties do their duty, you will have such a harmonious and useful family circle that the whole neighbourhood will be benefited by your influence." If every union was the result of this deliberation of all the faculties, the whole family of man would be improved; for there is law in love as well as cause and effect in philosophy and mathematics.

The same process can be carried out in every act in life. A man wants glory. Approbativeness says, "I will give ambition to secure it." Conscientiousness says, "Let it be of a moral character." Adhesiveness says, "Be ambitious to make friends." Benevolence says, "The greatest glory is in doing the most good."

Individuality says, "I want to see;" Locality says, "Go where you can see something that is interesting;" Eventuality says, "Remember what you see;" Causality says, "Think about it afterward;" Comparison says, "Analyze and classify what you see."

Language combined with Eventuality tells events; with Mirthfulness tells funny and mirthful anecdotes; with Adhesiveness tells them in a friendly and agreeable manner; with Parental Love, talks to children; with Human Nature, talks about the different dispositions and characters of people; with Combativeness, talks about courage and defence, etc.

Constructiveness combined with Philoprogenitiveness makes toys, houses, ships, boats, and other playthings for children. Benevolence combined with Amativeness, ministers little presents and shows kindness to the opposite sex.

Combativeness with Causality leads to discussion and argument; with Conscientiousness, to sharpness of remark; with Self-esteem it readily resents encroachments on personal rights; with the moral brain it generally discusses theology; with the social brain it desires to reform society.

Alimentiveness says, "I want something to eat;" Acquisitiveness says, "I will help you get it;" Destructiveness says, "You had better go fishing, and I will help you kill 'the little dears;'" Combativeness says, "You must take me to bait your hooks." Cautiousness says, "You will need me to keep a good look-out for the best fishing grounds." Secretiveness says, "You must take me, to show you just when to twitch the line, so that you will not lose the fish or the bait." Thus the faculties talk together. The more we study the combinations, the more we shall see that there is wisdom to be gained by studying man's nature in the light of Phrenology; for the science describes what we are conscious we possess. Although each faculty has a peculiar work to perform, yet when they are all combined they do the work of life. There must be a stimulus to every act, an end to be accomplished by the act, and the right means used to accomplish it; and all these results can be attained by understanding the combination of the faculties.

Imitation is a great stimulus to the mind; but its action will be described in another lecture.

Mirthfulness is located in the corner of the forehead. The faculty gives jolliness, a sense of wit, mirth, and humour. It is a playful, entertaining, spirit-enlivening, thought and feeling—condensing quality of mind. It is on border-ground, half-way between the feelings and intellect. It is nature's medicine-chest, health preserver and restorer, a spirit reviver, an easy chair for the mind, a soothing cordial, a pleasant irritant, a healthy stimulant, a flower-bed in the desert, a sunbeam in a dark passage, an enemy to the gout, to dyspepsia, to sunken spirits and long faces; a mental seasoner that renders many an unpleasant truth palatable. There is no necessary immorality connected with its gratification. Talking and laughing are great outlets to the mind and unbenders to the feelings, and those who have the greatest trials in life to go through have the most need of their service.

Every faculty of the mind is gratified and relieved through Language, Mirthfulness, Eventuality, and Imitation. During the last four years' war in America, places of entertainment were much frequented. Not that the people did not sympathize with the condition of the country, but some relaxation was required to support and sustain the mind.

A funny anecdote well told and acted out will sometimes rest a weary audience. Talking gratifies the mind, while mirthfulness relieves it. Sometimes a person will accomplish more by a simple, mirthful

illustration than by an elaborate speech. Dr. Franklin was not very loquacious as a speaker, but he had a very great flow of spontaneous wit. At one time in the early history of the government of America, there was a discussion in Congress as to what should be the standard or the qualifications for voting. Some wanted to follow the example of England, and have it based on property. Dr. Franklin rose and said "Suppose a man has *nearly* property enough to cast a vote, but before the day of voting he has an addition of a jackass, which is just sufficient to enable him to vote; now, tell me, who would cast the vote, the man or the jackass, for the jackass qualified the man?" The result was, it was decided to base all voting on manhood suffrage, which continues to the present time.

When Mirthfulness is modified by Benevolence, it gives a jolly and humourous state of mind; when combined with the executive and perceptive faculties, it leads to Sarcasm and to a teasing spirit; combined with Conscientiousness, Individuality, and Comparison, it gives practical joking and twitting on facts. There are many different kinds of wit: there is high wit, low wit, philosophical wit, unphilosophical wit, blunt wit, sharp wit, original wit, borrowed wit, spontaneous wit, meditated wit, spoken wit, acting wit, looking wit, and written wit.

Laughter indicates the quality and cultivation of the mind as well as the action of the different faculties. Some kinds of laughing are more healthy, entertaining, and spirit-relieving than other kinds. There is the internal laugh and the external laugh, the high-toned laugh and the low-toned laugh, the public laugh and the private laugh. Some laugh "in their sleeves," others laugh "in their sides;" some laugh and congest the blood vessels, others laugh and empty their lungs; some laugh "to kill," others laugh "to grow fat;" some laugh because others do, others laugh because they cannot help it; some laugh hysterically, others insanely; some laugh in spots, others laugh all over, which is the kind that does the most good; some laugh provokingly, others sneeringly; some leave a happy influence by their laugh, others always leave a sting that wounds the mind.

There is a time to laugh as well as to weep, and it is just as wicked not to laugh when it is a proper time, as not to weep when we ought.

In proportion as we increase mirth and laughter, we decrease pain, sickness, and scolding. Besides, the teeth and lungs need a good airing. Mirthfulness in a speaker opens both eyes and ears; a want of it closes both eyes and ears, and increases dullness. Some are prevented from laughing and joking from religious scruples; some are restrained because they do not wish to set a bad example; some maintain great sobriety, because they have so much dignity and character to support. These are to be pitied, and should exclude themselves from plebeians entirely; some are sober because they have troubles, trials, and bereavements. This class need not laugh in company, yet they require relaxation, and should have it in some form.

Some persons give up to trouble. A lady came with a friend to see me in Kendal. I said to he ' You look like a person in trouble."

"Yes." "Your hopes are cast down, and you do not go into society?" "No." "You are inclined to stay in the house?" "Yes." "You have your curtains drawn down?" "Yes; I cannot bear the sun, and it is in harmony with my feelings to have the room dark." "You brood over your difficulties?" "Yes." Her friend remarked, "She will not go into company at all, but sits in a dark room and cries over her troubles." I said, "Do you take much medicine?" "Yes; I have taken £20 worth in two years." "Does it do you good?" "No, I am as bad as ever." "Have you a husband?" "Yes." "Does he do anything?" "No." "How does he help you bear your trouble?" "He has taken to drinking to console himself, and does nothing." "What a happy couple! you will do nothing, and your husband drinks to console himself. Have you any children?" "Yes; three." "Well, go home, draw up the curtains, laugh a little, and come to-morrow with your children, and I will tell you how to manage them." The result was, that after two or three calls she told me "that she felt better than she had done by taking medicine for two years; that she intended to laugh every day; and thought she would try to encourage her husband to lead a sober life."

A woman in Derby who had small Hope and Mirthfulness, and large Cautiousness, looked as if she had lost every friend. She exclaimed to me, in a whining voice, "No one in the world has had so much trouble as I, for I have lost my friends, my health, my property, my husband, and fifteen children." Then she began to cry. I asked, "How many children have you left?" "Five, thank God!" "Well," I added, "that is more than you should have had in the beginning, so what is the use of repining over your losses, when you have more now than you can support; cheer up, and remember the dead as having left a world of sorrow, and endeavour to do your duty by the living. But do not wear such a long face, or you cannot do your work cheerfully."

All need to laugh, joke, and be joked, more or less. All need an unbending and relaxation from serious labours and thoughts. Variety is the spice of life, and it is bad for the digestion to have the mind stereotyped, as the mind often regulates the stomach.

Parents should encourage a mirthful spirit in the family. Teachers would have more order in school if they allowed their pupils to laugh occasionally. Public entertainments of a mirthful nature have a good effect if not carried too far. A witty actor or author does a great amount of good. Dickens, Hood, Sam Slick, Dr. Franklin, and Punch, have done society a great deal of good by their witty and mirthful representations of life. Those clergymen who have large Mirthfulness do much good by their pungent, racy, and agreeable way of interesting their audiences. All revival ministers have large Mirthfulness, and they do much good by relieving the minds of their audiences occasionally with a humorous anecdote, thus preparing their minds for more important truths. A mirthful speaker will generally draw a full house. The organ of Mirthfulness should have reference to time and place, and should not be exercised at the expense of the other faculties.

Sometimes the point of the joke is in the way the story is told. Archbishop Whately was peculiarly happy in turning a joke ; Flood, the Irish orator, was remarkable for his sharp, sarcastic speeches. A young man, when eating some very lively cheese, boasted to an old gentleman sitting by, "That he was very courageous." He added, "I have slain thousands upon thousands; more than Sampson slew of the Philistines." "Yes," said the old gentleman, "and with the same kind of weapon—the jaw-bone of an ass."

About fifty or sixty years ago in America the people had strange ideas about sickness. If a person was ill, it was supposed that Providence caused the illness, no matter how obvious the cause was ; and if the person recovered it was the hand of Providence, and if the person died it was equally the hand of Providence. This was in Connecticut, where at one time the people had "blue laws," and were so superstitious that they would not make beer on Saturday for fear it would work on Sunday, and where a man killed his cat on Monday because she caught a mouse on Sunday. I have a portrait of the man. In a certain town in that state, a child who had over-eaten became ill. It grew worse and worse, till the mother became alarmed, and finally called in her neighbours to consult about the matter. Three or four women came, and they gathered around the bed of the child. The mother began to tell them "How fast it had failed since the morning ; how feverish it looked, how dry and hot the skin was, how short its breathing was, and how restless it had been all the day." She added, with tears in her eyes, "She just looks like the child that died yesterday!" They all began to weep, when one of them said, "You had better send for a physician." "Whom would you have?" "I would send for Dr. Solomon." This doctor was one of the old-fashioned, old-fogy doctors, who either "bled, physicked, or blistered," or did them all, leaving the result to Providence.

In a short time he arrived. He came into the house, looking very wise, stood his gold-headed cane in the corner of the room, put his hat on the table quietly, and approached the bedside very carefully. He then addressed the child with great gravity and solemnity, "Let me see your tongue ; let me feel your pulse." He soon gave his verdict in measured language. "This child is very sick indeed ; it needs powerful medicine ; have you any white paper in the house?" This was given to him, and he began to prepare the medicine very precisely, and folded the papers very exactly. He then continued, "There is a great deal of sickness in the neighbourhood just now; many of my patients have been buried within the last few days, but I congratulate myself that none of them died of the disease for which I treated them. Keep all your windows shut ; let no fresh air come into the room, as this child is very sick. Do not give her cold drinks, for she has a fever. Let two faithful watchers sit up with her to-night, for this medicine must be given with great accuracy. Oil the door-hinges, and turn the pictures to the wall. Send the other children away, and speak in a whisper, for I am afraid when I come in the morning the child will be

dead. Give the medicine in the paper No. 1 immediately, in No. 2, every hour precisely. Be sure to watch the pulse of the child, and send for me in the night if she becomes worse. Good evening." The effect of this doctor's visit would naturally be to make the child worse. I have Dr. Solomon's portrait in my portfolio; and his face is long enough and sober enough to make a well person ill. But physicians at the present day are more sensible. They are more like a man whose head I examined a few years ago in America. I said to him, "You are a live, hearty man, and whatever you do is done in a genial way; you do not make much noise about it, but go to work with energy, and generally accomplish all your desires. You would make a good dentist, surgeon, or physician, and would have all the practice in the neighbourhood far and near; for people would almost be willing to be ill to have you come and take care of them. You would make a good clergyman, and fill your house every Sunday; for you have the power to infuse such a warm, enthusiastic spirit into your ministrations, that you would interest the people." At the close of my remarks he said, "You have made a singularly correct examination. You surely must know who I am." "No," I replied, "I never saw you before to-day." He then made the following statement: "I am a dentist. I live 200 miles from the city of New York, and people actually come from that city to have me extract teeth and make new sets for them. I am a physician, and practise at home and abroad; I frequently go thirty or forty miles to see a patient. I have a house where I receive resident patients, and it is always full. I have been practising for seven years, have not used more than three shillings' worth of medicine, and have not lost one patient during the whole time. I am also a clergyman, and have been preaching for two years in the town where I now live. I commenced with a small village congregation, have already baptized 250 persons, and my people are now building me a large church." I have his portrait also in my portfolio, and he is a striking contrast to Dr. Solomon. He is now called "the Laughing Doctor," and he has such a mirthful countenance, that his influence always makes people better when they look at him. He has only to smile and shake the hand, when they feel almost well.

Study the natural language of the faculties, and their combinations. You will then understand your own characters, as well as the peculiarities of your associates, and be able to adapt yourselves to them, and to your legitimate callings in life.

You will also find that every well-formed human being has by nature the faculties necessary to enable him to do his work in life, whatever that work may be, whether it is to feed the body, to develop and educate the mind, gain a position in society, form a character, make a reputation, secure a fortune, support a family, educate a child, perform labours of love, learn the progressive arts, or prepare for a future life.

You must remember that no individual faculty can perform the labour that belongs legitimately to another; that Acquisitiveness can-

not do the work of Alimentiveness, neither can Benevolence take the place of Conscientiousness. Each faculty must do its own work, and when all work together harmoniously, the character is completed; the intellect should enlighten the moral faculties, and the moral faculties should guide the passions and propensities. The more we analyze our actions, the more we shall perceive that the combinations of the faculties are worthy of our consideration, and that the law of harmony being fully understood and carried out, will secure the greatest happiness, and will enable us to do the most good.

MEMORY:

HOW TO SECURE AND RETAIN IT.

THERE is no manifestation of the mind except through an organ. Phrenology declares that the brain is that organ. In proportion to its size, quality, activity, and healthy condition, is it a suitable medium for mental development. Size alone is not an indication of power—some heads are too large, some are too small,—and frequently the relation between the size of the brain and that of the body is not sufficiently harmonious to secure mental and physical vigour.

Another important point to be considered is, that the mind is not a unit, but is composed of different faculties, each of which must be cultivated according to its legitimate function; some may be very active, while others are dormant. This will explain the fact that many individuals have a superior memory in certain directions, but a very deficient one in others; because each faculty remembers for itself.

When parents and teachers take into account the necessity of educating every power of the mind, we shall have better systems of education, which will develope the mind harmoniously. Children are sent to school, and they go through with a certain process of education, which perhaps brings them to the head of their class and secures for them rewards and honours. During this period of school-life, only a portion of the brain has been exercised and partial genius developed, but every power of both body and mind should receive careful attention.

A young man or young lady may have a fine constitution when they commence attending school, but when they have completed their education, they have frequently done so, at the expense of health and constitution, and they return to their homes to be useless or to die. A correct system of education would have produced the opposite effect. Children, even with feeble constitutions, should not only receive book-knowledge for the brain, but should have their health renovated and

restored, and fitted by their education to sustain the various relations in life that will devolve upon them. A perfect system of training recognizes the body as well as the brain, and that individual only is educated, who has a sound mind in a sound body. But we shall never see any change in this particular, till the principles of Phrenology and Physiology are applied to education. Each faculty remembers for itself, and one cannot take the place of another, though each has a relative power in proportion to its size and development. The strongest faculty, generally, takes the lead. A mother who has large Philoprogenitiveness will notice children and their peculiarities. The mechanic, with large Constructiveness, will examine everything that pertains to his own trade. A hatter will notice hats wherever he goes. A shoemaker will see shoes. A milliner perceives every new style of bonnets. An architect will notice the architecture of buildings ; while an artist will see every variety of art in paintings.

Suppose twelve individuals have visited the International Exhibition and faithfully recorded their impressions. We should have, perhaps, twelve different descriptions of the same Exhibition. The flippant young gentleman has seen only the fashionable young ladies, and the splendid equipages in which they came. The mechanic has seen the machinery ; while the amateur artist has admired the beauties of the picture-galleries, &c.

The idea is, that the mind guides the eye and the ear ; so that the range of observation will extend in proportion as the mind is educated and developed. This is peculiarly the case with memory. We remember those things best which engage our attention, and we attend to those that please or gratify our predominant faculties. Suppose a young man, who has a very poor memory of names, should love a young lady whose name he does not know : as soon as he hears it, he pays attention, and thus it becomes indelibly fixed in his mind.

But if he had felt no special interest in the young lady, he might have heard her name several times and not remembered it. A business man may have great difficulty in remembering names of persons ; but let some one tell him if he will recall that of a certain individual, it will be £50 in his pocket, he will not fail in the attempt ; personal interest will overcome his natural deficiency. Hence, we perceive that a bad memory is sometimes the result of carelessness. When all the faculties of the mind are cultivated, we shall have good memories. The query then arises, how shall the mind be cultivated ? What faculties shall first receive attention ? Our efforts will be effectual if we commence in childhood, for the child has the faculties of the man ; many of them are, however, latent, and require much care in their development. We must follow the order of nature in this respect, as well as in the cultivation of the soil ; and, as mind is far superior to matter, so every aid that will help us in understanding the former, should be as joyfully welcomed by the teacher, as hints about the latter, are, by the scientific farmer.

Parents make a sad mistake when they commence the education of

their children by cultivating the moral and the intellectual faculties. The appetites, passions, and the acquisitive disposition are first developed, then, observation of the practical, everyday occurrences of life. The child remembers first what he sees and hears, the lapse of time, the physical condition of things, before thought, imagination, and conscientiousness are exercised. Hence, we see the absolute necessity of educating the mind according to its natural growth. We must begin with the base of the brain, and, if that is well cultivated or wisely directed, we lay the foundation for the correct action of the mind as a whole. We must have method in our plans, and not allow education to be a mere chance.

The perceptive faculties of children are cultivated by surrounding them with objects of sight and perception. An old lady sent for me to examine her grandchild—its mother was dead, and she wanted to make an angel of the little girl. She certainly took the best course to do so, for after Susan was dressed very neatly every morning, she sat on one chair in the drawing-room nearly all day, so that she need not soil her clean dress. Her shoes always looked as if just purchased, for she was not allowed to play out of doors, and her curls were as smooth at night as when combed in the morning. Grandmamma was fearful that her skin would become browned by the sun; so the poor child had to remain in the house nearly the whole day, and, literally, was pining for the sports and amusements of childhood. She was as pale as marble, as though she had no blood in her veins—a puny, delicate, sickly-looking child. "Ah!" I replied, "you are pursuing the very course to make an angel of your child; keep it on one chair, do not let the sun shine upon it, do not let it soil its apron, do not let her play with other children, draw down the curtains of the window so that the air may not come into the room, and, by and by, you will not have your child here; she will, in reality, be an angel. But, if you wish to have her live and be healthy, let her breathe fresh air every day, let the sun shine upon her, never mind if she soil her shoes and clothes—these can be renewed, but you cannot get back your child when she has gone. She will be obliged, eventually, to come in contact with human beings, and unless she plays with children, she will be quite unprepared for her future intercourse in society." This hint was sufficient—the lady saw her mistake, and promised better things for the future.

The perceptive faculties of children can only be cultivated by directing their attention to objects of sight. I would assemble the children of a neighbourhood in a large hall which should be devoted entirely to education; comfortable seats should be around the hall, the light should come in from the ceiling, the walls should be hung with paintings and diagrams illustrating every branch of natural history. There should be a laboratory, in which all kinds of chemical experiments should be made. Every object of art and manufacture should be displayed in the room. The teacher should be competent to explain to the children the various phenomena in nature, and should vary the exercises from day to day, so that there should be no monotony in the

education. For example—let the teacher take a candle, explain its composition, and, if possible, make one before the children, tracing it through the various processes from the animal to its present form. The children would never forget what they had seen, and would be much more interested than if they had learned it from books ; in fact, I would have no books in the building, but objects to be seen, so as to cultivate perceptive memory. The children should be taught to walk lightly and gracefully, and the muscles developed by calisthenic exercises. Sometimes, a whole congregation is disturbed by a person who carelessly walks with heavy boots into church. If the man had been disciplined when a boy, he would have regarded the rights and feelings of others, and if obliged to go late to church, he would have entered noiselessly. Children should be taught to walk properly when young; they will then acquire the habit, and will always do so when older.

I would have a fine garden around the school-room, planted with trees, vines, and flowers of various kinds. I would have birds and their nests, and would teach the children how to cultivate flowers and plants. There should be a workshop for those who had mechanical talent, tools for them to use, and models for them to copy. After a thorough foundation had been laid for practical knowledge, I would, perhaps, at the age of eight or ten years, put books into the hands of the children, and continue their education in the various sciences, which might benefit them in after-life.

Education, at the present day, has a twofold object—one, to learn those things which we need to know, and the other, to discipline the mind while we study. It is a fact, that children, under the present system of education, spend one-half of their time in studying those branches which discipline the mind, but are of no utility to them in the practical affairs of life ; whereas, they ought to accomplish both of these ends at the same time, with much less labour and a better result.

In thus conducting the education of children, I would take into account the organization of each. If the perceptive faculties of a pupil were deficient, I would direct the attention of the scholar to those things which would call these faculties into exercise. If I observed that the eye of a scholar was not prominent, thus conveying to my mind the idea that the power of language was deficient, I would encourage such a lad to read aloud, commit to memory, express his ideas clearly on different subjects, till he had developed the faculty of language. In the same way, I would encourage all the weak elements of mind, and repress those which were too strong.

When a good foundation is laid, I would then endeavour to develope the reasoning powers. Children see, remember, compare, are emotional, but they do not reason. Old people complain sometimes of the thoughtlessness of children. It is true that they do not think, that they cannot think and reason. The faculty of Causality is, generally, latent in childhood. The perceptive faculties must store the mind

with facts, before the reflective powers can act wisely, for reasoning is based on observation and experience, and we cannot reason correctly without observing correctly.

When the child observes and becomes interested in objects, then the queries arise, why, for what, and wherefore, such a thing was made. It must see the moon before it will ask who made it; and then is the time to train the reason as the mind expands to desire it. If we watch the buddings of intellect, the remarks and questions of a child will be our natural guide for its education.

The language of large Individuality in a child is, "Let me see, let me see! I do not wish to go to bed, because I want to see what is going on." Large Eventuality wants "to see how the thing is done, how the parts are put together." But large Causality asks "why the thing is done." By gratifying these various powers of the mind, other avenues of thought are opened gradually, but if they are checked, originality is ultimately stunted. Curiosity should be stimulated, so far as it leads to good results, for, without it, the child's mind would soon become a blank.

Some children will gain much information through the sense of hearing. Let such listen to conversations of a practical, scientific, and useful kind, attend lectures and debates, and be encouraged to express what they have heard.

Some children do not love their school. The reason is that the school is not adapted to them. When children are educated according to their intellectual tendencies, instead of being forced to follow a prescribed course, whether they are fitted for it or not, they will be better pleased, for every child has an instinctive desire for some kind of information. We can form but a limited idea of the real power of any faculty of the mind. We may obtain an occasional glimpse of what might be attained by discipline, from the achievements of individuals in certain directions, physical as well as mental.

Dr. Windship, of Boston, Mass., is a remarkable example of what can be done by physical training. When a boy, he was so feeble in constitution, that the boys in school played all kinds of tricks upon him, for they felt that he was not strong enough to resent their liberties. One of the largest boys in his class took particular pleasure in teazing and annoying him on every possible occasion. He bore this treatment very quietly for a time, till patience was no longer a virtue. Being naturally proud and independent, he began to retaliate, and manifested his feelings so strongly, that the big boy sent to him, in a very sneering manner, a challenge to fight. The doctor knew very well that he would be but "a reed in the wind," so he declined the challenge for the time, but said that at the end of two years he would accept it. He, accordingly went to a gymnasium, practised a thorough course of physical training, and used the "dumb-bells" at home. He arranged a number of weights to lift every day, and as he became stronger, he increased their size, and was astonished at his own powers. At the end of the two years, he felt that he was equal to his antagonist, who had forgotten

the challenge. The doctor called upon him, and told him "that he was ready to fight;" but the other eyed him closely, and having heard of the wondrous strength and dexterity which he had acquired, replied, very coolly, "No matter, we will postpone that matter indefinitely, and consider it only a boyish freak." He well knew that he would have to grapple with a superior foe, if he attempted it. Dr. Windship continued to exercise and develope his muscular system, till he could lift 700 pounds. His reputation soon attracted the attention of gymnasts, prizefighters, and those who gloried in their strength. They believed that the report was an exaggeration, so a number called to see him. His lifting apparatus was in the yard, adjoining his house, and he invited them to make a trial with him. They did so, but not one could raise his weights. He then showed them how easily he could lift them, consequently, they yielded to him the palm of superiority. He was not satisfied with this attainment, but continued his practice every day. About three years since, I saw him lift a barrel of flour, and weights of 929 pounds. This was on the occasion of his second public exhibition. He was so sensitive and diffident, that he fainted and fell on to the floor during the first public lecture that he gave; and yet he had developed his muscles to such an extent that he could easily perform his various feats of strength before a vast audience, but could not speak with self-composure. At his second lecture, he spoke for three-quarters of an hour, when he was obliged to leave the room for ten minutes to rally, or he would have fainted again. He was soon able to raise 1200 pounds as readily as an ordinary man could handle ten pounds. In a year from this time, he raised, without straps on his shoulders, 1900 pounds, and with them, 2000 pounds. He has limited himself to lifting 3000 pounds, when, he thinks that he will be satisfied. He is 5 feet 7 inches in height, has a brain 22 inches in circumference; his chest measures 37 inches, and he weighs 148 pounds. His muscles are not large, but, by great discipline, he has so trained them, that though only an ordinary man in size and appearance, he has become the strongest man, in that department, in the world. It shows that the capabilities of the human frame are almost unknown. Dr. Windship has also cultivated his mind, having become a thorough scholar, and, at one time, was an assistant physician in the Insane Asylum, near Boston.

The mind, as well as the body, can be trained to a wonderful extent. Sir William Hamilton says, in the "Monthly Religious Magazine," that Ben Jonson could not only repeat all that he had ever written, but the entire contents of books that he had read. Jonson had a large perceptive brain, and prominent Eventuality. Niebuhr, in his youth, was employed in a public office in Denmark, and on one occasion, when part of a book of accounts had been lost, he restored it from his recollection. Seneca complained of old age, because he could not repeat, as he once did, 2000 names in the order they were read to him. On another occasion, when, at his studies, 200 unconnected verses were pronounced by different pupils of

his preceptor, he repeated them in a reversed order, proceeding from the last to the first uttered.

When Theodore Parker was in the Divinity School, he had an idea that his memory was defective, and needed to be improved. He accordingly hung an immense chronological chart in his room, and gave himself the task of committing the contents to memory. He commenced with the year 1, and learned all the names and dates through every period of history, from the time of Adam, through that of Nimrod, Ptolemy, Soter, Heliogabalus, and the moderns. Theodore Parker was a ripe scholar. He could read thirty-four different languages, but he studied too much, overworked his brain, and thereby shortened his life.

The verbal memory fails the soonest. Girls have a more retentive memory than boys, and children will commit to memory and recite verbatim more easily than adults. The reason is, that young persons have not commenced to think, and the mental energy is not absorbed by the reasoning faculties, so they remember those things of which the senses take cognizance, especially what they hear. When the reflective faculties are exercised, the perceptive lose their power, and the memory is more feeble, unless the mind has been well disciplined and stored with facts and statistics. Sometimes, girls have the perceptive faculties more prominently developed than boys, and, generally, they have a larger organ of language, which enables them to remember words and names more readily. A little girl and boy entered into competition with regard to remembering verses in the Bible for a particular lesson in the Sabbath-school; the boy learned 250 verses, but the girl committed 500. A girl in the State of New York could repeat the entire New Testament from Matthew to Revelations; she had a remarkable facility for committing to memory. Those who are successful in this respect will be broad between the eyes and have prominent Constructiveness, Ideality, Language, and the perceptive faculties. To keep the verbal memory fresh and good, it is necessary to communicate what we have heard as nearly as possible in the same language, to learn different languages, commit to memory choice passages in speeches and poetry. Practice is necessary to ensure a good memory. Much depends on the organization, of which I shall speak hereafter.

It is not necessary for me to dwell on the *importance* of a good memory, for every one who possesses it feels the value of it, and those who have a poor memory are conscious of the inconvenience of it. Memory, or the power of recalling impressions, pertains to the human mind from the time that it is capable of receiving a clear and distinct impression to that period when, from old age or disease, it is no longer conscious of passing events.

I believe that in another life we shall have it in our power to recall every impression that has been made upon the mind. The walls of the mental house are built by these layers of thought, and in proportion to the clearness and vividness of the impression, to that extent

shall we be able to reproduce it. The fault is that we do not take the trouble to recall the past, and it, therefore, fades from memory. A business man will remember the transactions of the day, those persons with whom he has made bargains, and the nature of his business; while the literary man will read a book on history or philosophy, and will treasure in his mind every important fact or principle he finds in it, to be used when occasion requires. John Quincy Adams was enabled to remember all the speeches made in Congress for twenty years, and he could correct an inaccurate quotation from any one given during that period; his word was never doubted, for it was a common saying, "that he was a walking vocabulary." He had large Order, and the perceptive intellect was so prominent, that he systematized everything he heard, and his physiology was in such a healthy state, that the mind acted freely. The power of the memory in insane persons is very remarkable. When the normal state returns, they can recall a vast amount of the images which troubled them during their illness. The late Rev. Robert Hall, of Leicester, whose eloquence and oratory were never surpassed, was attacked with insanity while he was preaching in the pulpit. When he returned to his normal condition, after a lapse of years, he remembered everything that had taken place during his affliction. On his recovery, he gave the following admirable advice to those who have the management of lunatic asylums: that they should exercise great kindness in the treatment of the insane, because they have such exquisitive perception, that their sufferings are aggravated a thousand-fold by unkindness.

Conditions for a Good Memory.

What are the Conditions of a good Memory?

First,—a phrenological organ as the medium of mental manifestation.

Second,—Good Health.

Third,—Systematic Cultivation of the faculty.

Fourth,—Strict Attention, with a determination to Remember.

Fifth,—Endeavours to Recall what has been Learned.

While each organ remembers for itself, there must be a fair degree of Eventuality, which is located in the centre of the forehead, to give a memory of the common affairs of life. In proportion as this organ of memory is developed, to that same extent will there be a foundation laid for a favourable action of the mind in other respects. All the faculties can be cultivated so that their growth may be perceptible to the observer. There must also be vigour of constitution, strength of organization, a full cup of life, and a fair amount of vital stamina. When the body is healthy, the mind is strong and the impressions are clear and vivid.

The systematic culture of the mind is an essential condition to good memory. If you wish to remember the contents of a book, read it methodically; then, one idea will suggest another, till you can recall the whole.

It is impossible to dwell too strongly upon the efficacy or im-

portance of system in the education of children. There should be method in all they do, viz.—rising, bathing, eating, playing, and studying. If this lesson is taught in childhood, much valuable time will be improved that otherwise would be lost. Great attention should be paid to cleanliness, and the faculty of Order should be cultivated.

When children attend school without care in this respect, they do not receive much profit from their lessons ; hence, fail in remembering them. When I was lecturing in Northampton, England, I said to my audience : "If you have a bad boy in town bring him to-morrow night to the lecture, and I will tell you why he is bad, and how he should be trained." Accordingly, at the close of my lecture, the committee sent a boy to me from the audience ; a dirty, ragged, careless boy ; one that looked as if he had no friends. He was chosen because he was considered to be a bad, troublesome boy. I remarked "that I should not be surprised if such a dirty boy was bad, for he certainly had no friends to care for him properly, or he would not have come to the lecture in such a plight ; and the first thing I should do, by way of reforming him, would be to wash his face, comb his hair, clean his shoes, and teach him to cultivate self-respect." Parents and teachers may not be able to prevent their children from wearing ragged clothes, but they can always manage to have them clean. When a boy loses his self-regard, he becomes very negligent with reference to his conduct; and if he once has the reputation of being bad, he will not make much effort to be good. The school-room should be a model of neatness ; the windows should be clean, and the walls free from cobwebs and dust. The children should be taught either to take off their heavy boots in the ante-room and replace them with slippers, or to walk very quietly to their seats with as little noise as possible. They should arrange their books so that they will know just where to find them, that no time will be lost, and they will then be able to commence their studies at once. They should not be allowed to throw paper on the floor, but should have a particular place for it. If children form habits of system while young, they will go out into the world prepared to fill posts of eminence. Margaret Fuller, afterward Marchioness d'Ossoli, taught a model school in Rhode Island before her marriage. She was a very successful teacher, and was remarkable for her discipline and order in the school-room.

It is very important to study with the intention of remembering. A boy has a lesson to recite to-morrow ; he learns his lesson for that purpose. He will easily remember it till after the time of recitation has passed, and then he forgets it as readily ; whereas, if he had learned it with the idea that he must remember it as long as he lived, it would be very different. Perhaps he studies it on Saturday to recite on Monday : he finds no difficulty in retaining it for that length of time. An actor was called upon suddenly to learn a new drama for the next night. He committed it, and played it successfully, but had to re-learn it every time he played it, because the impression faded from his mind as soon as the specified occasion for which he performed

the task had elapsed. If you attend a lecture with the intention to recall it on your return to your home, you will listen with more attention, and will gain many more ideas than if you go merely to pass a pleasant hour. It is a bad practice to study for five, ten, or fifteen years without applying that knowledge. The greatest benefit would result from education in a school where the pupils were obliged to study in the morning and experiment in the afternoon with the knowledge gained. They would then be more thorough, and understand what they learned. A young lady may have a "finished education," and yet may not be able to use her knowledge practically. A young gentleman may have graduated at Cambridge, and yet be unfitted for the practical duties of life.

Causes for a Poor Memory.

I have thus delineated the conditions for a good memory; let me now give you various causes or reasons why some persons have a poor memory.

First, they may have overworked their brain and exhausted the energies of the nervous system. A majority of the people tax their minds to the utmost, and instead of re-invigorating themselves after exhaustion, continue their labours till their systems are deranged by excessive mental application, and the brain loses the power of receiving or retaining the impressions made upon it. Many have disqualified themselves for labour by overcharging their brain with more than it can do. It requires great presence of mind, much firmness and decision of character, for an ardent, enthusiastic person to take rest when work presses upon him and opportunities for labour multiply; and he frequently continues in business till sickness entirely disables him from pursing his calling.

Inactivity of mind is another fruitful source of a poor memory. However strong and vigorous the mind may be, originally, unless exercised, it is like gold and silver laid away in a napkin, which become tarnished, though, if used daily, they would be bright for years.

Irregularity of life is another reason for a poor memory. If persons are subject to extremes, sometimes getting up early and sometimes late in the morning; if they indulge in excesses of any kind, or trifle with their organization so as to impair its power, they cannot expect to have clear ideas on any subject—especially a good memory. It is important to live systematically and methodically if we would preserve the brain in a good condition.

Dissipation destroys the memory. When the nervous system is over-stimulated by alcohol, tobacco, opium, or by anything that excites the brain, the result is unfortunate. It may increase the brilliancy for a time, but soon the constitution becomes affected by the over-stimulation, and the mind will be subsequently more dull and obtuse than ever.

Sickness is a great drawback to the memory. Mental impressions are like the daguerrotyping process. If all the chemicals, solutions, and mixtures necessary for the plate are in the laboratory, and properly

applied, and the sky is clear, there will be a distinct picture of the object on the plate. If any of the chemicals employed in the process are wanting, there will not be a satisfactory result, but a dull, brown, indistinct picture. So with the individual who is sickly and debilitated, whose stock of vitality is feeble; the mind is obscure, and the pictures made upon it are not clear and vivid. A person in health, with a small organ of Eventuality, will have a better memory than one who has naturally the organ larger, but is constantly complaining of illness. There is no profit in being sick—save to the doctor. How common is it for persons to say that they had a first-rate memory till they were ill at a certain time!

When sickness comes, if, instead of drugging, you should recover by attention to the laws of life, obeying those which you had broken, you might regain the tone of your mind, and memory would be restored; but some people think that they must take medicine when well to prevent their being ill, and certainly when ill to recover health. When there is imperfect digestion, or bad circulation of the blood, you should not displace the disease by sending the difficulty to another part of the system or by inducing a secondary disease; you should strive to restore every part to its normal condition. We rarely find physicians at the present day who believe that medicine cures—they say that it *helps* nature. If you can get along without it, you will have a better memory. Physicians often give medicine because the people ask for it, but they should teach them a better doctrine—to obey the laws of life and health. Then, the advice of one who has made a great expenditure of time and money to obtain the knowledge necessary to give information, will be appreciated and remunerated. It is the young doctor that administers the largest doses; the young parent who whips the child the most severely; while the old physician gives hygienic advice, and the old father counsels his child. The old clergyman advises the sinner to return from his evil courses through the motive of love; but the young clergyman injudiciously pours out the thunders of the law. In the one case, it is the youthful energies that govern, in the other, wisdom and experience control. The physician and clergyman should go hand-in-hand; one to teach the people how to live, and, the other, how to die.

Indulgence in light and frivolous reading will induce a poor memory. Many individuals spend most of their time in reading novels that they do not wish to remember, but they read them for mental dissipation. This has a great tendency to blunt the memory. The desire of the reader is not to learn the moral teachings of the work, but to find out the plot of the story, with no idea of remembering what he or she reads. The consequence is, that, when they endeavour to tax the mind in earnest, it is impossible to do so, for bad habits of thought, attention, and memory, are not easily remedied.

Another cause of poor memory is a want of attention in any special direction. Bayard Taylor has a wonderful memory by natural endow-

ment, but he has cultivated it in the direction which has distinguished him beyond other travellers. He has large Locality, Individuality, and Comparison, which aid him greatly. I told him fifteen years ago, that his superior gift was to travel, to remember places where he had been, and afterwards, to describe those countries that he had seen. He has since that time travelled in nearly all parts of the world, and he has given more graphic and interesting descriptions of places than the majority of authors. But he travelled with the intention to remember what he saw, in order to describe it. He thus exercised his natural gifts, and the result is his marvellous attainments. He is constantly engaged to lecture, and many young men may envy him his fame and opportunities for usefulness; but, if they will only develope and exercise their own talents as perseveringly as Bayard Taylor has done, they can succeed as well, perhaps, in other channels of life, for which they may be better fitted.

Aids to the Memory.

I have stated that each faculty remembers for itself, that it is also a fact that one faculty may help another to a very great extent by the law of association. Mr. Stokes, of London, teaches a very fine system of Mnemonics, which is based on the principles of a combination of the faculties; the larger aids the smaller, and one remembered fact suggests another. He has produced very satisfactory results from this method. Some persons remember by association altogether. If comparison is largely developed, it causes persons to trace resemblances, and one fact readily suggests a similar one; so one faculty enables an individual to recall facts connected with another. I examined the head of a gentleman in Hamilton, Canada, before an audience. At the close of my remarks, he said, "You have not mentioned my memory at all. Is it good?" I replied, "Your memory is peculiar, and I would prefer to say nothing respecting it."

"But I should like to know."

"Well, I must say that your phrenological developments are rather marked, for you have large Acquisitiveness and Eventuality, combined with rather small Conscientiousness. The result is, that if you owe a man anything, you are liable to forget it, but if another man owes you a debt, you will remember it for many years; in fact, will never forget it. In the one case, money comes into your pocket, which Acquisitiveness remembers; and, in the other, the money goes out of it, which small Conscientiousness prevents Eventuality from recording." The audience were amused, for it was true of him, as I afterwards learned, that he would never go out of his way to pay a debt, but would not scruple to be at great pains to recover any money which another person owed to him.

Individuals who have large Combativeness will remember all the insults they have had, and every incident connected with the encounters in which they have engaged, and the opposition they have overcome. Heenan and Sayers are able to describe every blow they have received or given. They may forget things of an ideal or intellectual nature,

but to the end of their lives they will probably take cognizance of all that pertains to fighting and physical contention.

When Approbativeness is large, a person will remember the compliments given to him from time to time, while large Benevolence retains the recollections of benefits received and conferred. Large Conscientiousness will remember acts of injustice perpetrated, and any derelictions from duty. Locality remembers places; Individuality, objects; Order, the arrangement of things; Comparison, the association of ideas. Eventuality remembers actions and the condition of things. Those who have defective Individuality will be unable to recall the common events of life.

Children, generally, have large Eventuality; and one way to educate them is to tell them stories and let them try experiments.

Mothers, if your children have the central portion of the forehead fully developed, they will have large Eventuality, and will want to see everything that you do.

If a baby has large Eventuality, and you attempt to put it to sleep by singing and walking across the floor, it will be so much entertained, that it will keep awake to listen and see how you do it; but you can soothe it by closing your own eyes, and from the force of imitation it will soon follow your example and go to sleep.

One way to aid the memory is to review the past. Suppose you have attended a course of lectures; at the close, attempt to think of what you have heard. "Well," you will say, "the subject of the first lecture was, 'How to Read Character.' In that lecture, physiognomy, physiology, and phrenology were particularly explained, while signs of character in the face, in the form, and general build of the body, and in the shape of the head, were pointed out and illustrated. The second lecture was 'How to Rise in the World.' Explanations were given as to the mode of rising in the world, and the objects we should have in view. The influence of ambition was described, and the various kinds of ambition were stated, &c." In this way, you might review the subjects of every lecture that you had heard, and you would find it to be a material aid to your memory by pursuing this course. At the close of every day, spend fifteen minutes in thinking of the events of the day. At the close of the week, think of the transactions of the past week; also review the events of the month and the year, and you will strengthen the powers of the mind.

On every occasion, strive to be self-possessed. Many individuals are defective in this respect. Some children fail in reciting their lessons from no other reason than that the blood rushes to their brains, in consequence of the fear of making mistakes. Thus the mind becomes confused, and though they know the lesson they cannot recite it. Sometimes individuals make great blunders at parties for the want of self-possession. A diffident speaker will often make a mistake before an audience from the same cause. By all means strive to secure self-possession. Know what you intend to say or do, and be sure that you are equal to your task; and do not feel. because you have failed in one

attempt, or have made one great mistake, that you will be annihilated. Never mind if people laugh at your blunders; try again till success comes.

Another aid to memory is a correct impression made early on the mind of the child. You wish your child to have a good memory. What is to be done? A stranger comes into the house to visit you. Do not send your child into the other room while the stranger is present, unless he has called on business of a private nature. Take your child on your knee and introduce him to the visitor. "Look, my son, and see this gentleman. He is a tall man, has black hair, deep sunken eyes, full cheek-bones, a small face, long chin, long neck, long hands, long limbs, and is rather spare. He looks as though he could work. Would you like to know the name of this gentleman?" "Yes, papa," the child would reply. "Well, my son, the name of that gentleman is John Smith." After an hour, another gentleman comes in to see you. Call in your son again, and say to him, "Do you see this gentleman? he is a short, thick, stout-built man, he has sandy whiskers, very little hair on the top of his head, he has full eyes, a full cheek, a short neck, short body, looks as if he lived to enjoy himself, and works only when he must. Would you like to know the name of that gentleman? It is Mr. John Jones." That boy will always remember the description of John Smith, and he will never confound him with John Jones. He will tell you that John Smith was tall, had black hair, deep sunken eyes, prominent cheek bones, a long neck, a long nose, a long chin, a long body, and looked as though he could work; while he will describe Mr. Jones as a short, stout man, with a round, full face, full eyes, sandy whiskers, a rotund body, and looked as though he would enjoy himself whether he worked or not. The boy will, by these different associations, always be able to recall them, whereas, if he had been simply introduced, he would not have formed a distinct idea of them. Try this or a similar method with your children, and you will then perceive the truthfulness of the statement.

Some recall by understanding the thought or idea. Professor Bush, one of the most learned linguists in the city of New York, was in the habit of recalling those subjects which he comprehended. He remembered languages because he understood their formation and derivation. He had a predominance of the reasoning faculties; and frequently when I have asked him a question, he has put his hand to his forehead and said, "Let me think about it for a moment." He would soon recall the idea or fact, and express it in his own language. When he wrote, his articles were burdened with thoughts, sentiments, and emotions, rather than with facts and statistics. A gentleman who edited a newspaper in which the crimes of the country were recorded, had a retreating forehead. He did not think and reason, but he could sit down and talk to you as long as you wished in reference to what was going on in the town. He remembered every fact and statistic concerning the bad men of the country, and what he wrote, was simply a record of occurrences.

You plainly perceive that some remember by seeing, others by thinking, each according to his organization. Lavater had great perceptive faculties, and remembered what he saw. His valuable work is filled with the results of his extensive observations. Daniel Webster remembered thoughts, ideas, and words, because his mind was not only stored with facts, but he had a large and comprehensive brain.

One way to cultivate the memory is to travel and become acquainted with the external world. If your child is deficient in the perceptive faculties, let him go abroad and see different countries. He will thereby accumulate a fund of information which will be a substantial basis for his philosophy. It is in vain to expect that a child will remember, unless he has the organization expressly adapted for memory, without special cultivation of those powers of the mind, in which he is deficient.

The weaker faculties should be strengthened by exercise. It was wisdom in Prince Albert to prescribe an extensive tour of travelling for the Prince of Wales. He has more of the observing than reasoning intellect; and by the course of education which has been adopted for him, his practical talents have been developed, which will lay a good foundation for the exercise of his reasoning faculties and judgment in after years. The mind should be developed according to its peculiar requirements. Some need one kind of stimulus, while others want a different training. Each should strive to discover his or her necessities, and supply the deficiency. The advantages of a good memory are too great to allow this subject to be neglected, and every collateral aid should be welcomed in order to develope the mind, so that it can be a lasting treasure-house in which useful knowledge may be stored.

The world around and about us is so full of individual objects, that we have only to open our eyes to see at every hand the wonders of creation. But how many are there, who, "having eyes, see not; having ears, hear not." The faculties of the mind should continue vigorous as long as life lasts. The reason why memory fails in old age, is, that the body loses its power and efficiency, health is gone, the person ceases to observe as in his youth; hence, the cerebral organs have not as great activity.

The great lesson of life should be to discipline the mind and body, so that each may be harmoniously developed.

THINKERS, AUTHORS, SPEAKERS.

When the mind is fully developed, and all its powers are rightly trained, it will manifest universal instead of partial genius. The fact that men excel in one thing better than another, only proves that they are deficient, either in a full and complete education, or in natural organization.

I do not mean to say that all can be poets or artists, because some persons seem to have a natural genius for art and mechanism of a peculiar kind; but with a fair education, and good opportunities, each might manifest a greater uniformity of talent.

In the consideration of the subjects of the present lecture, I propose to speak of the phrenological organization that is requisite for a Thinker, Author, and Speaker.

The intellectual powers may be divided into the *Receptive*, the *Retentive*, and the *Reflecting* faculties. Those that receive knowledge are the receptive, and are situated in the lower part of the forehead. The retentive are more particularly located in the central portion of the forehead, constituting the second storey of the brain; while the reflective faculties are in the highest storey, or in the upper part of the forehead.

The mind may be compared to a ladder. The first round of the ladder brings us to Individuality, located at the root of the nose, inclining one to observe physical and mental phenomena. The second round takes us to Eventuality, which recognizes actions and the moving condition of things, giving consciousness of their existence. The third round of the ladder raises us to Causality and Comparison, which enable the individual to think, reason, compare, analyze, and philosophize.

Some minds are exceedingly quick or active in certain departments, but slow and obtuse in others. This shows only partial culture. I dined one day with a gentleman who had an exceedingly awkward and clumsy servant. The gentleman had seen her in the weaving department of a manufacturing establishment, and as she was very brisk and clever in her weaving, appearing to understand her business so well, he thought of course she would be very useful in his family, and, as she was dependent entirely upon her own resources, he took her, from a feeling of pity, into his service at the house. He soon discovered that a person may excel in some things, and be almost idiotic in others; simply for the want of a complete training of all the powers of the mind. This servant constantly made blunders, spilling the gravy on ladies' dresses, breaking dishes, &c., and acted as if all her fingers were thumbs. The gentleman stood while he carved, and as the servant had to pass behind him, she removed his chair to one side, and neglected to replace it. The consequence was, that when her master attempted to take his seat, he found himself, to his great chagrin, on the floor.

It is remarkably true of many individuals, that they are very clever in those directions in which their minds have been developed, but are very awkward in others that have received no attention. The exercise of a faculty brings power, but inactivity produces feebleness.

A *Thinker* requires certain qualifications. His brain must be of good size, the forehead high and broad, the frontal lobe long and prominent. Causality is the great requisite, for this organ leads a person to think and reflect more than any other faculty, and he has power to think, investigate, and comprehend ideas in proportion as it is well developed. Some persons have small Causality, consequently they cannot think very vigorously. Some never think at all. They pass through an entire life without generating a single original thought. They are simply impressed by what they see, and are governed entirely by their experience. Others are abstract, and indulge in extremes of absurdity, and will believe only those things that they can explain and understand. I told a Scotsman one day, that he had large Veneration, and spoke of the manifestations of the organ as leading to religious exercises. He was quite astonished. "Why," said he, "would you credit it? I do not believe in a God." I replied, that he had Veneration, and it must manifest itself in some form in his character. He then told me that once he was preparing for the ministry, but he commenced to reason, and because he could never see God or any one who had seen Him, and could not fully comprehend His existence, he came to the conclusion that there was no God. We sat down to the tea-table, and, to my surprise, he asked a blessing on the food. While at the table, he said that two weeks previous to that time he was travelling, and stopped at a hotel in a small village. Wishing some entertainment, he asked the landlord if there was any place of amusement in the village? He said "No." He then inquired if there was a public gathering or meeting of any kind?

The reply was "No ; only a prayer-meeting in the vestry-room of the church." Said the gentleman, "I went to the prayer-meeting, and after sitting for a while, I became interested, and before I knew it, was on my feet, making a speech, and concluded with a long prayer; and I enjoyed the meeting very much." And yet he said he did not believe in a God. The reason was, that by the exercise of his large Causality, he could not recognize one. Sceptics and infidels have generally become so, in consequence of over-exercising large Causality. They bring everything to the line of cold reason.

Causality is that power of the mind that comprehends a principle, generates a thought, originates a new idea, or inclines a person to inquire the why and wherefore. It is this organ that stimulates the child to ask, "What makes the circle round the moon?" Large Individuality says, "Look at the circle," but it does not induce the child to inquire what made it so. Causality asks "What makes the bud swell and blossom? why does the grass grow and the rain descend from the sky?" Men show Causality frequently when they desire to know how they can apply the movements of machinery so as to bring about certain results. They think and think, till they finally accomplish their end. Others investigate political matters and affairs of government, are continually making schemes, devising ways and means of action. Some ponder on theological subjects, attempt to bring law and order out of chaos and darkness ; some centre their thoughts on making money, and all their plans are directed into that channel. If Causality is connected with the moral brain, the thoughts take an upward range; if with Constructiveness, they tend to machinery and invention; if with Acquisitiveness, the person is interested in business operations. Many think, but because their education has been limited, they can give no outward expression to their thoughts; Phrenology, however, assigns capacity where it really exists, apart from external circumstances of rank, position, culture, or profession.

Cultivate the faculty of Causality in your children. "By what means?" do you ask? Answer their questions, even though they may tease you for the time being. Give them a candid, sensible idea of the subject which interests them, and you will thereby lay the foundation for a good education. If they ask about the stars, give them as clear ideas as possible, and you will prepare their minds for the study of astronomy, and so with all other subjects. By and by the children will begin to answer their own questions. Some parents get out of patience with their children, and exclaim, "Do hush! I am weary with your talking: children should be seen and not heard;" and many children have thus been prevented from gaining the information they desired ; whereas, if encouraged to experiment and investigate, great results would often flow from such a course.

Perhaps you have a little boy who wants to sail his kite higher in the air than he has seen one go, but he has no money to buy a string,

and your ambition is not equal to his. You thus clip his wings, and do not encourage him. But if you have no pennies to give, you could let him have all the odd strings about the house, that might otherwise be lost. He would then amuse himself by sending his kite soaring into the clouds, and perhaps, like Franklin, "would bring lightning down to the earth."

Your little boy may endeavour to make a boat or machine, and he whittles at the fireside in the kitchen, to the great annoyance of the servants. In a petulant manner you scold the child, and sweep the whole thing, with his crude ideas, into the fire. This is a mistake. That child might have had the incipient elements of mechanism in his brain, which would, when he was older, have developed into an engine, waggon, or some useful machine, if his mechanical talent had been encouraged when he was young. You had better let him use his knife and other tools, and teach him to sweep away his own litter when made. You could thus stimulate genius and form habits of order at the same time.

The organ of *Comparison* gives the power to analyze, compare, and to trace resemblances between similar subjects. Active Comparison enables a person to analyze, discriminate, separate a subject into its component parts and put them together, to study the qualities of things as adapted to each other, to perceive affinities and take circumstances into account.

This is a more practical power of mind than Causality, which furnishes food for the other faculties to consume; while Comparison takes the thought and experience, and puts them into practice. These organs combined with other powers of mind, give great variety to the character of the individual.

It does not belong to youth to be close thinkers or sound reasoners. The young man wants to know why such and such things exist, but it is the natural prerogative of older minds to comprehend the reason, and to solve the question satisfactorily. Many exultingly bring forward a stupid man or woman with a broad forehead, in which Causality and Comparison are both large, and then say, "What truth can there be in Phrenology?" Those who have large Causality and an uncultivated intellect, especially if the perceptive faculties are deficient, are really the most stupid members in society. Such persons have the natural instinct to think, alas! they have nothing to think about. Their minds are vacant, like a large house without a tenant. The perceptive faculties would have given food, but they are absent; consequently, there is no mental aliment.

If you are, therefore, acquainted with those who are uneducated, whose foreheads are developed in the upper part, and deficient in the perceptive faculties, you will find that they are very slow to take ideas; but if the reasoning faculties are only moderately developed, and the perceptives full, such persons will be clever in the perception of the every-day affairs of life. Nature frequently does better by an indi-

vidual than the person himself, and many faculties remain dormant for the want of circumstances to develope them.

Judge Robinson, of Canada, has a large head, and his forehead is particularly developed. He has a very full frontal lobe, which is combined with a fair balance of brain. This gives him his peculiar gift as a thinker. He is a very successful lawyer.

Judge Douglass, of Illinois, who entered the Senate at a younger age than any one who has ever been in that position, had a very broad and high forehead. Causality was especially large. He rose from poverty, with the education of a common district county school, in ten or fifteen years, to the highest office in his State. He was five feet five inches in height, but his head measured twenty-three inches in circumference, and his chest thirty-nine inches, giving to him an unusual power of both body and mind. He was not so much of a student, neither did he, as a lawyer, resort so much to books, but grasped a subject by the strength of his own intellect, advanced his own ideas, and enforced them by great energy.

Kepler, the German philosopher, was a mathematician. With his mental temperament, large brain, and reasoning faculties, he was equal to almost any task, and could grasp a subject with great vigour, till he thoroughly understood it.

Goethe was a man peculiarly gifted in his power of thought and reason. The reflective and perceptive faculties were large, joined to a well-developed social and sentimental organization. He had the warm, emotional nature of his mother, and the strong, philosophical mind of his father; a vigorous constitution, which enabled him to master any subject that he investigated.

Elihu Burritt was not an original thinker, but he had a great capacity for acquiring knowledge. His perceptive intellect is very large, and through its action he has become one of the most learned men of the day. At one time he left America to travel in England, with his staff in hand, on foot, that he might become acquainted with every part of the country.

An *Author* must have, first, an active brain; secondly, a sharply developed nervous system; thirdly, a quick circulation, so as to give rapidity and intensity of mental action. Originality is an important requisite, hence he should have a large frontal brain. Many persons write, but they give you only the ideas that have been published in books or the result of lectures that they have heard. They do not originate a single new thought. They may have the power of absorbing what they see and hear in the external world, and give it in their own language; but they add no new thoughts. I do not refer to this class when I speak of authors; but I mean those who have originality, who investigate new and intricate subjects, and present them for the benefit of contemporaries. Such a person requires large Causality, and, at the same time, a full development of all the intellectual faculties.

Thomas De Quincey, the opium-eater, had a fine organization for a

thinker and author. One of the largest organs in his head was Causality. His writings are full of bold, strong, original thoughts, like himself and unlike anyone else. A successful author must have comprehensiveness of mind.

John Bunyan had a high, broad forehead, joined with a strong and vigorous constitution; he certainly presented his ideas in a new and original manner, and with such energy that his "Pilgrim's Progress" is, at the present day, as much read as when he wrote it, years ago. It is full of live thoughts. Many write books that are read only once, and then are laid away and forgotten. They are never reprinted. The thoughts are so meagre that they are soon absorbed. There is a vast difference between a man who has a thought of his own and can express it, and one who gives off the thoughts of others in a weak, diluted manner. Some ideas are confined to the limits of time, while others extend to eternity, and really enlarge the mind of the reader.

An author requires the power to embellish and to magnify an idea, so that it may be brought out in resplendent colours. Some give you the skeleton of an idea only; whereas a true, accomplished author leaves the reader nothing to do but to enjoy the treat that he has prepared.

An extended range of knowledge is necessary in an author. Theodore Parker was a fine type of this class. He understood thirty-four different languages, had read extensively modern and ancient literature, history, and philosophy, and having a very tenacious memory, was enabled to incorporate his knowledge in his writings in a very appropriate and entertaining manner.

There are as many kinds of authors as there are combinations of organs in the mind. To write successfully requires strong feelings, impulses, and emotions. If a person is warm and emotional, his pen runs as though he were writing letters of fire, and these impress the mind of the reader. If an author is lifeless, the thoughts he utters may be true and correct, but the reader goes to sleep while reading his productions. His book needs emotion, feeling, and the language that reaches the soul of the hearer or reader.

A strong desire to do good is necessary in order to make a successful author. Let him feel the importance of his subject as affecting the destiny and happiness of mankind, that his book may help to form the character of readers for time and eternity, and he will write much more earnestly and strongly than if he were actuated merely by the motive to give amusement for the passing hour.

Ambition is of great service to an author. In fact, he does not accomplish much without it, and it will be of no harm unless it becomes a ruling faculty to lead him to sacrifice truth.

Charles Dickens is a mirthful, philosophical author. He generates original thoughts, and expresses them in a mirthful way; at the same time he has a strong desire to do good, and hence hits off the absurdities and excesses of every-day life in a pleasing manner. The peculiar phrenological developments of Charles Dickens are Causality, Mirthful-

ness, Ideality, Approbativeness, Imitation, and Language. I examined his head when he was in America, and found in him the elements of one of the most successful authors of the age.

Washington Irving had a philosophical mind, a happy balance of the temperaments, a clear intellect, a warm, genuine, emotional nature. He was remarkable for the elegance and smoothness of his style. Few have had so many admiring readers, or have exerted a more elevated influence.

Robert Burns, the poet, had a large head, well developed in nearly all directions; a strong, social, and intellectual nature, an active, excitable imagination, an immense organ of Benevolence, and large Veneration. Hence, he wrote his thoughts and feelings, took original views of subjects, and lived in advance of his age. His descriptive powers were strongly developed, and his playfulness of style arose from his large Language and active Mirthfulness.

Sir Walter Scott possessed another type of mind. His brain was developed in the thinking organs and in the coronal region. He was remarkable for Comparison, Benevolence, Veneration, and Spirituality. These were his leading phrenological peculiarities, and they were evinced in his character. It was very easy for him to live in the world of fancy, and he depicted imaginary scenes in such vivid colours that they seemed real to the reader.

Henry Kirke White was peculiarly developed in the coronal region, Comparison was in the ascendancy in his intellect, while Benevolence, Veneration, and Spirituality controlled his mind, and largely infused their influences into his compositions, which were characterized by the spiritual, religious, and sentimental emotions.

Lord Byron, on the contrary, had a heavy base to the brain. Destructiveness, Combativeness, Alimentiveness, and Amativeness were developed and manifested in his writings. He was an impulsive man, wrote what his feelings dictated, and having a full development of intellectual power, he was enabled to clothe his ideas in fascinating language. If the base of the brain had been less active, he would have been more uniformly elevated and refined in his writings. Byron was both proud and ambitious, but his pride was so often wounded at home and abroad, that it is not surprising that he should have manifested unevenness of disposition and irascibility of temper. He loved devotedly and intensely, but the young lady preferred another, and would not marry Byron on account of his deformity. Her refusal touched him in a tender spot, and rendered him morbid in his social feelings, and this was afterwards seen in his subsequent writings.

Longfellow possesses a well-balanced mind, has travelled extensively, and is an universal favourite as a poet.

Tennyson has a peculiar brain, remarkably high in the coronal region. Veneration, Spirituality, and Benevolence are large, and he has taken an elevated standard and risen to the highest pinnacle of English literary fame, receiving the patronage even of the Queen and Royal

Family, not because he is a social favourite, but because he has poetical genius, with a reasoning and ideal turn of mind.

Shakspeare, one of the best authors of any age, had a remarkable phrenology, judging by the pictures and busts that we have seen of him, and his powers of mind were equally remarkable. He had an extraordinary insight into human nature; as if he possessed an extra pair of mental glasses which enabled him to see behind the actions of men, so as to perceive the motives that actuated them in their varied employments and professions. His great clearness of mind arose from his peculiar combination of temperament. His great versatility of talent was the result of the harmony of the faculties. Each seemed to play with the others so as to produce no antagonism in his character. He had a lofty head, and though he may have been "fond of catching deer when a boy," yet his organization as a whole was elevated. He had particularly large Comparison, Human Nature, and Language.

Carlyle has large Comparison and Causality, which give him a marked metaphysical power, an ability for criticism and analysis which few men possess, and which have raised him to a high position as an author.

Dr. Trall is characterized by great power of thought. He is the author of the Encyclopædia on Health, and various other works. His head is high, all his thoughts are lofty, and his efforts are directed to the improvement of mankind. I might speak of an endless variety of authors, but we should find that in every case the special qualities they exhibit are in strict harmony with their phrenological organizations.

We next direct our attention to speakers, or *Orators*. One of the best gifts to man is the power of speech. In proportion as we know how to talk can we exert a powerful influence over our fellow-men. The book helps us to speak, to a certain extent, through it. We can communicate our ideas to the world, but we cannot make as vivid an impression as by speaking. The idea that comes to us through the cold type has to be expressed very forcibly in order to make us feel as keenly as the uttered word. To read a man's mind in a book is like sitting near a fire with several impediments before us that prevent us feeling the warmth of the fire. When the living speaker flings off his impassioned words, which come from his soul with the earnestness and impressiveness of his nature, there is a magnetism from the living man that we do not receive from the cold book. The influence is tenfold more lasting. If you want to do good in the world, learn to talk, educate your children to talk. To this end be sure that you use language correctly to them. Get as good an education as possible. You may have the emotions of an angel, may be anxious to convert the whole world, but unless you have educated speech at your command you will fail to do much good. I know that the simple truth, earnestly presented, will sometimes tell most effectually, even by a person without education; but this is an exception rather than the rule. I once attended a prayer-meeting at Halifax, Nova Scotia, and

quite a number of clergymen prayed most eloquently, using beautiful language, but no one seemed to be stirred by their prayers. Finally, a poor man, who could scarcely read and was unable to talk intelligently, began to pray. He spoke as though he felt every word, but his language was so ungrammatical that if it had not been a prayer, the people would have scoffed and laughed outright. He continued the utterance of his heart, and so much emotion was expressed that the audience began to wipe the tears from their eyes before they were aware of it. The other prayers failed to produce a tear, till the poor man in feeble accents touched their feelings, and most of the congregation wept.

Learn to talk, and do it in an efficient manner. It is the medium through which thoughts, feelings, and emotions can be conveyed to the minds of others. The organ of Language is in the base of the frontal lobe of the brain. Language seems to be the medium through which the other faculties are expressed. The affections, passions, and moral sentiments, each by turns, take possession of Language. The intellect, anxious to explain itself, does so through language. The faculties which are the most active will speak the most earnestly and eloquently. Those persons who are accustomed to trade will speak freely while engaged in trade, but ask them to make a speech on a religious subject and they are utterly at a loss for words. One who is in the habit of praying will be quite loquacious while thus engaged, but does not show much language in any other direction. Animals have their language: even the cat and dog express their peculiar states of mind by the intonations of their voices. Man has more language than animals. He can modulate his voice so as to express every variety of emotion. The voice, under the action of the base of the brain, will be strong and harsh. I once heard a man in New Orleans give an excellent specimen of oratory, resulting from the basilar brain. He was walking in the street in a violent mood, and was using language with the vehemence of one in great rage. He clenched his fist, stamped his foot, and roared with passion, suiting action with word, exclaimed, "If I could only get hold of that man I would tear out his heart and stamp it under my foot." Some one had been charging him with stealing, which had aroused his passions to the highest pitch, and, acting precisely as he felt, he indulged in a fit of natural oratory. If he had paced quietly along and uttered his words of vengeance in a soft, conciliatory tone of voice, the incongruity of the thing would at once have been evident.

Oratory is the natural language of the different powers of the mind. If a speaker is under the influence of his perceptive intellect he will be definite and distinct, both in his intonations and gestures. The natural language of Individuality is the use of the index finger. Lord Brougham, in whom this organ is so prominently developed, is remarkable for using the index finger in his speaking. This peculiarity in his gesticulation arises also from the intense action of the perceptives as a class. He sees clearly the argument and the principle, and he desires to make

others see it as clearly. If the reasoning organs are exercised, the orator will open the hand and wave it slightly forward. If the speaker gives vent to his imagination, and desires to make an extended impression upon his audience, he will stretch out the hands as far as possible in both directions. If under the influence of the basilar brain, and he is denouncing someone, he will talk with a clenched fist, the motions will be downward, and he will speak in such an impressive manner as though he would put his opponent under his foot; but if he is under the influences of the moral brain, and is addressing the Throne of Grace, then he will have a gentle tone of voice. The body will be in an easy and graceful posture. The hands will naturally rise, and there will be gentleness, sweetness, and subduedness in speech and action. All the faculties have their natural language, and real oratory consists in an unrestrained manifestation of those faculties which are active for the time being. The first requisite for true oratory is to have something to say; that is, to be well-informed on the subject which you are to explain, then to be really interested in what you are to say, and to express yourself naturally and impressively. If we had more natural orators we should not see vacant churches, chapels, and lecture-rooms. A speaker should have a predominance of the vital and mental temperaments, Combativeness, Approbativeness, Self-esteem, Ideality, Mirthfulness, Eventuality, Human Nature, and large Language.

A person under the influence of Destructiveness will not be quiet and placid. If he can do no better, he will act as a little boy who was very angry at a large boy. He wanted to flog him but knew that he was not strong enough, so he gratified himself by shaking his fist and rolling his head from side to side in a state of excitement, and said, "If I can't flog you, I have a big brother who can!"

If you want to be an orator, learn to be natural, allow each faculty to speak for itself.

Woman has greater conversational talent than man. She is more emotional, ardent, and warm-hearted in her nature, and hence writes with vigour and success. She has a larger organ of Language, which enables her to express herself more directly. If mothers were careful in training their children, we should have better orators than at the present time. But they seldom think of the future of their children in this respect, and they talk to them in incoherent tones and in language that is neither grammatical nor properly uttered. Step into the nursery and you will at any time hear a specimen of this baby oratory. A mother had a little child in her arms and began to caress it, saying, "Ah, Johnny, deary! doesy want some micky? so he should-um have some micky; stop his crying, little deary! Does Johnny lub his mudder? Ah, so he does lub his mudder!"

How could John's mother ever expect her son to enunciate distinctly from such instruction in childhood?

When at Toronto, Canada, I attended a great convention that was held by the Radical party to discuss measures to separate Western Canada from England, and annex it to the United States. The leader of

the party made a great speech, but he spoke so loudly, so earnestly, and confusedly, that it was impossible to understand what he was talking about. You could hear his voice, see his vehement gestures, but you could not carry away the impression of a single sentence that he uttered. The real orator will commence his speech so that you can hear the first sentence, and he will pronounce every word so distinctly that nothing will be lost. Spurgeon is an example of this class. He enunciates so clearly that every one in his vast chapel can hear his faintest whisper.

No one should attempt to address an audience unless he has a sufficiently loud voice to make himself heard. It is an insult to them to mumble over a subject indistinctly.

Large Cautiousness and Veneration are natural impediments in the way of a speaker, especially if the executive faculties are small. The person who has such an organization will hesitate and tremble, will show so much respect and reverence for others that he will scarcely dare to express his own ideas. The young preacher suddenly called upon to speak, in the presence of an old clergymen who has occupied a pulpit for many years, falters and feels a reserve and timidity that unfits him for his duty. A young man in this position once said to an old minister, "I really do not feel able to speak before you who have had so much experience, and especially to address a congregation that has listened to your words of wisdom for so many years." "Tut, tut!" said the old man, "go into the pulpit and forget both yourself and myself, and if you have anything to say, utter it, and leave the result. If a man can go before a congregation with the feeling that he is to give information on an important subject with which he is better acquainted than his auditors, he will succeed much better than if he feels his own inferiority, and speaks with a stammering tongue."

A speaker must have either large Self-esteem or such a deep interest in his subject that he forgets himself in his theme. Some have defective organs of Language and Eventuality; hence they fail to shape their sentences or express their ideas. Eventuality aids us in constructing sentences. It is always large where there is much readiness in the formation of sentences, and much copiousness and freedom in the use of words. The organ of Language gives the power to talk, but it does not necessarily give a facility to learn languages. This requires Order, Constructiveness, Ideality, and Causality. Kossuth is one of the most copious and fluent speakers that ever appeared on a platform, one that was easily heard and understood. He readily learned the English language, and spoke more fluently in that tongue than the majority of those born in England. He has the organization for a linguist and speaker.

George F. Train is a peculiar and eccentric speaker. He can not only tell all he knows, but he has so much confidence in his own powers, that he can impress an audience, and make them think he has a vast fund of information yet unsaid. He has a great deal of magnetic power, so that he readily interests his hearers. His organization is

favourable for a speaker. He has large Language, superior Memory very large Self-esteem, Mirthfulness, and Combativeness.

Mazzini might succeed well as a speaker, but he has more of the talent for a thinker and an author; yet, if he had cultivated his gifts of speech, he would have excelled as an orator, for the organ of Language is immensely developed in his head. His eyes are full and prominent. When examining his head I told him that I had never seen but one man who had such a large organ of Language, and that man was Kossuth. Mazzini's language is burthened with ideas. Whatever he writes is full of thought. Every sentence embraces an important principle.

Lamartine has all the qualities for both a speaker and author. His Language, Causality, Comparison, and Ideality are large.

Washington was neither much of an author nor speaker. After being elected to Congress in Pennsylvania, he rose in a meeting to acknowledge the honour, but was so overcome by the idea of addressing an audience, that he actually failed. The Speaker of the assembly excused him, remarking that "his modesty far excelled his courage." Washington was not a fluent speaker, but was definite and direct in all that he said.

Mr. Gladstone is ardent, intense, earnest, sympathetic, and systematic in his style. He throws himself into a subject so devotedly, that he forgets himself in his subject, and speaks with great warmth, is more oratorical, emotional, and impressive, than logical and argumentative.

Lord Palmerston has a dense, compact organization, well-sustained in every part. He has a rotund form of body and head, which gives to him great harmony and availability of power. He works, thinks, and speaks with all his powers wide-awake. He has Causality, Cautiousness, Secretiveness, Destructiveness, Acquisitiveness, Constructiveness, Order, and Language; hence he is original in his views, clear, cautious, and systematic in their presentation, mindful of results, is more cautious than reckless, careful not to say too much, yet free, copious, and correct in his language, and at all times self-possessed.

Cobden has a fair blending of the temperaments, and an elastic constitution. The fibres of the brain are fine, and of good quality. He has large Language, perceptive intellect, Order, Calculation, Ideality, Benevolence, Comparison, and the social faculties, with less Cautiousness and Secretiveness; hence he is intense in feelings, ardent in his tone of mind systematic in his mode of procedure, readily makes universal estimates, has strong sympathies, a genial disposition, is frank, copious in speech, and whole-souled in his efforts.

Bright has a predominance of the vital temperament, a good base to the brain, strong social feelings, active Benevolence; hence, as a speaker he is warm, impulsive, sympathetic, and excitable, readily interests an audience, and infuses an enthusiastic spirit into whatever he says or does.

Lord Derby has a predominance of the motive and mental temperaments, a high head in the crown, giving great independence and dignity,

large Cautiousness, Destructiveness, Order, Causality, and Language, which give him great ingenuity, self-will, positiveness, self-reliance, forethought, watchfulness, energy, force of character, precision, and originality. When he speaks, it is to the point. He is not prolix, but definite in his style, and generally means all that he utters.

Lord Brougham has a predominance of the mental and motive temperaments. There is no extra adipose tissue in his system, so that he has no impediments in the action of his mind. The circulation is naturally quick, and digestion good. All the changes in his system are rapid. If ill or exhausted, he would speedily recover, for his vital power is naturally very good, sufficient to recuperate the energies when exhausted. The coronal brain is large, especially in the crown, which indicates moral power, yet he has not great Spirituality or versatility of the emotional nature. He has an uncommon amount of self-will and decision of character, determination, perseverance, sense of justice, integrity, pride of character, self-confidence in his own powers, ambition, politeness, and desire for position. His head is not broad in the region of Cautiousness, Secretiveness, or Acquisitiveness, but rather large in Destructiveness and Combativeness. As a speaker he is clear and forcible, intense, positive, and copious. With his extraordinary fund of knowledge and great versatility of talent, it is not surprising that he has exerted such an universal and beneficial influence as a speaker and author throughout Great Britain.

Music is but another expression of Language, though there is an organ of Tune adapted expressly for the manifestation of this gift; but musical talent does not depend on Tune alone. It is affected much by the quality and power of the general tone of the mind. In proportion as there is a full development of Time and Tune, combined with a large coronal brain, and an ardent temperament, will there be a keen susceptibility to the enjoyment of music.

Parents are anxious to know if their children are musical. There are various kinds of music—the *art*, the *science*, and the *soul* of music. The art of music requires Constructiveness, Order, Calculation, Time, Tune, Weight, Cautiousness, Ideality, and Imitation. The science of music requires Causality, Comparison, Constructiveness, Calculation, Order, Time, and Tune. A person who has this combination will have the ability to compose music, and the capacity to understand the principles of harmony. The *soul* of music may be possessed by a person who has no ability to perform. One who has a lofty head, high and broad in the coronal region, a predominance of the mental temperament, large Time, Tune, and Order, will enjoy music intensely, but he may not have a voice for a singer, nor perseverance enough for a performer. The reason why the moral brain is necessary to give the soul of music is, that the person cannot feel high emotions if he has a low, gross organization. Jenny Lind awakens sentiment, and makes one feel that he has a soul, because she has Veneration and Benevolence; and when she sings she becomes transported almost beyond this world. There is a great difference in the music of a singer who has Veneration

and that of one who is deficient in the organ. When Jenny Lind gave her first rehearsal in New York, a very nervous gentleman, with a small body, and head predominating in the upper portion, sat near me in the concert-room. After the performance had continued for nearly two hours, and as she poured forth her sweet melody, this man, who had been very restless and uneasy for some time, at last clasped his hands on his head, and exclaimed, "Oh, my God, what an angel!" The influence of her music had stimulated his whole moral frame. The coronal brain joined with her large Order and the perceptive faculties, gave her those peculiar tones that have rendered her the admiration of the whole world. The husband of Jenny Lind has the reasoning brain, which, combined with Time and Tune, enables him to understand the principles and the philosophy of music, thereby qualifying him to succeed as a philosophical musician, and as a composer of abstruse music. Patti has a peculiar physiology, with the nervous temperament so highly organized that she has extreme susceptibility and a fine-toned mind; hence her singing is characterized by pathos and exquisiteness, without the depth and compass of the music of Jenny Lind. If a child has the organ of Tune, a fine nervous temperament, large Ideality and Cautiousness, you may feel that he has the capacity to become a good musician, a fine performer, a sweet singer. Yet, unless the moral organs are large, particularly Veneration, the child will be more artistic than sentimental—will perform with accuracy, but will not have the genuine soul of music. Those who sing "bass" have a heavy base to the brain, large lungs, and not so high and lofty a head as "tenor" singers, who generally have a predominance of the mental temperament, and a high coronal brain.

Man was made for enjoyment and happiness. It is right that he should be happy. If not, there is a cause for his misery. But do you say that because a man has been guilty of a wicked act, that he should go with his head down, as though he was conscious the whole world knew the fact? This should not be. If he has done wrong, let him repent, mend his wicked ways, and lead a better life in the future. No one is better able to appreciate the depravity of man than the phrenologist, for he sees to what perfection the human race might reach, if they would only obey all the laws of their being, but that, alas! none are balanced or developed to their highest power. Though man hardly approximates to his intellectual or moral standard, yet it was the design of our Creator that he should be happy, and the more he enjoys, the less is he inclined to be vicious, for the indulgence of any vice brings its own punishment. If communities had more favourable opportunities to meet and enjoy themselves with harmless amusements, they would have less time for vice and crime.

The function of the organ of Mirthfulness gives sense of wit, humour, and merriment. It enables us to enjoy life, and to present our thoughts in a lively, pleasing manner. Located on each side of Causality, it gives fulness to the corners of the head. Dickens has this organ particularly large. When the head is narrow at the corners, the organ is

small, and the individual is scarcely capable of conceiving a mirthful idea. Some think it is wicked to laugh, and would really be shocked if anyone saw them indulge in hearty mirth, as though they had committed a great sin. Some have such an instinctive impulse to laugh, that they can scarcely control this feeling, even when it is an improper occasion. I have known several good clergymen who have had such active Mirthfulness that they could scarcely refrain from indulging in witticisms, even in the pulpit. Their sense of the ludicrous was so keen, that they could scarcely keep it within proper bounds. A clergyman was enforcing a lesson in his sermon one day with great earnestness, had fairly got into the merits of his subject, when he spied two boys in the gallery. One had the reddest kind of red hair, and his companion was sticking his fingers into it; withdrawing them now and then, he hammered them like a blacksmith when making shoe-nails. The idea struck the clergyman in such a ridiculous light, that the little rogue was heating his fingers to make nails in the red hair of the other boy, that he laughed outright in the middle of his sermon.

Sterne was naturally a witty man. He seemed to be in his element when indulging in fun, even when alone. His portrait represents him as sitting with his finger on the organ of Mirthfulness. Probably this was a peculiarity of the man, or it would not have been painted in this manner, for he knew nothing of Phrenology. His playfulness came out in his writings and conversation, and he made those happy who came in contact with him. Others sit mute and sober the corners of their mouths turn downward, and they exert a sad, sombre influence wherever they go. This class of persons are generally under the care of a physician nearly all the time.

Sheridan was remarkable for his dry wit. He had not a very large organ of Mirthfulness. It was found after his death that the secret of his ready witticisms arose from his success in collecting witty sayings, stories, and anecdotes for a scrap-book, and he then incorporated these into his speeches. By analyzing his repartees, there was not so much wit in them as Combativeness, Individuality, Eventuality, Comparison, and Language. One day he was speaking most energetically, when there was an old gouty man in the corner of the room, who had an inveterate habit of crying out "Hear, hear!" about every five minutes, to everything that he heard, whether it was appropriate or not. This annoyed Sheridan so much that he determined to have a joke upon him. So, in a certain speech, when he was very energetic and highly excited, he came to a personal invective, and exclaimed, "Where will you find a more knavish fool, or foolish knave?" "Hear, hear!" said the old gentleman. Sheridan stopped for a moment, looked around: at last, fixing his eye on the old man, he said, "Thank you, sir, for your information;" and sat down amid the uproarious merriment of the assembly.

Franklin was remarkable for his wit. He had a playful way of giving off his ideas. The sayings that he uttered in his lifetime are repeated as witticisms at the present day.

Dean Swift had Mirthfulness, but Language and Individuality were his most prominent organs, which, joined to a strong vital temperament, gave to him his great power to caricature ; but his wit was not so elevated or philosophical as that of Franklin, who had a more refined organization.

Hood had large Mirthfulness. He was very witty and sarcastic, owing to the combination of his large Combativeness and Destructiveness.

Prentice, of the *Louisville Journal*, has large Mirthfulness, and is noted for his humour.

"Dame Partington," whose funny jokes find their way into all the journals, has the organ of Mirthfulness.

Judge Haliburton, or "Sam Slick," and Dr. Holmes, the "Autocrat of the Breakfast-table," have large Mirthfulness. This organ was prominent in Douglas Jerrold. Let the organ of Mirthfulness have its due influences. "Laugh and grow fat" has more philosophy in it than many imagine. Illness frequently arises from a want of free circulation of the blood. A good hearty laugh will start the impediments, and do more good than pills and blisters.

I was educated, by a good, serious father, to believe that it was wicked to laugh. After he became a deacon he repressed all his jokes, and I was obliged to stifle my natural mirth. When I learned Phrenology I found that there was an organ of Mirthfulness, the express function of which was to laugh, to enjoy mirthful associations. I then reasoned that it would not be wicked to laugh, provided I went into my room where no one could see me, so when I was "full to overflowing," I was accustomed to go upstairs, into the garden, &c., and indulge myself alone. By-and-by, I reasoned again that certainly the legitimate action of a primitive faculty was not wicked, and since then I have freely indulged my Mirthfulness on all suitable occasions, and have been as happy as possible.

Find out your peculiarities of mind, and decide at once on the profession or business you wish to pursue in life, then cultivate the faculties that are necessary to qualify you for success in the particular calling you have chosen.

The secret of "getting on" agreeably is to do with a willing mind what your hands find to do. Phrenology will be of great service in your every-day life as well as in professional business, for it will point out your excesses and deficiencies of organization, and will be a most efficient guide to help you to secure a harmonious blending of all the faculties.

SELF-KNOWLEDGE;

OR,

WHAT TO KNOW, WHAT TO DO, AND HOW TO DO IT.

All knowledge is useful, but self-knowledge is of the greatest importance. It helps us to know our grade; our standpoint; our duties and obligations; our bodily and mental powers; our strength and weakness; our mission in this world; our sphere of labour; our relations to others; how much and what to eat and drink; how much to work and study; how much of retirement and company we need; how to select a companion; how to train a family; our best way to get through life, our final destiny; in short, how to live and how to die.

Three kingdoms enter man's system; the animal, vegetable, and mineral. These compose the basis and superstructure of his physical, moral, and intellectual nature. Man is a part and parcel of every science, and to know him thoroughly would imply an acquaintance with all the sciences, all the histories, all the spoken languages, all the literature extant, as well as with all the functions and organs of which he is composed.

An undeveloped and uncultivated man is of little use to himself or to others, except to serve as a link or stepping-stone from one generation to another.

One original, inventive, highly-toned, moral and philanthropic man is of infinitely more value than ninety-nine selfish undeveloped men. The world could have spared ten thousand ordinary men better than Richard Cobden or Rowland Hill. Such men live for humanity, for the masses, and the world is better for the influence they have exerted. When Cobden died, there was mourning in England, America, and throughout Europe, and more regrets expressed for his loss than as if several thousands had passed away.

A man is of value in proportion to what he knows, does, and is, in

the social scale. He who knows and does nothing is of no value to the world. It is the *use* of property that makes it valuable. A person may have a fortune in such a condition that he cannot expend it, and he may in reality be worse off than his clerk, who receives a regular stipend every month.

This world was given to Adam; but he was none the better off, because he could not use it, any more than a paralytic man is any the better off for having limbs. We may have been naturally endowed with many gifts, but if these have not been put to the usury, we might as well not have had them. In fact, unless we discharge our various relations in life, and fulfil the purposes of our existence, it would have been better if we had never been born; or if we pervert our various powers, and do not develop them legitimately, it would be better that a millstone were tied to our necks and we were drowned in the ocean.

The value of a human being consists in his having gifts, in knowing their value and importance, and in using them to promote the happiness of himself and others.

Man is composed of many individual wants and powers. It is his first duty to harmonize his own nature, and then to bring that nature into a harmonious relationship with external life. The laws and principles already established in the universe, compel him to exert himself, if he would make any advancement. If naturally indolent, he may dislike change and exertion; yet they are an absolute necessity if he progresses at all. No child wants to be weaned, and yet it is an imperious necessity, if it would ever approximate to manhood. The child looks into its mother's face and says, "I don't want to be weaned." The mother says, "But you want to be a man, and hence I must put you down from my lap and let you grow on stronger nourishment than I can give to you."

No man wants to have his house or shop burned, and yet frequently towns are greatly improved by a fire, especially when the fire consumes crooked streets, dilapidated and ill-constructed buildings. London was greatly improved by the fire which occurred many years since. Though it is a great calamity, yet good may come from it, for a change and renovation are often of vital importance.

Change is the order of the day; and we are continually being weaned whether we will or no. Nothing is established and reliable but truth, and that we are far from comprehending as a whole. Only those who are stupid and conservative can pretend to be at ease, or satisfied with things as they exist. But with persons who are anxious to improve, to progress, to make the most of themselves, there is ever a constant warfare going on between the world without and the world within. There is a constant warfare or contest between the different mental faculties, between the different members of the same family, also between the different members of the same society, between different societies, and different nations, between knowledge and ignorance, between aristocracy and democracy, between the old and the new. This warfare will continue until there is harmony within and without; until neighbours

shall dwell together in love and unity; until all the faculties of the mind are fully developed and legitimately exercised; until different members of the same society can agree, and different societies and body-politics can come to one platform and have the same standard of truth; until each individual has his or her place in society, and until each nation holds its proper and relative position among nations.

Perfect tranquillity does not belong to anything appertaining to this world, because it is a world of development and discipline. There are necessarily great antagonisms in our present existence, and these will continue till the end of time. It is in the new heavens and new earth where righteousness will dwell. Law and Politics are far from being perfect, or from meeting the wants of society, or from administering justice to all. Love is the best law, and Universal Suffrage is the best politics. Equal rights and equal privileges are what developed minds require and demand. Because some are not worthy of the privileges of suffrage, it is not wise to deprive the masses of what they should deem the highest prerogative of manhood. It is true that many abuse their privileges. When a man waits at his own home to be bribed, before he will deposit his vote on election-day, as too many do in different towns of England, it evinces that such persons have not been developed beyond the selfish scale of the propensities. They have hardly begun to come under the influence of the moral sentiments, or to know what it is to be actuated by a love of humanity.

When Law and Humanity are perfected, the higher will guide the lower, the stronger will protect the weaker, and the wise will teach the ignorant. It is the duty of each individual, nation, and generation to do what they can to bring about "the good time coming;" for all should be anxious to improve the race.

It is the natural destiny of man to improve, expand, and elevate his nature, and leave the world better than he found it. His last efforts should be his best.

It requires a vast amount of knowledge, particularly of ourselves, mentally and physically, in order to understand and obey all the laws appertaining to our own existence, to properly sustain all our relations to others, and to use all our powers to the best advantage.

We need physiological knowledge to make us acquainted with our organizations as material beings; then we need to understand our mental powers, their legitimate action, and their best mode of culture and direction. When we look within our own minds, we may perceive that we need more energy and force of character, that we are deficient in industry and economy, that we lack sociability and the love-elements, that we are wanting in ambition and the desire to excel, that we have not enough dignity and independence of character, that we are wanting in decision and perseverance; or, on the other hand, that our appetite is too strong or too perverted, that we are too selfish, sensitive, vain, proud, timid, stubborn, fault-finding, quick-tempered, cunning, jealous, passionate, sensual; or too kind, tender, critical, and exacting.

A person in view of these deficiencies and excesses may ask how these

can be remedied? and exclaim that it is the work of life to secure balance of power, and harmony of mental and physical action. If one would improve, it is of the first importance to avoid all bad habits. If a person is so fettered that he says, "I cannot break my bad habits," he might as well decide that he will never make any progress, for it is impossible for anyone who hugs a bad habit, and either secretly or openly indulges in it, to improve; the habit, on the contrary, obtains the mastery over soul and body, till the victim is ready to exclaim, "Woe is me, for I am lost and undone! Who shall deliver me from my tormentor? He pursues me every hour of the day; he dogs my footsteps. I am more wretched than Job of old;" and he is about to give up in despair. The difficulty is in himself; he should put his foot down firmly, and determine that he will cease doing that which impairs his moral nature; in the same way the man who is deficient in energy, will never gain it by sitting in an easy chair, sighing all the day, and wishing somebody would come and give him energy. If he wishes it, he must resolutely go to work, and break up the habit of indolence or idleness. The power and influence of bad habits are such, that the young cannot be sufficiently warned to avoid them. They change the order of nature, they pervert the use of the mind, they warp and weaken the judgment, they make the imagination morbid and diseased, they make us reason from false premises, want what we do not need, undervalue truth, waste valuable time, and suffer both in body and mind; they exhaust our best strength, give us false views of ourselves, make life very expensive, and sometimes unbearable. Habit that comes from a perverted power of mind is a tyrant that is never satisfied.

St. Augustine says that "out of the unregulated will springs passion, out of passion gratified springs habit, out of habit unrestrained springs necessity." It is said by some that it is easy to do wrong, but difficult to do right; also, that it is easier to keep from doing wrong than it is to stop, repent, and do right; if so, the inference is plain.

To do wrong is to violate the law, to go contrary to the legitimate use of our gifts, to do violence to our consciences, to be untrue to ourselves and others, to mar God's image, to demoralize our natures, to act contrary to the convictions of our consciousness, and to check development.

To do right is to act in harmony with our natural gifts, properly restrained and guided by our highest convictions, to exert only a good and salutary influence over others, to progress, expand, and elevate our natures.

For the greater part of man's life he fails to accomplish much, because he has to contend with ignorance, which is a great drawback, or hindrance, to his progress. For the want of knowledge he often loses more strength, time, and money in making failures, than he can gain by his efforts after he has acquired experience.

Many young people have no special friends, guides, or advisers; they are thrown out into the world ignorant, homeless, aimless, like a ship at sea without ballast, rudder, or helm, but with sails all set for a voyage. They are undeveloped, and do not know either their strength,

weakness, or importance. They are full of life, but they do not know what to do with it. Many make shipwrecks of life simply from the want of proper landmarks to guide them, or knowledge of a good harbour to shield them, or a safe place where they can anchor, so that they may gather strength to be able to outride the storms of temptation with which life is beset. Many would launch out into the sea of life much more boldly if they knew how to prepare themselves, with charts, compasses, barometers, spy-glasses, sounding-lines, leads, anchors, and ballasts.

Many have sought my advice *after* they have failed; so far as the purposes of life are concerned, they have become nearly exhausted, almost ready to sink, and are discouraged. They had gone into quicksands blindfolded, and when nearly too late were anxious to retract and commence anew. As it is much better to *begin* right, I have thought that by giving healthy and wholesome suggestions, many might be benefited. As one of our objects in life is to become as perfect as possible, we must remember that in order to attain the standard, we must use all our gifts without perverting them. There is nothing half so detrimental to us as to pervert natural gifts: we should not rest satisfied unless we are growing wiser, better, and more useful.

The child, like a new country, begins its life with only internal resources. The first settlers in America lived in log huts; but those have long ago given place to magnificent dwellings: and beautiful cities have grown up where formerly there were forests, with only here and there the wigwams of the Indians. A child may be born poor and in obscurity, may not at first be known or noticed by society, yet afterward may rise, till he is at the head of society and the Government.

The human mind is divided and subdivided into parts. Each division has its own individuality and relationship to life, and is of a higher or lower grade. It is the right or wrong use of these powers that gives us our position in life. We go up in the scale when we do right; we go down when we do wrong.

In order to sustain all relations to life, to discharge all duties, obey all laws, develop and rightly direct all your powers as an accountable being, avoid secret vices; avoid intemperate habits; avoid bad company; avoid profane swearing; waste not a moment of time; avoid undue covetousness; avoid stubbornness and cruelty; do not rush into danger; waste no vital or nervous energy; make everything you do "pay;" properly estimate yourselves; live above flattery and scandal; keep up the balance of power; learn to say no as well as yes; learn to be polite and easy in manners; learn to respect and obey as well as to lead and command; study to have presence of mind; let your conversation be instructive; learn to entertain company; do not live beyond your means; make no promises you cannot fulfil; plan and look before you act; think before you speak; review and remember the past; keep all engagements punctually; rely upon your own resources; let your partner be one for life; let your last effort be better than the preceding one; do not trifle with truth; do not trifle with virtue; be guided by

your highest nature; learn to discern the motives of others; treat others as they are, not as they appear; learn to figure up the ins and outs; let hope, experience, and judgment agree; let faith and effort go hand in hand; let love, refinement, and self-respect blend; live, labour, and talk with an object in view; remember that if you are good, beautiful, and perfect, it is because these elements or traits of character are the reflection of One who is the concentration of all that is desirable; have you done a wrong deed? do not repeat it, for one sin of a kind is enough to give you work for repentance; remember that one error or crime cannot cover or cancel another; that one sin does not necessarily lead to another; that while one misdeed may be excusable, yet a continuance in wrong-doing cannot be overlooked; remember that the best man in society is the greatest, and that the great and good serve and obey the most willingly; pledge and commit yourselves to a good cause; always be found on the side of humanity, liberty, and progression; put a high estimate on the opposite sex, so that you will never trifle with it; let the charm of your life be supreme love to law, to humanity, to God; take good men for examples, and remember that Christ is a pattern for us all.

Wealth, rank, and power are good in their place, but these are not so desirable as to possess the qualities of truth, love, and wisdom. The greatest good is done by the man who is the truest to himself, his neighbour, and to his Creator. Most persons are not afraid to live, but to die; while the fact is, that the destiny of man is shaped more from his living than his dying. It is a much more responsible act to live than to die. It may be a blessed thing to society that some persons die as soon as they do, but it is really a blessed thing to live if we live aright, in accordance with nature's laws.

Do you wish to love some one? select one whose love and society will be a source of improvement and a healthy stimulant to awaken your higher faculties.

Do you wish a guide? get the best, not the cheapest; it is not always the cheapest article that pleases in the end. Do you seek an earthly treasure? get one you can use and turn to account. It will only be of service to you while you live. Treasures of knowledge and good deeds are very valuable, but treasures that will not fade or rust, that cannot be lost or stolen, but that can be transported to the spirit-land, are the best. Do you wish to be always among your friends and in good company? then learn to make such friends, and go with such company that will join you in your immortal journey. For the finale of all things is mind, spirit, immortality, God.

Seek to mingle in that society which is characterized by merit. It is a far greater misfortune to be placed too high rather than too low in the social scale; for in the one case we can rise, while in the other we may fall from our high estate as all things seek their level.

To attract attention, some need to dress; but if a person has talent and good manners, he can have a passport that will admit him to almost any position in society, without reference to the externals of life. When

a person is conscious of inferiority, he begins to feel as if he required something artificial to shield himself from close scrutiny; hence he resorts to outside show and display. The value of all love and friendship centres in One "who sticketh closer than a brother;" in short, life, mind, time, and eternity are valuable to man only because there is a greater, a better, a wiser and purer being than himself, whose attributes stimulate him to attain as great excellence as possible.

In proportion as life is true, pure, and elevated, can the ends of life be accomplished. The highest place man can reach or attain is to sit at the footstool of his Creator. The most praiseworthy act man can do is to obey the highest tribunal. The most important deed man ever performed is to repent when repentance leads to reformation and a new life.

The two most important lessons man needs to learn are *how to live* and *how to love*. The next two are how to forgive and how to be humble; everything has its value according to its greatest and remotest good. The value of all property centres in what we need to eat, drink, and wear. The value of all knowledge centres in "saving knowledge." The value of all heroic deeds and struggles centres in those that conquer and control ourselves. Honours and commendations are valuable in proportion as they are bestowed on us by One higher than man. The value of actions, knowledge, and time centres in that act, knowledge, and moment of time that decide our eternal destiny.

Do you wish to be firm and steadfast, always abiding in the truth? you must plant yourselves firmly on the rock of justice, allowing love and charity to mellow and guide you as necessity requires, remembering that there is only One who is steadfast, and that we shall all be so only as we are like Him.

We assimilate to that for which we have an affinity, and are attracted to those places, things, and pleasures which are in harmony with our own peculiarities of mind. We are constantly giving off influences, and are constantly making impressions by which the characters of others are developed, and our influence is in harmony with our own tones of mind.

When the mind is imperfectly developed, it is like a community imperfectly organized, in which the Aristocratic and Democratic principles are both struggling for ascendancy. In America, before the recent civil war, the slaveholding Aristocratic few desired to control the many, both North and South; and so long as they could succeed, by the help of their natural opponents the Democrats, to keep the ascendancy, they remained in the Union; but when a third party out-voted both, the Aristocrats then attempted to destroy the Union. The time came for a trial of strength between the third party, the Unionists, and the Aristocratic Disunionists. The Democrats again voted against the third party, the Unionists, in sympathy with the Aristocrats and Disunionists; the result is very favourable, however, for the ultimate cause of Union, humanity, and equal rights for all; and what is most humbling to Aristocracy, as well as a shame to Democracy, because it was untrue to its legitimate principles, is, that a man born in a log hut, reared in

poverty, surrounded by difficulties and obstacles that required indomitable courage and firmness to surmount, was chosen twice as the chief magistrate of America, and held power, second only to that vested in an Emperor; and that for his Vice-President, or second in office, a man was chosen who was equally poor, born of the people, ignorant, and taught the rudiments of knowledge after his marriage by his wife.

What a triumph for humanity! What a blow to Aristocracy! such as the world never saw before. It is not surprising that the very fundamental elements of society were upheaved, and a state of confusion produced for the time being that threatened to bring anarchy and to subvert every principle of peace and harmony; but as light and tranquillity reigned over the face of the earth after the Deluge, so will peace and harmony result from a contest such as the world has rarely witnessed.

The same spirit of rebellion is often manifested among the faculties of the brain, when the stronger and weaker powers, when judgment and impulse, when passion and sentiment, when knowledge and ignorance, when the flesh and the spirit are constantly contending for the mastery.

Strife and contention in the political world will never be ended until all have their natural rights secured, with equal chances for improvement and success opened to them. There will be contention and discord in the progressive mind until every faculty is legitimately exercised, and its gratification is sanctioned by the other powers of the mind.

Individuals and society will approach perfection only when each individual shall have the chance to exercise and improve as much as possible. In short, to live true physiological and phrenological lives will make us as perfect as we can be aside from a spiritual birth and the guidance of Divine influence. These lives should be in wedlock, for neither sex can be perfected alone. If God had intended that the sexes should be disunited in education and in works of humanity, He would not have had them both in the same family. Men are never so good, so pure, and so elevated as when they associate with the refined and cultured of the opposite sex; and women cannot develop so well by themselves as by the help, the guidance, and sympathy of man.

What, then, is the labour of life? If there are certain kinds of work for man to do, he can only know what they are by understanding his organization. He must know how to live physiologically, for he must be awake, he must sleep, must eat, breathe, circulate, exercise, and have uniform temperature, or he cannot live.

We sustain a very intimate relation to ourselves, to each other, to our Creator, to time, and to eternity; and, as I have hinted before, a knowledge of these relations is necessary in order to fully meet their requirements.

A knowledge of ourselves explains why we are as we are, and why we differ from others. For although the faculties and general structure of man are everywhere the same, though the duties, relations, and destinies of the whole race are similar, yet there is a world-wide difference in dispositions, in character, in quantity and quality of mental power.

The whole human race had its origin in the same fixed laws, and had the same starting-point. Each one being equally dependent, helpless, and ignorant, has to gain merited honours by individual effort and continued exertion. Many ask, in all sincerity, of what use phrenology can be to help a man to succeed in the world. The careful study of this science enlarges the mind, and will help us to get out of that narrow, contracted region of thought into which persons in early youth, who have had only a limited education, are very apt to rest satisfied. It gives the student thoughts and suggestions on every subject. Especially by means of it we begin to comprehend the powers of the understanding, we appreciate our strength and weakness, we see of what elements we are composed, and can thereby form conclusions in a brief period of time, that would otherwise have taken us a whole life to learn. Some persons cannot endure to have their weak points of character faithfully delineated by phrenology; but it does them good, nevertheless. I examined the head of a lady in New Orleans in 1836. She said, "I want a full and very minute examination." I observed, "You cannot bear to have your whole character brought out before your mental vision, for your brain is unevenly developed, and you have led a peculiar life." She urged me to be faithful; but before I had finished the delineation, she became so nervous that she broke every tooth of her comb into bits, and could scarcely speak. Two years afterwards, I met her again in a Northern city, and asked her "if she would like to have me unfold any more of her character by Phrenology." "Ah, no," she replied, "not till I have corrected some of my excesses of mental development. It was the best lesson I ever had, and revealed the inner nature more than I could have believed to be possible."

A faithful phrenological examination does more to reform the lives of young men than any other influence, save Divine influence; and many have changed their whole social, domestic, moral, and intellectual habits in consequence of hints given to them by the aid of this science. A man can feel that he is a man when, with a full development of all his powers, he can govern himself, control his passions and strong tendencies of mind, and exercise those that are naturally weak.

Sometimes circumstances have developed talents that otherwise would have remained dormant. Some are obliged to resort to great expedients to accomplish their ends, and hence they eventually succeed better than those who have more genius. Some cannot break away from or control circumstances. They work for a master who uses their genius as his capital, to obtain wealth and position for himself. It may in the end be better for them to be trammelled for a time, so that they may be thoroughly prepared for their work, when they are strong enough to stand alone.

Some are fettered by indulging in excesses or injurious habits, which they are sensible only robs them of their manhood; and yet they wish to attain position and influence. I would say to every young man who wishes to become great or distinguished, that he should commence by giving up his pipe, cigar, and bottle, and then

he will have his energy to devote to the improvement of his mind. Some feel that they are too poor to be able to turn their genius to account. They have talent, but think they cannot use their faculties because they were not born under favourable circumstances. It may be that they have not the talents they imagine they possess. I would remind such that no great man has risen in a day, but slowly, in proportion to his exertions and well-directed efforts.

When lecturing in Montrose, Scotland, in 1861, at the close of one of my lectures I was requested to describe the mental characteristics of a lad. I said "he had a predominance of the mental temperament; that his head was too large for his body, that his constitution was weak, and unless great care was taken he would not live to manhood; that his forehead was particularly high and broad; that Calculation, Constructiveness, Idealty, and Causality were particularly large; that Cautiousness, Conscientiousness, and Approbativeness were very large; that he was a thoughtful, discreet, sensitive lad; that he would be delighted to be in the society of persons who had a philosophical mind, and that he reminded me of young Safford, of America, whose head I had examined several years before, an American lad, who has been celebrated for his mathematical genius, and that this Scotch lad had the same kind of talent, and under favourable circumstances would be able to make a mark in the world." I asked the audience "if his arithmetical and mathematical talent had ever been tested, for I thought he ought to be able to answer difficult questions." The lad then said "he would try to answer different sums, if any one would put them to him." Some one asked, "how many feet and inches are there from Montrose to London, if the distance is a given number of miles?" The boy gave the answer immediately and correctly. A man then said, "I was born at 12 o'clock at night the 14th day of June, 1813; can you tell me how many hours, minutes, and seconds old I am at this time, it being 10 o'clock in the evening?" In about three minutes he worked out the sum, mentally, and gave a correct answer. I then gave him the same sum that had been given to Safford, when he was a boy. The sum was to multiply 18 figures by 18 figures. As this was a long sum, I told him to "use a pencil and paper to set down the sum." Looking at my watch, I found that he had worked it out, and set down the answer, beginning at the left hand, instead of the ordinary way at the right hand, in eight and one-half minutes. There were 36 figures in the answer. He did many other sums, without any apparent labour, and it seemed as if he had a wonderful career before him. I saw the boy afterwards, and learned from him that he was very feeble physically, subject to fits, and that he was not able to endure any physical exertion. I told him "he must take care of himself, as he had lost his mother," and gave him physiological advice. He said to me "that he knew this was very important, but he had not conveniences for carrying out my suggestions." Feeling an interest in the boy, I encouraged him to write to me occasionally, which he did. At length I failed to receive a letter about the time he generally wrote.

and his friends sent me a newspaper containing the following account:—

A Youthful Prodigy.—"On August 29th, there died in Montrose a lad named Alexander Millar, whose feats as a calculator astonished all who were acquainted with him, and many sought to know the boy in order to put his powers to the test. The gift was a natural one; for Alexander, in his earliest years, showed a remarkable facility in mentally solving arithmetical problems. For the gift of a marble or a defaced postage-stamp he would calculate the number of hours, minutes, and seconds one had lived, almost as quick as thought. Some gentlemen, who tried him with a question of this kind, while they worked it on a slate, thought they had caught the lad tripping. His answer was given some minutes before they could compute the amount, and when the results were compared, there was a considerable discrepancy. On verification, however, it was found that Alexander had allowed for the leap-years, which the others had forgotten. Nor was our hero less an adept at working on the slate when at school, for he carried off all the prizes in arithmetic at every examination he attended. He had also from his earliest boyhood a knack of putting into verse any incident or subject mentioned to him. The rhymes were rough and rude, no doubt, but still the gift was remarkable in one so young. The poor boy had been in delicate health for some months past, having two or three fits daily, but he still retained his usual gift of calculation up to the day of his death. He was gentle and affectionate in his manners, and a great favourite with all who knew him. Though generally refusing to display his gift without some little *quid pro quo*, Millar could not be called greedy, as he was ever ready to share his acquisitions with his companions. Thus one has died at the early age of sixteen, who, had he lived, might have been an honour to Montrose."—*Dundee Advertiser.*

This young lad died two years after I saw him in Montrose. I believe if some one who had understood physiology had taken this lad when a child, and reared him with special attention to developing the body, he might have had a longer life. It may interest some of my readers to see a copy of the sum I gave him to do, and the manner in which he put it upon the paper.

365 . 365 . 365 . 365 . 365 . 365
365 . 365 . 365 . 365 . 365 . 365

133 . 358 . 358 . 358 . 358 . 358 . 225
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The pointing off of the sum, and the manner in which he put the periods, and abbreviated them, to facilitate his reading them, are an exact copy. If any lad fourteen years old doubts the correctness of the answer, let him detect the error if he can. The lad whom this Montrose boy resembled was named Truman Henry Safford. I examined him before an audience in Boston, Mass., and gave him wonderful powers for arithmetic and mathematics many years since; but cautioned his friends not to neglect his physical culture if they would save the boy. Fortunately for science and the life of the boy, the Professors of Harvard University became interested in him, and one of them gave him personal attention, took him into his family, and looked after his health as much as after his mind. He knew the latter would develop if there was only a good body and vital forces to sustain the mental energies. The result is, that his life was maintained, and he rose, step by step, till he held an important position in Harvard University, one of the most thorough universities in America. In 1847, when he was only nine and one-half years of age, he had feeble health and an attenuated frame; but at that time he made an almanack, with all the calculations for the eclipses, and all the calculations about the rising and the setting of the sun, the tides, the changes of the moon, &c., without any assistance whatever. When only thirteen, he calculated, without any assistance, the orbit of a telescopic comet with great accuracy. This calculation was examined by the most celebrated astronomers, who testified to the correctness of the result.

When only ten, he was thoroughly examined in algebra, plain trigonometry, mensuration of surfaces, the square and cube roots; and though the interrogations were of the most difficult nature, yet he resolved every one mentally, without the least hesitation,—in fact, almost instantaneously, and with the greatest accuracy. For the purpose of testing him in computation, he was asked to multiply in his head a sum of 18 figures by 18 figures; the same sum that I have quoted above as the one I gave to Alex. Millar in Montrose. The little Safford boy heard the sum given to him. He flew around the room as if he were a top, pulled at his pantaloons till he had them over the top of his boots, rolled his eyes in their sockets, as though he was in the greatest excitement, and in a minute he began to give the answer. What was still more remarkable, he began to multiply at the left hand, and gave the answer from left to right, 36 figures, without missing a figure. He was the most remarkable lad I have ever seen, so far as the development of mathematical powers is concerned. He has since developed equally in other respects, and has more harmony in the general tone of his mind than we often find among those who have naturally great powers of genius.

Whatever page of history, whether ancient or modern, we read, we find that there are as many individuals who have acquired a lasting reputation for greatness and goodness, by developing the talents with which they have been endowed, as there are those who have attained celebrity because they had been gifted with a special genius.

The reign of genius is of short duration in any nation. Poetry, oratory, music, and philosophy are promulgated in different schools and sects, and these flourish during the life-time of those who preside over them and that of their pupils. The worm crawls in the spring, the butterfly is in its glory in midsummer, but it disappears in the autumn.

It makes but little difference whether a man is born in a palace or a hovel. If he performs one deed that is worthy of remembrance, it will go upon the page of history and belong to all nations.

Caractacus lived many years ago. He was a great warrior and a true patriot. He defied the Roman power, but at length had to yield to superior numbers and better disciplined warriors than he could bring into the field of battle. He was taken prisoner of war, and there was the most intense curiosity among the citizens of Rome to behold a "Barbarian" who had resisted for nine years the futile attempts of the Roman generals to conquer him. He was marched through the streets of Rome, but he still maintained his natural greatness that nothing could conquer. Thousands of people assembled in the Imperial city to gaze on his manly countenance. As he looked around him and saw the splendid buildings and magnificent palaces of Rome, he exclaimed, "How is it possible that a people possessed of so much magnificence at home, could envy me a humble hovel in Britain?"

He was led into the presence of the Emperor. He was still calm, dignified, and unsubdued in spirit, in spite of his misfortunes. When at the foot of the throne, he gave vent to the eloquent feelings of his soul in a dignified manner, as though he was talking to an equal instead of a conqueror and a powerful monarch who had his life in his hands. He said, "If it is thy will to command the universe, is that a reason we should voluntarily accept slavery? Had I yielded sooner, *thy* fortune and *my* glory would have been less, and oblivion would soon have followed my execution. If thou sparest my life, I shall be an eternal monument of thy clemency." The pathos and eloquence of this noble captive affected and won the Emperor. He commanded that the captive's chains should be taken off, and that the life of Caractacus and the lives of all his family should be saved. They were afterward treated with almost regal honours. Caractacus will ever be remembered as a noble-hearted man, and history will never permit his name to be forgotten.

Among the numerous kings that have ruled over England, King Alfred will always be cherished as one most worthy of love and esteem; not because he was naturally more gifted than those who succeeded him, but because he developed every faculty he possessed. When fortune was not propitious and he had to go into retirement, he lived in disguise in a farm-house, and did not think it beneath his dignity to help the cook prepare the dinner, and perform other menial services. After his friends began to rally, he wanted to ascertain the condition of his enemies who also rallied for a battle; so he went in disguise as a fiddler into the enemies' camp, where he made all the observations he wished, and learned the strength and purposes of the enemy. The latter were

taken by surprise, when the battle afterwards commenced, to find that Alfred knew all their weak points and anticipated their well-laid plans. It was not surprising to his troops that he came off victorious, and routed the enemy. He spent eight hours in the day in study, eight in attending to public business, and eight in sleep and recreation. He was a merciful king towards those whom he conquered, but made his enemies live in peace with themselves. He fortified the kingdom with castles and walled towns, restored the use of stone and brick, raised a powerful navy, and governed the country by a Parliament composed of bishops, nobles, and landowners. He permitted no oppression, made the wisest laws for the good of his people, appointed juries for trials, and in one year executed fourteen unjust judges. He fought fifty-six battles, personally, being in the thickest of the fight, the wrote many books, translated many from the Latin tongue, and founded the University of Oxford. He will ever be remembered as one who has done more to shape the destiny of England, to make her what she is at the present time, than any other individual. In whatever capacity we view him, either as a spy, a soldier, a Christian, a scholar, or a lawgiver, or as possessing the best attributes of them all, combined, he equally excites the admiration of posterity.

With what different feelings we regard the name and reputation of King Edgar, who had an equal opportunity, so far as position was concerned, to become as celebrated as King Alfred; but King Edgar was a remarkably vain man, and took delight in mortifying those who were in his power. When he compelled eight tributary princes to row his boat on the river Dee as a mark of servitude, he had more reference to his own love of self-gratification than to their feelings. His life was filled with vicious deeds, and he was only remembered and canonized as a saint by the monks whom he had favoured.

William Cobbett, who was at one time so celebrated in England as a member of Parliament, had neither genius nor position, but an indomitable spirit of independence and perseverance. He says of himself, "I learned grammar when I was a private soldier, on the pay of sixpence a day. The edge of my berth, or that of my guard-bed, was my seat to study in; my knapsack, my book-case; and a bit of board, lying on my lap, was my writing table. I had no money to purchase a candle or oil for my lamp, and in the winter it was rarely that I could get any light but the fire, and only my turn even of that. To buy a pen and piece of paper, I was compelled to forego some portion of my food, though in a state of half starvation; I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most reckless men, and that too in their hours of freedom from all control; and if I, under these circumstances, could encounter and overcome the task, is there, or can there be in the whole world, a youth who can find an excuse for not accomplishing something?"

Cobbett persevered, and finally gained so thorough a knowledge of grammar, that he wrote a very good French Grammar, that has been used as a text-book in many schools. He also wrote an English Gram-

mar, and acquired a very thorough education, and was a most influential man in his day; but if he had been discouraged because he was poor, without friends, and only a common soldier, he might have remained in the common walks of life to the day of his death. It is a fact, that we rarely see instances where those in power and in a high position extend a helping hand to raise to their own level those who are beneath them. It is for the latter to put forth effort themselves; to make exertions to overcome the obstacles and difficulties in their way, and then, if they exhibit a spirit of perseverance, and a determination to rise above a low grade in the social scale, and if they begin to succeed, they may be sure that they can attain the standard to which their ambition points, provided they have the natural organization, susceptible of improvement, to fit them for the position.

Whatever part of the mind we would develop, we must pay attention to the cultivation of the faculties necessary to bring about the desired result. Physiology and Phrenology will aid us in every department of life. Do we wish to marry? then these sciences teach that debility ought not to marry debility; that defects should not marry similar defects; that pale faces should not marry pale faces; that weak blood should not marry weak blood; that soft brains and muscles should not marry the same peculiarities; that small noses and chins should not marry the same; that long necks and small chests should not marry long necks and small chests; that neither excesses nor deficiencies should marry the same; that bad habits, immoral conduct, and low life should be avoided; these sciences teach that happiness in married life comes from cause and effect, and that obedience to physiological laws is necessary to insure health and good constitutions to the children.

Do we wish to be symmetrical in form? we must attend to diet, exercise, and have correct habits of living. The Spartans paid great attention to these things, and they were remarkable for their fine development of form, and symmetry of organization.

Do we wish to have a sweet and amiable expression? we must have our dispositions attuned to these elements.

Do we wish to preach and be spiritual lights and guides? we must remember that perfection of organization is necessary for perfect work. Phrenology and physiology would sanction all the instructions given to Moses on this subject. "And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whosoever he be, that hath a blemish, he shall not approach: a blind man or a lame, or he that hath a flat nose, or anything that is superfluous, or a man that hath a broken foot, or a broken hand, or a crooked back, or a dwarf, or he that hath a blemish in his eye," &c., &c.

I would add, or he who has an ungovernable appetite, dyspepsia, gout, or a bad temper, a gross organization, or an unevenly developed brain. In other words, we should live in such a way that we are conscious that we are improving mentally and physically. But we must not be discouraged if we make slow progress at first, for we should

remember that the wisest individuals have not taken many intelligent steps in the investigation of mind and matter. We can perceive plain and simple relations between cause and effect, but cannot discern those that are more obscure and remote. The mind expands gradually, as a child grows, as a blossom opens, or as the day dawns.

Man increases his mental capital as he increases his fortune; adding little by little, till he begins to realize that he has gained gems of thought and kernels of wisdom. The more he is developed the more he will perceive that all life, warmth, health, and happiness which come from within and flow outwardly are substantial and in the order of nature; that artificial heat and surface-happiness are only of short duration, and that all the moving springs of action are from within.

Write your own epitaphs in legible characters on a slip of paper; make them as flattering and eulogistic as possible. Then spend the remainder of your lives, endeavouring not only to reach the standard of perfection you have raised, but to go far beyond it.

EDUCATION

PHRENOLOGICALLY & PHYSIOLOGICALLY CONSIDERED.

A CHILD is more suggestive of thought than any other object of creation. A child is more valuable than any other human being. It is not the *number* of children in a family that makes the family the most valuable to a nation. Nor the *number* of soldiers in the army that makes the army the most successful; but the kind and quality of the stock, the discipline, the development, the education and adaptation of each child to its life-work, and each soldier to his duty.

There are so many different meanings attached to the term Education, that it is well to define my position, and to explain what I think it includes.

Education does not consist so much in the ways, manners, fashion, dress, or even in book-knowledge, as it does in the legitimate use and exercise of the elements of our being, and in the proper development, direction, and training of all the various powers of the body and mind. In proportion as we understand the laws and wants of our natures, and those of our children, will we be able to be the most successful in life.

Children are made up of organs and functions; and that system of education is the most perfect which recognizes the greater number of elements, functions, and organs in their various stages of development and legitimate uses.

Education should begin at the beginning of existence, even with the parents before the birth of the child; the amount of parental love and interest manifested toward the child has much to do with its education; for children of promise are fully born, welcomed, encouraged, and qualified to take their places in society. All others are impediments, are under a cloud or a spell, and only fit subjects for idiot and insane asylums; or they grow up neglected, and cultured only to fill prisons and almshouses.

The ends to be secured by education are *action*, *direction*, *harmony*, and *development* of every element of body and mind.

Sometimes, from causes beyond their own control, children are dull, stupid, weak, and imperfect; sometimes, they have passions, propensities, eccentricities, and various kinds of genius that they do not seem to have the power to control. This class of children is frequently whipped and beaten by parents and teachers, who will not take the trouble to understand why their children exhibit these traits of disposition, or idiosyncrasies of character. Proper allowances should be made for natural deficiencies; the stronger faculties should be repressed, and the weaker made more active.

By education we create no function of the body or faculty of the mind; for each child has at birth all the organs and functions it will ever have, and we cannot add to the number; but can direct and guide their legitimate and harmonious development.

The natural divisions of our subjects are, first: physical development and training of the various functions of the body. Secondly: mental culture, or the development of the powers of the mind.

Physiology points out the functions of the body, and gives hints how to train and take care of them, so as to secure growth and health.

Phrenology, more fully, definitely, and correctly than any other system of mental philosophy, points out the different qualities of the mind, and their adaptation to the various purposes of life. All parents should understand the peculiar dispositions and talents of their children phrenologically, if they would know where and how to commence their education; otherwise they may waste the entire youth, and dwarf the mental powers of their children.

Phrenology describes only those faculties whose manifestations are apparent in every-day life, so that it is a safe, as well as wise, guide.

Look at the past, and consider its systems of education when compared with those that are the most popular at the present day. The former were based in ignorance, while the latter are based in knowledge. It was at one time thought that if pupils studied certain books, and learned certain sciences, it was sufficient, and teachers were only required to be posted in book-knowledge: but when education is placed upon its true basis, it will be deemed necessary for teachers to understand human nature as well as the technicalities of books. When parents feel that their children are not educated unless they are taught to use their whole powers of mind, they will then be more particular in the selection of teachers for their children. It is too often the case that education begins with training the intellect and ends in the same way. As soon as a child is old enough to learn to say A, B, and C, it is sent to school, and kept in school till its education is completed, according to the common acceptation of the term; and no attention is paid to its physiology, unless perchance it becomes ill, when it is taken from school, cured as soon as possible, and sent back again, as it is thought to be important that the child should make as rapid advancement and as great proficiency as the other pupils. A father brought a very precocious

lad to me and asked me how to train him. I said to the father, "Do you wish your son to live?" "Of course I do," replied the father. "Then," said I, "you must take him from school, and have him to attend to some physical labour. If you want him to know more and die early, the way to attain your wishes is to keep him constantly studying and in school. You will thereby outrage the laws of his nature, and the boy will also be sacrificed." The father said, "It is difficult for him to study all the time, on account of his health. But we cure him as soon as we can, when he is obliged to stay at home, and then we stimulate him with presents, and his teachers stimulate him with prizes, to study harder to catch up with his classes; for he is the best scholar in the school, and I would not like him to take an inferior position." I reasoned with this ambitious, well-meaning, but mistaken father, and he began to understand that when a child has a very large head, and is precocious in mental development, he will not amount to much in life unless he has a good body to sustain the mind. When people generally understand these things, we shall have an improved system of education. The first important consideration for a child is a sound constitution. If the system is diseased, racked with pain, poorly fed, and subjected to an impure atmosphere, or if its energies are consumed through the brain, then the body suffers in proportion as it is robbed of that which belongs to it. Great attention should be paid to diet, to exercise, and to the quality and quantity of air that is breathed. Frequently children are confined in close school-rooms, and obliged to breathe air from which the oxygen has been nearly consumed. Children need instruction about violent running and playing, as many children die suddenly, or never fully recover from excesses of exercise.

Too much attention cannot be paid to the body; for it is necessary in order to sustain mental effort that the body shall be in a good condition. Teachers can do much in directing the mental powers of their pupils, but they cannot remould them, or give faculties and physical stamina when there is an absence or great deficiency of either body or brain.

Action, speed, and expertness, are the order of the day in every department. It is the live child, the fast horse, the express train, the telegraphic news that we want. Man lives faster and his pulse beats from seven to ten times more in a minute now than it did fifty years ago. We mature earlier, we eat and live faster, we travel faster, we get news with the speed of lightning, across the ocean by telegraph, and it seems as if there is more life in the atmosphere than there was formerly.

All the faculties act from some motive or desire on the part of the child or individual. A weaker faculty is increased by stimulating the desire for its gratification, and it is important to present as high a motive for a stimulant as is possible.

The moral brain should give the standard of excellence; but those organs that are naturally the most active should aid to make up for the deficiency in the character resulting from the action of small organs. The only way to increase the power of a faculty, is to increase its

activity through the aid of those that are already active and powerful, or by combining the action of the weaker with those of the stronger.

Some children are naturally dull and stupid, and need to be waked up and thoroughly roused. A child should be educated as a whole in body and mind. To educate one faculty does not educate another, as each has a specific work to do, and should be trained according to its own wants and nature. It is especially important that a child should be taught those things that are the most important to be known, that it should be trained to think for itself, have a mind of its own, and supply its own wants.

Some children, however, are naturally deficient in self-government, and require special care and training. I have the portrait of a boy that formerly lived in America; he had the animal propensities and passions strongly developed, and was quite deficient in the intellectual faculties. One day he became angry with his father, and seizing an axe, attacked his father and killed him. The boy was arrested and thrown into prison; while awaiting his trial, the governor of the State in which he lived, believing in phrenology, said "That he did not believe a boy with his unfortunately developed brain could control his propensities," and he took the boy from the prison into his own family to observe his conduct, and to ascertain how much moral responsibility he had over his actions. "I will not be guilty of giving my sanction to the hanging of a fool or an imbecile," said the governor.

I was invited to examine the boy's head while he was in the State's prison, among other criminals, old and young, without knowing the particulars of the case at the time, or that such a lad was in the prison. I stated "That he had immense passions, and not enough intellect to guide them; in fact, that he would not be responsible for the result of his own actions, and if not controlled would be liable to commit deeds of violence at any time if his passions became roused; that he should be placed under strict surveillance, should not be crossed, excited, or provoked in any way." It is a great misfortune to a parent to have such a child; but if the father of the lad had understood Phrenology, he would have been very careful to train and develop his child so that he would not have shown those outbursts of passion by which he lost his own life. It is necessary to educate what there is *in* the child. It is impossible to make two individuals, who have different casts of mind, do the same thing with equally clear perceptions, or with the same degree of talent.

It takes a lifetime to do the work of life. We must not expect to accomplish it in a day; for growth, development, and maturity require time. All healthy permanent progress is slow; but every step in the journey of life is necessary to prepare us for the end of the journey. By understanding the natural excesses and deficiencies of children, and the natural influence of different studies and motives for action by way of expanding, disciplining, refining, systematizing, and energizing the mind, we could easily have systems of education adapted to the development of each mind according to its individual needs. But when we place seventy-five or one hundred scholars under the care of a young man or young woman, we must not expect that the children will become

fully developed; for the parent with only two or three children at home is often unable to govern those as they should be governed. Parents need to understand their own peculiar tones of mind and dispositions; for these are so often manifested in the government of their children. A father who has large Combativeness, Firmness, and Self-esteem, is positive and dictatorial to his children, and places himself in the relationship of a king over his subjects. The child should obey the parent; but there are various ways to secure obedience without necessarily using force or compulsion. Some parents are very nervous and irritable, without much experience. Some have not enough firmness, and are too indulgent; hence it is important that parents understand the human minds they have to train and discipline, and phrenology will enable them to understand the natural dispositions and mental capacities of their children much better than any other system of mental philosophy.

What do we want to accomplish by an education, or in other words what should education do for a child?

The mind of a child should be expanded by teaching it general truths and laws of nature, laws of life and health, laws of dietetics, the principles of physiology, astronomy, phrenology, and religion.

Its mind should be systematized by an acquaintance with positive, detailed knowledge, by studying drawing, the configuration of objects, and mathematics.

Its mind should be made practical by the studies of anatomy, geology, mineralogy, and agriculture.

It should be taught the law of combinations by studying chemistry, mechanics, colouring, and composition.

It should be taught to think and reason by studying grammar, the languages, philosophy, politics, and the natural relations between cause and effect.

It should be taught to individualize by encouraging close observations of nature, of persons and things, their uses, qualities, and conditions; also, to put into practice all knowledge gained by reading history, biographies, and by travelling, and should be encouraged to try experiments.

It should learn to analyze, criticise, and discriminate, by studying character, logic, medicine, rhetoric, and the natural sciences.

It should be taught to use as many faculties at the same time as possible, and to study their combined influence one with another; also the general effect of combined truths in nature, philosophy, and religion.

It should be taught its dependence by learning its relation to higher powers and qualities.

The glory and crowning elements of man are his moral powers. Hence education should be commenced, prosecuted, and perfected with a constant, solemn deference to the ultimate end and destiny of man, as well as to his rank and dignity in the universe. It must be adapted to the whole being, physical, intellectual, and moral.

The questions may be asked how is this to be done, and who is competent to do it? also what kind of schools and school-houses would be

requisite to carry out these ideas? Only those teachers would be competent to inculcate these life-principles who understand them fully, who feel their importance, who can apply them both to themselves and to their pupils; those who can sympathize with children in their ignorance and simplicity, and adapt themselves to them sufficiently to guide them; those who love teaching as a profession, and do not consider it an unpleasant task to train the young mind. The profession of the teacher is one of the highest, and none should enter it but those who have enthusiasm and a fitness for the vocation.

A school-house should be convenient, and near to the residence of the pupils. Those children who have to walk five or six miles, exposed to a burning sun or drenching rain, to go to school, are not in so good a condition to study as those who live nearer. The school-house should be as attractive as possible in order to be a desirable place of resort. The children should not go with a feeling of dread and dislike, but because it is an agreeable spot where they can enjoy themselves, as much as though they were going to the circus or to a museum.

For young children, it should be full of *objects* or *things*, not of books. Young children do not need to know anything about books. Their perceptive faculties are to be developed first; and they need to gain ideas by seeing, observing, and perceiving through the senses, or, in other words, by ocular demonstration. It should be a museum of art and nature, containing a great variety of natural objects, as shells, minerals, birds, fish, and different kinds of wood; these various things should be minutely described; how, and why, and by whom they were made; so that the whole field of natural history is brought in a simple manner before the minds of children. Such impressions would be indelible, and would be a good foundation for future knowledge.

There should be a beautiful garden, containing a great variety of plants, shrubs, flowers, and trees, connected with the school-house. Then the children could learn botany, and, if need be, the medicinal properties of plants and flowers.

There should be a pond of water in the grounds, containing a great variety of fish.

There should be a workshop containing a variety of tools, machinery, and appliances for doing all kinds of work, so that children could not only see different things done, but could make, construct, and prepare the way to invent if they had the natural qualifications.

There should be a complete clothing establishment, where cutting and making are both carried on, so that girls could learn to cut and make their own clothing, and boys could be fitted to become tailors if they wished. There should be a department devoted to art, where drawing and painting could be learned; also one filled with statuary, so that those who wished to develop themselves as sculptors could have every facility.

Singing and music should be taught, as well as a thorough system of gymnastics and calisthenic exercises. Then boys would be drilled, ready to fight for their country if necessary, and girls would develop

bone and muscle and a good constitution, while developing their mental powers.

The walls of the school-house should be covered with maps, paintings, portraits, and everything calculated to make the room look pleasant. In short, as far as possible, children should be introduced to all departments of nature and art. General ideas with regard to each department should be given, also opportunities to develop every kind of artistic or mechanical genius.

After a few years' training in this practical way, children would be prepared to take books to read and study. Then they would profit by what they read, and would remember more in one year than they can possibly do by crowding the mind before it is fitted to receive what is given to it.

"But," says one, "such an education is too expensive; we cannot afford it; besides, it would be impossible to carry out such a thorough system." It ought to be afforded; and, if money should not be spent for an education, it is of but little permanent use. Some persons are very willing to spend money for the gratification of their appetites, but will not give much for the cultivation of their intellectual or moral powers. A nation will lavish millions of expenditure for war and politics, while education runs at a low ebb, and individuals remain undeveloped for the want of an opportunity to gain knowledge. There are three enormous bills that mankind are generally willing to pay; one is for the indulgence of the appetite; the second is to pay for restoring the stomach after it has been deranged by excessive eating; the third is to pay for the privilege of fighting. When individual minds are better balanced, and religion has its true influence, we shall not have fighting or wars at all; but so long as more is spent to maintain drinking-saloons than school-houses, we shall have a greater development of the passions that lead to quarrelling, and finally to wars, than of the moral qualities that lead to the promotion of peace and all the arts of civilization.

The child generally spends every odd penny for candy and something to eat, instead of something to improve or benefit the mind, and too often learns the use of stimulants in early life, so that the appetite becomes so depraved, that the individual will sell the last garment to gratify this perverted appetite. Such a person would be one of the first to exclaim in view of a thorough system of education for his family, "It is too expensive, I cannot afford it." If this man told the truth, he would say, "It is of more importance to me to gratify my artificial desires and propensities than it is to educate my children." The fact is, we can generally tell the grade of mind of a person by finding out the channels through which his money is expended freely. To spend money for education will do far more good than to spend it to follow the fashions and to keep up appearances in society. Many men will expend beyond their income to gratify a foolish feeling of pride, to have the externals of life, to purchase jewelry, to indulge in extravagant dress, and in intoxication, but they economize when they pay for the education of their children. A father said, "He had been so very un-

fortunate in business, that he could not afford to educate his children," who were naturally very intelligent; yet he acknowledged he spent £50 every year for wines and spirituous liquors.

All should be producers; then we should have no drones in society. It is a fact, that the more a nation or government pays for the right kind of education, the less it pays for prisons, the maintenance of paupers, and asylums of various kinds. It is very true that we often find in prisons, men from the educated ranks of society; but these are exceptional cases, and are not thoroughly educated, and many of them have not learned even the rudiments, the necessity of self-government, which was the reason they were committed to prison. There is no country that has so perfect a system of education for the masses as America has; none that pays more to secure general intelligence, and the result is that the children of the great hordes of ignorant Irish, French, and Germans that migrate every year to her towns and cities, become much better citizens than they otherwise would be if they had not the privileges of education offered to them almost "without money and without price." Had it not been for these systems of education, America might have merged into a kind of barbarism or heathenism.

A correct system of education is *attractive*, and not repulsive. The parent who has to urge a child to go to school, may rest assured that either the child has not received the right home-discipline, or that the teacher does not know how to interest children. Some boys are constantly annoying their parents by their "playing truant" instead of going to school; in too many instances such children are allowed to have their own way in almost everything, or else they are governed very harshly and severely, and break from the traces when they can find an opportunity; but when children are well trained at home, and are placed under teachers that are naturally qualified to teach, it will be a pleasure to the child to go to school.

It should not be necessary to whip an education into a child; it is natural for a child to want to know everything, but sometimes children are required to study those subjects that they cannot comprehend, which they forget as soon as they leave the class-room.

Attraction, and not repulsion, is nature's method, and the gospel way of bringing about the greatest results; but we should seek to adapt education to the child to be educated, and make it attractive by having reference to the peculiar organization of the child. I hope I may live to see this principle recognized in the training of the young; for it is impossible to make all alike clever, or to make all interested in the same pursuits. I have had such an extensive experience in analyzing mind, that it seems strange to me that teachers should require all their pupils to come to the same standard of excellence; yet all pupils have their own peculiar talents, which might be improved. Let me give a few instances from my own note-book of differences among individuals.

In 1834, in Cincinnati, a gentleman brought to me for examination a man dressed as if he had just been picked up from a drunken frolic or

carousal in the street. The gentleman said to me, "Is it possible to make anything of this drunken loafer?"

I put my hand upon his head, and replied, "Drunk or not, there are the elements of greatness in this brain. With an opportunity for development he can make a mark in the world, for he has ambition, perseverance, fine powers of imagination, an excellent eye to judge of proportions, superior natural talents for a first-class mechanic, architect, sculptor, artist, or scientific man. He ought to excel in one of the higher departments of sculpture, architecture, or mechanics."

I was then introduced to young Powers, who had assumed this *incog.* to test my science. He had just commenced to show his talent as a sculptor; had produced his work called "Heaven and Hell," and a number of very superior busts. Since then he has acquired a world-wide fame, is celebrated in the old world as well as in the new for carving his beautiful "Greek Slave," a statue of "America," and a host of others, each of which would have been sufficient to give him an enduring reputation.

When in Indiana, in 1834, a young student from college called upon me for an examination. Among other things, I said, "You can write poetry, for your Ideality is one of your largest organs, and you have just the temperament adapted to it."

"But I have never written a line in my life," he replied.

"Make the attempt, then," I rejoined, "for you can succeed."

He went away. At his first leisure hour he took a slate, sat down under a tree, and wrote his first verse of poetry. This was William Ross Wallace, and he now supports himself by his poetic effusions, which are always acceptable to editors of newspapers.

In 1837, an editor came into my office in New York one day with a young gentleman, and asked me to point out his peculiarities. In a few minutes I replied, "He has uncommon powers of Self-control, large Eventuality, Secretiveness, Cautiousness, Firmness, and Self-esteem; great observing talents to notice everything pertaining to the physical world; can commit to memory with great facility, is fluent and copious in the use of language; has Mirthfulness and Imitation which would enable him to mimic, caricature, and represent characters, and the whole cast of his mind is in that direction." After a few other remarks I was introduced to Edwin Forrest, the tragedian, who has since gained a world-wide reputation.

When in Frederickstown, Nova Scotia, in 1859, before a large audience, I examined a ragged and dirty-looking boy, and said, "That he had superior talents to excel as a mechanic, and that I hoped some one would feel a sufficient interest to train and educate him, for he had too much natural ability to be neglected." At the close of the examination, a person who knew him stated, "That he had already, with only a jack-knife and a few simple tools, made a small steam-engine, which was in working order." There was so much interest created for the boy from the phrenological examination, that a few months after I left the town I learned that several gentlemen had represented his case to the Colo-

nial Parliament, and a sum of money was subsequently granted to defray the expenses of his education. The lad has since then exhibited great skill and mechanical ability, and, if his life is spared, he will become a noted man.

Mr. Isaac Smith, of Birmingham, had attended my phrenological class in that town, and with his usual sagacity readily applied the knowledge gained, as the following fact will show:—A lad went into his place of business one day and asked him for employment. Mr. Smith looked at his forehead, and seeing a hole in the centre where Eventuality is located, said, "You have a very poor memory of what is told to you, and cannot go on errands, for you forget your message as soon as you have heard it, so you will not do for an errand boy."

The boy looked up in astonishment and said, "That's just why they turned me away in my last place, sir; I can't remember scarcely anything that I hear, and I always forget when I am going on an errand what I am going for."

"Well," replied Mr. Smith, "I don't want a boy to remember, but I would like to have one that could turn a crank in some part of our machinery. Let me see if you have muscular strength." So he took hold of his arm, and finding it well developed, said, "You have a strong arm; do you think you could turn a crank? If so, I will engage you at once." The bargain was soon made, and for aught I know to the contrary, he is there turning a crank to this day. If the parents of that lad had understood Phrenology they would have made him learn and relate at least one fact or anecdote every day of his life, and he would gradually have acquired a better memory of facts.

It is very interesting to sound the minds of children on the subject of their pursuits in life. I asked a little boy one day what he wished to be when a man. "I don't know, sir." "Think for a few minutes, and tell me. Do you want to be an omnibus driver?" "No," he replied, briskly; "I do not want to be that." "There is, then, one thing that you are decided about. Do you want to be a doctor?" "Oh, no; I should not like to get up in the night and go out in the cold." "There are two things that you do not desire to be. Do you want to be a lawyer?" "Oh, no; I don't care to sit in the house all day and write." "Do you want to be a merchant, and make money?" His eyes began to kindle with interest, and he soon replied, "Well, I would not mind that." He had really the natural qualifications to make a good merchant; so I encouraged his father to qualify him for that kind of business, but first to develop his bodily powers, as his constitution was not very strong. In some similar way, children should be encouraged to decide upon their professions and business pursuits, for they will be much more successful if they like the calling which engages their attention, and if they are really fitted for the position in life they are to fill. Of course, the judgment of parents should control in this as in all other cases; but reference should be had to the tastes and dispositions of children.

Another thought I should like to suggest is, that when education is

"finished," according to the usual acceptation of the term, a child should be qualified for some life-business; but as the custom is now, a child has to begin to learn a business or profession after he or she leaves school, and oftentimes the education already received is entirely forgotten during the pursuit of business.

Not only should the child learn the history of natural objects and the sciences, but he should be taught to understand the greatest of all studies, the knowledge of himself; that all minds above idiocy are composed of social, executive, aspiring, intellectual, and moral qualities. All children need to have their social and love-natures cultivated and rightly directed. For the want of attention on this point, many lives are often sacrificed and shipwrecked, that might otherwise have been useful.

Children need to understand how to control and properly develop the executive and selfish propensities. These are very valuable elements of mind; but if they are not guided, they will prove as detrimental weeds that are allowed to take root and spread among the flowers in the garden. The aspiring qualities play a very conspicuous and important part in the history and destiny of the race, and need to be properly guided and turned to a good account. It is not enough to stimulate pride and ambition, but these elements should be directed into legitimate channels. The intellectual faculties are the light of the mind, and open the way to perceive laws and principles, with their applications to the use, quality, and individuality of things. The mind opens gradually to receive the dawnings of truth, and that part of the mind which is naturally developed first should be the part first educated.

The child's ear should be cultivated. His eye should be trained. He should be taught to speak clearly and distinctly, to describe correctly what he has seen or heard, and to walk easily and gracefully.

Faculties should be exercised according to their natural strength. They should not be over-fatigued, but sufficiently exercised to make them active. They should be taught that there is time enough in the natural life of man to develop every organ and function of body and mind, so that they shall reach maturity and approximate to perfection.

The minds of children are frequently over-excited and unduly stimulated to action, which would never be the case if we allowed the mind to develop more in accordance with its natural attractions. Occasionally we see a giant mind in an infantile frame; but the frame is sure to be shattered by the undue growth of the mind beyond its natural limits. A meteor is very brilliant, but who would not prefer the more enduring light of the moon or the stars? One of the most wonderful instances of precocity on record is Christian Henry Heinsken. He was born at Lubeck, Feb. 6th, 1721. When he had completed his first year he could recite the principal facts of the five books of Moses, with a number of verses on the creation. In his fourteenth month he knew all the history of the Bible. When he was two years and a half old he knew all the history of the nations of antiquity, anatomy, geography, the use of maps, and nearly eight thousand Latin words. Before the end of his

third year, he knew the history of Denmark, and the genealogy of all the crowned heads of Europe. In his fourth year he acquired the doctrines of divinity, with the proofs from the Bible; ecclesiastical history, and a knowledge of ecclesiastical institutions; two hundred hymns, with their tunes; eighty psalms; quite a number of entire chapters of the Old and New Testament; fifteen hundred verses and sentences from the ancient Latin classics; almost the whole Orbis Pictus of Comenius, from which he derived his knowledge of the Latin language; arithmetic; and history of the monarchs of Europe and their kingdoms. His wonderful memory caught and retained every word said to him or what he heard, and he was enabled to associate what he heard with all other knowledge he had gained previously.

At the court of Denmark he delivered twelve speeches, and underwent a public examination on a variety of subjects, especially with regard to the history of Denmark. He spoke German, Latin, French, and Low Dutch. He was very good-natured and well-behaved, but of a most tender and delicate constitution. He never ate any solid food, but chiefly subsisted on the milk of a nurse.

He was known and celebrated all over Europe by the name of "The Learned Child of Lubeck." He died June 27th, 1725, aged four years, four months, and three weeks, lacking three hours. Thus, this child, that might have been one of the most erudite theologians of the age if he had lived to maturity, died in early childhood; he was like a summer flower born before its time, or one that matured during the early weeks of spring. It is a great temptation to a parent or teacher to push a child that is naturally precocious; but such need curbing and restraining, and special care is necessary to bring forward their physical powers. It is necessary that a child should have a variety of mental discipline. Yet direct, definite, active exercise is all important to bring out the power of each faculty. To make a musician, a person must sing and play; to make an artist, a person must paint; to make a chemist, a person must practise chemistry; to make a dancer or rope-walker, a person must practise dancing or walking on the rope. It is not enough to read a treatise on these different subjects; it is not enough to see or hear another perform; for expertness in everything comes from practice, and even genius would not amount to much without well-directed effort and constant practice.

Man is not satisfied with the progress he has made. All are striving to be something higher. It is a constituent element of the mind to aspire beyond the present. The reason is, that man has a longing after immortality, and the more knowledge he gains in this life, the more he feels that he can enjoy in the life to come; the more ignorant he is, the more satisfied he is; and the more he knows, the more he wants to know. Perfection of character is not attained all at once. If a child lived alone, where he never heard the human voice, never saw the human eye and the human expression, never came in contact with the world without, he would never attain perfection; for we are perfected by the knowledge we possess, and by coming in contact with other minds.

Knowledge is gradually acquired. We are obliged to gain it step by step, as we go up the steep mountain, gradually, till by-and-by we find that we are actually making progress.

The child begins its book education by putting A and B together, then it adds another letter, and then the fourth; then it learns words of two syllables, then of three, and of four; then it puts a short sentence together, which is about all it can comprehend at first. Soon it can make a comparatively long sentence as easily as it framed a short one previously. But it is necessary to understand a simple rule, before the mind can comprehend a variety of rules, and their combinations.

The child develops its animal nature first; hence we see that the appetites, passions, and impulses are so imperious in childhood. The affections are also early manifested by the child clinging to its nurse, or mother, or any one who has the care of it. Then it begins to discern the difference between one kind of food and another, to appreciate its playthings, to be pleased at first with a rattle, and then with more complicated playthings, till by-and-by it desires the tools that only a full-grown man can use.

As the child has everything to learn, it is quite important that its powers of observation should be early developed, and its powers of memory gradually strengthened, till it can remember all it has ever heard and seen.

It is astonishing to what extent the memory can be developed. If parents and teachers were only aware of the capability of this power of the mind, they would encourage the child to cultivate it more than they now do; not with a view of making the child precocious, but in order to unfold one of the most useful faculties that God has given to the child, to aid him in securing a thorough acquaintanceship with the world in which he lives. A child may acquire a vast amount of knowledge, but unless he can remember, and recall what he has learned, he can go on learning to the day of his death, and yet will not become very wise.

Dr. Gall was a great reasoner, but he had a very poor memory of what he saw. He did not recognize his patients when he met them in the streets, and when he went out to dine with friends, he did not recognize them the next day, if he saw them. He could not remember places, figures, colours, or music.

Hon. Horace Mann had small Locality and the Perceptive faculties, and he could not find his way in the streets of Boston, although he had lived there many years. I am acquainted with a clergyman who cannot remember the names of his children, and at one time forgot his own name, when he went to the Post Office to call for a letter that he expected. Neander, a celebrated German author, could not find his way from his house to his class-room. There are many well-authenticated accounts of persons who have cultivated their memory to a wonderful extent. Dr. John Leyden, the orientalist, and Cardinal Mezzofanti, could remember every word they heard or read. The latter could talk correctly in over fifty different languages and dialects when he was seventy years of age, and understood twenty more well enough to trans-

late them. He began to learn the languages by listening when at his work to the recitations of the school-boys.

Thomas Cooper, who is now one of the greatest of English controversialists, was once a cobbler. At twenty-one years of age, he committed to memory the first three books of Paradise Lost, the whole of Hamlet, and thousands of lines from Byron, Burns, Coleridge, Wordsworth, Scott, Keats, and other poets.

I am acquainted with a lady who committed to memory forty pages of Shakspeare's Plays one night after tea, before bed-time, and recited them the next day. This she did when she was only thirteen years old.

A person may not necessarily have an equally good memory in all departments. Sir Walter Scott, Dr. Thomas Brown, Edgar A. Poe, and Shakspeare could remember pages of poetry without the least difficulty. Dr. Linnæus could remember the names of flowers and plants. I examined the head of a gardener in Dublin, and gave him a wonderful power of memory. He told me "that he could remember the names and peculiarities of ten thousand plants, and that he chose his vocation because he had such a retentive memory as well as a love for flowers."

Themistocles could remember the faces and names of twenty thousand Athenian citizens, and Cyrus remembered the faces of his whole army.

Kossuth, Everitt, Macaulay, and Mazzini remembered words and languages. Bayard Taylor, Capt. Cook, Dr. Livingstone, Stevens, and Dr. Kane remembered places, scenery, and persons.

Blackhawk, Talleyrand, Lavater, Calhoun, Hon. Mr. Benton, John Quincy Adams, remembered facts and events. Agassiz, Sir Astley Cooper, Cuvier, Prof. Owen, and Dr. Mott remembered all about nerves, bones, muscles, and the organic structure of men and animals.

Mithridates, a Roman Emperor, ruled over twenty-two nations. He learned the languages that each spoke, and could converse fluently in all.

An ambassador of King Pyrrhus I. went to Rome. The next day after he arrived, he knew and saluted by their names all the Senate and the whole of the gentry of Rome.

Paganini, Ole Bull, Mozart, Haydn, Weber, Beethoven, Thalberg, and Jenny Lind remembered all about music. Rev. Mr. Jonas, of Sunderland, when a lad, could repeat five thousand two hundred and seventy lines.

Emperor Claudius could repeat the whole of the Iliad and the Odyssey. Gilbert Wakefield committed to memory the whole of Virgil and Horace, nearly all the Bible, and the greater parts of Homer and Pindar.

Herr Winkler, the blind calculator, gave a performance at the Marylebone Institute in London, one evening, to allow the audience to witness his remarkable memory. The Rev. Isaac Taylor presided at the meeting, and he wrote down at random sixty-five figures, which he read aloud only twice. Herr Winkler, after an interval which had been occupied in the solution of a variety of calculations, repeated these figures backwards and forwards without any mistake. An account in simple addi-

tion, consisting of six columns of figures, was read out once, and the correct amount was given almost instantaneously. A subtraction reaching as far as billions was performed with the same rapidity. He then solved a variety of arithmetical questions that were proposed to him, many being of a very complicated nature; he at last astonished the audience by recapitulating the whole performances of the evening, enumerating in order the various problems that had been proposed, together with their solutions; a prodigious effort of memory, involving as it did the repetition of several hundred figures.

Pope had an excellent memory, and could turn to the precise place in any book where he had seen a passage which he liked.

Scaliger obtained so perfect an acquaintance with a Latin book, that he offered to repeat any passage with a dagger at his breast, which could be used if his memory failed.

Gassendi learned by heart six thousand Latin verses, and the whole of Lucretius's poem "De Rerum Natura;" and to exercise his memory he recited six hundred verses from different languages every day.

Saunderson, a mathematician, could repeat all of Horace's Odes, and a great part of other Latin authors. La Croze, after hearing twelve verses in as many different languages, could repeat them in the order he had heard them, and could also transpose them.

If more pains were taken with developing the memory of children, the above cases would more often be the rule than the exceptions.

We come to the full stature of a man from various causes. There must be health and power of constitution as a foundation; then education and circumstances must be favourable. Parents and teachers must call out all the different faculties of the mind, remembering that to cultivate one faculty does not cultivate another; that each requires its own stimulus according to its own nature; that when a child attends the Sabbath-school only its moral brain is exercised; when it attends the day-school only its intellectual brain is developed. We want systems to cultivate not only the moral and intellectual faculties, but to cultivate the affections, the passions, and propensities. The wickedness and depravity of mankind are more often the result of the *wrong* use of the passions and propensities than of the exercise of the intellectual and moral brain.

Here is where many systems fail to make a good man of a naturally good boy. Many who graduate at college give way to the indulgence of the animal brain, because they are only partially trained. We need systems of education that shall recognize the whole brain and body, and then we shall have fully developed individuals. Let us learn to live as individuals; learn to spend our energies in accumulating knowledge that will be of importance, not only to ourselves, but to humanity; learn to use our whole mental powers aright, and to encourage a more thorough, useful, and comprehensive education, adapted to every individual child; then we shall begin to comprehend some of the purposes of life, and be better enabled to discharge our varied responsibilities to society. It is useless to attempt to work any reformation, or to attempt to exterminate any evil, unless we commence at the root of the evil.

We may cut off branch after branch, till we are weary with our useless labour, and yet find that we make no progress.

To bore a tunnel through the Alps, to carry a cable across the Atlantic, and to bridge a cataract, are all gigantic schemes that man by perseverance is enabled to accomplish; but these deeds are nothing compared to the education and development of a child. We must, however, begin first in the family, and teach the child to discriminate between right and wrong, lying and truthfulness, honesty and dishonesty, indolence and industry, kindness and cruelty, generosity and selfishness, drunkenness and temperance, arrogance and humility, duplicity and sincerity, vice and virtue, disobedience and obedience; and then, when the teacher takes the child in hand to train mentally and physically, if he or she understands the true functions and mission of a teacher. the work of education will go on to completion.

HOW TO SUCCEED IN THE WORLD.

THERE are no limits to the demands of ambition. From the lowest grade in society to the highest, there is an insatiate desire to advance in position, and to become as favourably known as possible. The peculiar kind of ambition manifested by an individual depends very much on his mental and physical organization. A man who has the moral brain in ascendancy is ambitious to be distinguished in moral channels. He who has large Acquisitiveness thirsts for riches, and is never satisfied with the wealth attained. The reasoning man, with large Causality and Comparison, desires to comprehend the philosophy of the past and the present: while the one with a predominance of the perceptive faculties aspires to understand all the sciences. It is an interesting study to trace the influence of the different faculties in the actions of individuals.

What do we mean by rising in the world, and how is it accomplished? The process is very simple, and yet difficult if we do not pursue the right course. To rise is to become neither old, tall, large, nor learned. A person may have good parentage, wealth, position, and yet not be truly elevated. To rise in the world, in the true sense of the term, is to pass or emerge from the physical condition into the mental, from the animal and material to the moral and spiritual.

In childhood, the body has the ascendancy over the brain. In fact, it has to form a house or home for the latter. In proportion as the body is nourished and strengthened, will the brain have nervous power and activity. If we were to remain infants, dwarfed and blighted, the mind would be limited in development. To rise, then, is to become strong in body and brain, to allow the higher faculties to predominate over the lower, to follow the teachings of nature, which clearly indicate that the body must first be strong, so that the brain afterward may expand, to be a proper medium for the full development of the whole mind.

Some rise suddenly, and fall as quickly. This is true, physically and mentally. I have seen gigantic babies that weighed four hundred pounds, but they have generally died prematurely long before others of the same age who developed more slowly. Those who rise to office or to power suddenly, can not sustain themselves as well as though they had been fitted by discipline for their position. Like water, they ultimately find their true level. Cardinal Wolsey is an illustration

of this fact. Few men rose to rank, power, and influence so rapidly, and few fell so suddenly and so completely. Without friends, home, or property, he died among strangers, while on a journey. Before closing his eyes he exclaimed, "If I had only served my Maker with one-half the zeal that I have manifested for my king, I should not have died as I now do." Alexander the Great, after the death of his father, took his father's army, and in the course of eleven years distinguished himself above all other generals who had previously lived. He became a great and powerful conqueror wherever he went. But, in his advancement, he forgot his youthful instructions given by the great philosopher, Aristotle, lost sight of his natural modesty and purity of mind, gave himself up to licentiousness, and finally died of *delirium tremens.*

Some in their efforts to rise in the world labour too hard, and thus prematurely exhaust themselves. Buckle wrote his celebrated "History of Civilization" before he was forty years of age. An ordinary individual would have required sixty or seventy years to have gained the vast amount of experience which his short life gave to him. With impaired health, the consequence of excessive mental labours, he went abroad, hoping to strengthen his constitution in foreign climes, but lost his life while seeking for health. If he had not laboured so devotedly, his stock of vitality would not have been exhausted in early life, and he might have been useful to the world for forty years longer. King Edward VI. was also a precocious youth. At the age of fifteen or sixteen, he was matured in judgment and ripe in knowledge, but possessed those attainments at the expense of his life, which was cut short at the age of eighteen years. Henry Kirke White at the age of twenty had written poetry that has immortalized his name, but he lived too much in the upper portion of his brain, stimulated by his emotions, sentiments, and exalted feelings, that almost separated his soul from his body. The same was true to a certain extent with Lord Byron, who died comparatively young. He worked hard in the few years that he lived. How ardent the thoughts that his pen transcribed! How vigorous the writings that he gave to the world! But that rapidity and vigour, joined with the dissipation to which he yielded during the last years of his life, shortened his days. The same is true of Burns, who died a young man. He will be remembered as long as the English language exists. What he accomplished was done so cleverly, with a masterworkmanship, that his fame will live for ever. But his precocity of genius cost him his life.

We ought not to be in too great haste to rise in any respect. Everything should develope slowly and legitimately. The fruit which ripens prematurely is not so good as that which comes to perfection more slowly, in accordance with the laws of growth. The hothouse may be of service on some occasions, but it is more adapted to artificial than natural life.

Some persons deceive themselves and think that they are rising when, in fact, they are falling. They have simply changed their condition. A young lady had risen high by her own merits. She had acquired a great

reputation, but wanted to rise higher; hence, she married the son of one of the most distinguished men in America, thinking to elevate herself, but the result proved that the step was a false one. Her husband was on a lower plane, intellectually, and she was obliged to come down to his standard. He had gained his position in society by the reputation of his father, but abused that reputation by leading a drunken, dissipated life. The talented lady, from a desire to connect herself with the father's fame, married a drunken son of a distinguished father, and will consequently spend an unhappy life.

An Object in Life.

To rise in the world requires effort, which must be intelligently directed, with a definite object in view. In fact, the want of this is one of the greatest evils prevalent in society, and will explain the cause of the unsuccessful career of many young men. Ask the majority of people for what purpose they are living, and they do not know. They have not given to the subject a moment's thought. If pressed closely, they will perhaps say "that they are living to live," which, reduced to plain English, means, that they live to put bread into their stomachs, and clothing on their backs. They have no higher object or motive in life befitting the dignity and greatness of human nature. They live simply to gratify their physical instincts. The man who has not a more elevated object in view does not struggle to overcome the impediments in his way, but works on from day to day, actuated by a dull, plodding spirit of resignation, without any worthy ambition. To earn bread and butter, and to clothe the body, does not necessarily give advancement, though one may gain experience thereby. But in order to secure this necessary desideratum, or the supply of the daily wants, the labourer must have a definite object in view. There is a vast difference between the man who labours systematically and the one who works in a haphazard way. A man in search of amusement idly strolls about the town or country, hoping "that something may turn up" to entertain him, and perhaps accidentally finds something that is interesting. But another man, before he starts, knows why he is going out, and what he wants to see. He is aware of the existence of certain interesting localities, and he starts on his journey intelligently to accomplish what he desires. His mind is much more profitably and entertainingly occupied, because he has a distinct object in view, and he will experience a greater amount of enjoyment than the one who merely stumbles on the right path.

A great power for good is the consciousness of doing right. A man has courage for anything when he feels within himself that he is in the right path. But when he knows that he is pursuing a wrong course of action, he loses courage, becomes a coward, and is finally afraid of his own shadow. Be sure that you are on the right side. If you would develope all your faculties and accomplish anything in life, do not make aimless, useless efforts. Remember that what is worth doing, is worth doing well.

Some will not start in a new course unless they are certain of very great distinction. Many young men have said when I have informed them that they had ability for the practice of law, "We would have no objection to that profession, only we would not be satisfied to be ordinary lawyers." Many young ladies have replied, when I have told them that they had talents for singing, "Ah, but unless we can sing as well as Patti or Jenny Lind, we will not make the effort, for we do not wish to be *common* singers." But Jenny Lind had to make a commencement, and attained her great power only by uncommon perseverance. The true principle that should guide us in our ambition is to ascertain our capacities in the calling or business we wish to follow; and when we have asked and answered this query,—how high a position is it possible for us to attain? we should determine to reach that standard if circumstances will permit.

Some are in high positions, and yet have not risen by their own merits. They owe their elevation to friends. They would not have been elected to office unless their influential friends had rallied around them, and not only put them into places of trust, but afterward sustained them while fulfilling their duties. Such men are simply tools or instruments used by others for secondary purposes.

Some rise in spite of friends or enemies. They overcome all the impediments in their way. They are men of the genuine stamp, whether large or small in stature, whatever may be their condition or circumstances in life. They use their own talents, their own power, and gain their own position, which they never lose, because the superstructure they have raised has a foundation of real merit.

Many are anxious to rise, but do not know how to commence. Their hands are tied; their minds are bound; their talents are like chickens in the shell; they are not yet weaned; they cannot decide on the least trifle—what they shall wear or what they shall do, without looking to others. They desire to get out into the world, but while they stay at home and never think for themselves, they will be but babes in knowledge and development, even though they are six feet in height. I shall never forget the day when the idea first flashed across my brain that I had an identity of my own. I was standing alone, and as I looked around and about me, I found that I was not connected with anybody or anything—that I was an individual by myself. I raised my hand to my head, and felt that it was really on my shoulders, that it belonged to me, and that I therefore had the individual right to myself, that I was responsible for my actions and career in life. From that day I began to exercise my own individuality, to control my life, and to think for myself. When these reflections arise spontaneously in the mind, a person is prepared to take his part in the arena of life; but if he stops to ask "Mrs. Grundy" whether he had better do this, or leave the other undone, or has to consult all his friends whether he shall begin in a new path, the chances are that his efforts will be fruitless, and that he will fail to do much in life. When such a man goes to the polling-booth to vote, he will ask first one and then another how

and for whom he shall cast his vote, and he generally follows the advice of the last person he meets. It is not the man who votes ; he is simply a machine in the hands of another. My advice to all, is, feel your individuality as soon as you can, and act on your own responsibility. You will then begin to have a character, and to be conscious of your strength. Man was born an individual, that he might have an identity of his own : and the world will not be more than six thousand years older, before he will begin to assert his rights and claim his privileges.

Many in their desire to rise are anxious to get above their sphere. In such a case, ambition is greater than ability. All desire to be the hands of the clock. That is natural enough. Man likes a conspicuous position, where he can be seen. He is not content to be the machinery doing the work in the rear behind the hands. But the clock cannot be all hands ; it must have machinery, or it will not go at all. The same is true in society. Three or four individuals in a community are sufficient to act as the hands on the clock, to stand out before the world as representatives of public opinion, while the great mass must remain in obscurity as the working machinery to move the hands. Let us be content to do that for which we have natural gifts ; then we shall have success in our undertakings, and be stimulated to make further exertions. We should remember that our rewards do not always come in this life ; we are ripening, developing, and preparing ourselves for another world, so that by living aright and being sanctified by a higher power, we may be better prepared for the life that is to come. We should, therefore, be contented to remain in that sphere, humble though it may be, that naturally belongs to us, and do the best we can in it. It frequently happens that an individual in the humblest position in life is the means of doing a great amount of good. Many years ago, a quiet little maiden lived with an important family. She was a foreigner, in fact a captive, having been taken prisoner in war by a distinguished man who was a leper. He had consulted all the wise men of the country, but could get no relief from his sufferings. This little maid, thinking over the matter very seriously, summoned the courage to speak to her master's wife. "Why does not my master consult the prophet Elisha ?" "Who is he ?" the wife asked. "He is the prophet of God in Israel," said the maid. She assured her mistress that if her master would only consult that prophet, he would be cleansed of his leprosy. The result was, that Naaman the Syrian went to the prophet Elisha and was cured ; the fact was heralded throughout the country, and the fame of it has been handed down through many generations to the present day. It was only a little maid who was the instrument of this great deed ; but she had the spirit to do good in her way, and mighty results followed her humble efforts.

Ambition, when rightly directed, is a wholesome stimulus, a powerful spur, to the mind. The fact is, no person rises to a high position without it. But there are many kinds of ambition, and as many modes of manifesting it. Ambition, in its simplest form, may be defined a

desire to excel, to improve, to be appreciated, to be commended, and to secure the approbation and attention of others. The exercise of the faculty of Approbativeness gives this element of mind. When Approbativeness is properly guided, it is a powerful stimulus; but if the base of the brain takes the lead, then the influence of ambition is dangerous. When Approbativeness acts with the moral brain, it elevates and stimulates to moral greatness. When a clergyman has this combination of faculties, he is ambitious to do all the good he can, hence improves the society where he lives. I repeat, true ambition elevates; perverted ambition degrades. A lady with perverted ambition has an excessive desire for admiration. This will lead her into extremes and excesses which frequently result in her ruin and degradation. Alexander had a perverted ambition. When he had conquered the world, he wept because there was not another to conquer. He was not satisfied to be the greatest murderer and robber that ever lived. It was not sufficient for him that he had subdued all his enemies; he still desired to fight and conquer for the mere sake of victory. After Hannibal had sustained himself with great honour and credit for eleven years in his enemies' country, he put an end to his own existence because he was criticised by some of his friends at home. The Hon. Mr. Rush, of Texas, took his own life because he failed in gaining the governorship of the State to which he belonged. Chatterton impelled by excessive and morbid ambition, committed suicide in London, because he was not appreciated by his friends. McCullock, of Dublin, the greatest mathematician that has ever lived, also committed the same rash act, because he failed to obtain a seat in Parliament for which he was a candidate. These are illustrations of the danger arising from excessive ambition, when not sufficiently balanced by the higher faculties of the mind. Its evils are manifested in other forms. Frequently, military men, after a decided victory on the battle-field, receive so much adulation and approbation that they lose sight of the fact that there is a higher power, and give themselves up to dissipation and licentiousness. There are many noble exceptions, as Washington, Havelock, and Garibaldi. When a lady, possessing personal charms, forgets that her beauty is fleeting, she becomes vain, and has no higher ambition than to adorn herself to attract the admiration of the crowd.

If you wish to rise in the world, keep your mind under good control; in fact, do not allow any part of your mental and physical machinery to get out of balance. Do not over-exercise or strain either body or mind. Those who are warped in their judgment are liable to excesses. When the mind of a person is overstrained in any direction, if success is not attained, disappointment ensues, and the result is often the committal of rash acts. A young man, who lived in the town of B——, loved a young lady and wanted to marry her, and because he was prevented from carrying out his purpose, he murdered the lady and killed himself—the result of a morbid state of the social and moral faculties. A gentleman suddenly lost his property, and was thereby neglected by the circle of society in which he had conspicuously moved. With

bitterness of spirit and mortified pride, he destroyed himself. If his mind had been well balanced he would have been independent of surrounding circumstances, and would have endeavoured to regain his lost position. My advice to all is, to keep the mind balanced in order to secure a full development of all its powers, so as to be prepared to sustain the various positions in life to which you may be called. As certain faculties of the mind adapt the individual to different spheres in life, I will be more specific, and point out some of the qualifications that are requisite for rising in the world in particular directions.

Qualifications for Different Pursuits and Professions.

A Scientific man requires certain phrenological and physiological qualities. It is a fact recognized throughout the world, that all scientific men, remarkable for their explorations, observations, and experiments, when they have become distinguished by their own merits, have —first, a good vital temperament, a prominent physical condition of the body, which gives a material tendency to the mind, and inclines them to open their eyes on the external world, to analyse and combine its parts, and to make themselves acquainted with the facts of science. Secondly, the perceptive intellect, located in the lower part of the forehead over the eyes, is well developed. Hence, they are inclined to notice men, things, physical qualities, and conditions. Herschel was a scientific man and a philosopher, but more particularly the former. His perceptive intellect was specially developed. Walter Folger was a scientific man, and the perceptive intellect predominated over the reflective. With a limited education, he became master of astronomy, mathematics, and mechanics, and rose to be one of the most distinguished men in the State of Massachusetts. La Place was a very clever astronomer, a great arithmetician and mathematician, as well as a scientific man, and he was remarkable for his perceptive intellect. Agassiz has the perceptive brain remarkably full, and a strong, healthy, vital organization. He is one of the most noted men of the present day, distinguished for the extended range of his scientific knowledge.

A *mechanic* should have strong bones and muscles, and a large development of the perceptive faculties; Constructiveness should be large, to make him ingenious. Combativeness, Destructiveness, and Firmness should also be active, to give him an executive mind, while the social brain should be well developed, to enable him to adapt himself agreeably to his employers.

An *artist* should have a similar physical organization to a mechanic, only it should be of a finer texture. The mental temperament should predominate. Ideality, Imitation, and the moral brain must be prominent, to enable him to give scope to his ideas.

The combination of organs necessary for an *inventor* is more remarkable than for any other calling. Hon. Erasmus Bigelow, of Boston, Massachusetts, has a fine development of brain for an inventor. Even and harmonious in all its proportions—long, high, and full at the sides and back of the ear, as in the frontal lobe. He had a natural talent for

invention, but was driven into it as a matter of necessity. While he was studying to qualify himself for the profession of a clergyman, his father died, and left a large family dependent upon his exertions for support; hence, he resorted to invention as a means of livelihood, and had the tact not only to make many useful inventions, but to reap the benefits from them. He realized from the renting of his machinery over sixty thousand dollars per annum. Many ingenious persons suggest improvements in machinery, but others carry out their ideas, and render them available—enriching themselves while they are impoverished. Many years ago, I was requested to examine his head, before I knew anything about him. The result of my examination was, that he would make a good mechanic, but a better inventor. At the close, I asked what his business was, and was told that he was a mechanic, but had invented a machine for weaving carpets, which at that time was a new thing in America, and considered quite a novelty. He explained to me his process of thought when he was making the invention, and it may be interesting and of service to some one whose mind is taking that direction. It is as follows :—"A certain kind of work is done by hand, and I want machinery to take the place of manual labour. Consequently, I begin with the first act performed by the hand in the work, and adapt my machinery to the execution of that part of the process. I then take the next principle, and study it till I can see clearly the kind of machinery necessary for that department. I then investigate the next principle, and continue to dwell upon it until I have understood it. After working out mentally the various things to be done, and the best manner to execute them, I take my pencil and make drawings of the machinery, representing the necessary proportions, and frequently a model, if that will explain the process better. I then send my drawing and models to a machinist, who casts the different parts of the machine for me. When I put them together, I always find that they work just as I expected." It was a remarkable fact concerning the many inventions that Mr. Bigelow afterwards made for weaving fabrics, that his machinery was admirably planned, so that it could be used as soon as done without alterations. What was the cause of the success of Mr. Bigelow? He could hold his mind to one point until he had thoroughly understood it, and by the aid of memory could see mentally the workings of the entire machinery before he made a single drawing on paper. It requires a certain kind of mind to do that. First, an evenly-developed brain; secondly, large Continuity; thirdly, Firmness, to give perseverance; fourthly, Constructiveness, for ingenuity and versatility of mind, to look at subjects in all their bearings and relations; fifthly, Individuality and Eventuality, so as to take into account all the various movements of machinery in working out a plan. Thaddeus Hyatt, of New York, has a head similarly organized. When a lad he was so much inclined to invention that he determined to devote himself to the work. He continued for ten years planning, arranging, experimenting, without much success, till he finally hit upon an invention which he turned to account. Since then he has taken out

as many as eight or ten patents, which have been valuable improvements. It is a singular coincidence that there is a general correspondence in the form of the heads of inventors, wherever I have seen them. Invention is a matter of great importance, especially in England, which is literally a workshop of machinery; and there should be schools for the purpose of encouraging this kind of business, for a person can be educated to invent, if he have the natural qualifications, as well as to do anything else. If the normal powers of the brain were recognized, both the perceptive and the reflective faculties could be cultivated, and much more versatility of mind would be manifested.

The following qualities are necessary to constitute a good *mathematician*, viz.:—Calculation, Order, Constructiveness, Ideality, Form, Size, Weight, Causality, and Comparison. A person may be good in figures, and yet not excel in mathematics. Causality is requisite for pure mathematics, but Calculation and the perceptives for arithmetic and mixed mathematics. I might refer you to many distinguished men, like Kepler and Euclid, who were noted for their talents in this department of science. Kepler had a finely-formed head. The frontal lobe was high and broad, while Order and Calculation were large. A good mathematician also requires some poetical talent to give breadth and scope to the mind.

For the study of chemistry certain qualifications are necessary. A practical *chemist* should have large Individuality, Eventuality, Comparison, Form, Order, Calculation, Size, and Constructiveness. We need more chemists. There is much more scope for discoveries in chemistry than in almost any other science. There are many fortunes to be made by the application of chemistry to the common arts of life, and certainly much good to be effected to society by investigation into the laws of the material world. A knowledge of chemistry would teach us how to live, and make the most of the elements which surround us. In former times, vast quantities of materials were thrown away, simply for the want of a little knowledge which now enables the manufacturer to turn them to account. When the Romans occupied England, they cast aside the residuum of their ore-smelting, but the English people are now digging up this refuse material, and, by the light which chemistry sheds upon the subject, are making fortunes from working it over again and using the materials in manufactures.

An *architect* requires Constructiveness, Order, Calculation, Form, Size, Eventuality, and Comparison, with the mental temperament. Every clever architect has this combination of faculties. A mechanic requires a similar organization, a muscular temperament, Firmness, Combativeness, and good Causality, to plan his work well.

An *engineer* requires a similar organization to an architect. Civil engineers need particularly large Calculation and Locality. Mechanical engineers require fully-developed Weight, the vital and motive temperaments. Robert Stephenson is a very fair example of an engineer: his perceptive faculties are large; Order, Calculation, Form, Size,

Locality, Eventuality, and Comparison, are especially developed, and gave to Stephenson his great talent in mechanics. The same conformation of brain can be seen in Watts, his partner Boulton, Murdock, the discoverer of gas for lighting houses, and in the busts of all those engineers who have risen to any eminence.

The engineer of the Thames Tunnel, Brunel, had a strong reasoning brain, which enabled him to comprehend the first principles of that gigantic work, one of the wonders of the world ; and his perceptive intellect was equally well developed, which enabled him to carry out successfully the conceptions of his thinking intellect. In the organ of Colour he was so entirely deficient, as to be idiotic in that faculty. He could not distinguish between one colour and another. We have a cast of his head, taken in America twenty years since. Ideality and the reasoning intellect were larger than the perceptive faculties in the head of the son, and the latter was more speculative and theoretical than practical as an engineer ; hence, his labours have been very expensive to those who have employed him as an engineer, owing chiefly to the fact that he lacked the power to take profit and loss into account.

A *clergyman* requires the motive and mental temperaments : a large frontal and coronal brain, very large Benevolence, Veneration, Spirituality, Hope, Conscientiousness, Adhesiveness, Philoprogenitiveness, a fair share of Combativeness, Concentrativeness, Language, moderate Secretiveness and Acquisitiveness. Many think that the only essentials for a good clergyman are divine influences and a spiritual infusion of grace. This is a partial mistake ; for, though he cannot do without aid from a higher source, yet there must be an elevated organization through which Divine influences may act successfully. Every human being is susceptible of moral improvement, but all are not equally fitted by nature to be spiritual guides and teachers for others. "There are hewers of wood and drawers of water," giants in intellect and moral attainments—each have a certain work to do. Some persons, unfortunately, possess by nature a gross organization. Do you doubt it ? Visit prisons and penitentiaries, examine the casts of the heads of murderers, and you will generally find that such persons have a predominance of the base of the brain over the coronal region, that the lower part of the face is larger than the upper, that the abdominal portion of the body is more predominant than the thoracic, that the whole tendencies of such minds are in a downward direction. These individuals have great difficulty in maintaining the ascendancy of the moral faculties over the passions and propensities, and consequently are not so well fitted to be living apostles of the effects of Divine influences, as others who, by nature, are more elevated in mind. The profession of the clergyman is one of the highest and most important, and we should naturally expect that great and special qualifications would be required to fill this post with honour. A clergyman should be as perfect as possible, physically and mentally. The only objection to this is that the congregation would be liable to worship their pastor more than their Creator. A clergyman should have good health, for

much labour is expected of him. Father Oberlin is a fine specimen of a well-balanced clergyman. The head is high in the coronal region. The tendency of his mind was elevated from childhood, and from early life his moral and religious nature was very susceptible. While yet a boy he manifested a desire to do good, and pledged himself to his Maker to preach the Gospel as long as life should be spared to him. He was remarkable for his self-sacrificing disposition, and spent his entire life in doing good.

There are many kinds of preachers, and as many corresponding differences in organization. Some are thunderers of the law, others are sons of consolation, and speak words of encouragement to the trembling sinner. Paul must have been differently organized from John the beloved; Peter must have been very different from Luke.

Dr. Guthrie, of Edinburgh, has an elevated organization, prominent Benevolence, active sympathies, and he never preaches a sermon without touching the feelings of his auditors.

Henry Ward Beecher has an impassioned temperament, a strong social brain, very large Benevolence, large Ideality and Sublimity, very large Mirthfulness, Comparison, Language, and Individuality, with but limited restraining powers. Few clergymen exert such a varied and powerful influence over a congregation as Mr. Beecher. I might speak of John Knox, Dr. Chalmers, Rev. Newman Hall, Baptist Noel, and many other prominent clergymen, all of whom have exerted a distinct influence corresponding to their own peculiar organizations.

A *teacher* must have a strong social brain, for he has to train the young mind, and, for the time being, to take the place of the parents. If the teacher possess a social nature, he will infuse it into the minds of the children, and incite their interest in him and in their lessons. He must have Self-esteem and Firmness, to give him self-respect and self-government. In proportion as he has these qualities will he encourage them in the children.

I knew one teacher who had Self-esteem and Firmness larger than the reasoning faculties and Benevolence. He was, in reality, a tyrant, cruel to his own family, and exercised the most rigid authority over all with whom he came in contact.

The teacher must have a good moral brain, that he may be qualified to impress and educate the moral natures of children. If he present to them a high moral code, elevated principles of action, they will be stimulated to approximate to that standard of perfection. A teacher should have a sound reasoning intellect, Causality, and Comparison should be large, so that he may stimulate the children to inquire into causes, to learn principles and sound philosophy; also to analyze truths, to compare and perceive the analogies between similar subjects. He should have the perceptive faculties, especially Eventuality, to give an abundance of facts and information of the material world. The object of teaching should not be to crowd ideas into the minds of children, but to give them statistics and facts for a sound and correct basis, and then endeavour to teach them to develope their own reason-

ing powers. If this course were pursued, we should have more original thinkers and speakers, and less would be quoted from ancient authorities. To commit to memory is not education. The judgment should be quickened and the reason strengthened by exercise. Continuity should not be very large in the head of the teacher, as his duties compel him to turn in rapid succession from one study to another, and to become equally interested in all of his pupils. Ideality should be large, in order that he may cultivate refinement and ease of manners in his children. His temperament should be a blending of the motive mental, and vital, to give him general health, activity of body and mind, and a general vivacity of disposition. Combativeness and Destructiveness should be large enough to give energy, but not to induce cruelty and severity.

I have enlarged upon this topic in my lecture on the training of children, but will give one fact which has recently come under my observation. The "master" of a school in England struck a boy on his head with a stick. The boy complained, when at home, of pain in his head; but the mother, thinking he was not much hurt, sent him back to school in a few days. The stupidity of the boy again excited the anger of the teacher, and he gave him another blow on the head, more severe than before. The boy went to bed ill, as soon as he returned home, and never rose from his bed again. He died in consequence of the severity of a thoughtless teacher.

We cannot beat knowledge into the heads of children; but, through the law of kindness, we may encourage the dull and stupid, and direct those who are naturally bright and intelligent.

I am acquainted with a Professor Wisewell, of New York. He has been a teacher for twenty-five years, and during the whole of that period of time, has not struck a pupil, and has perfect discipline in his school. Children from all parts of the country attend his school, and he infuses into their minds the elements of self-control and self-discipline. A teacher requires *almost* as perfect a head as a clergyman. Many mistake their calling, and teach merely to gain a livelihood; hence, do not succeed either in gaining the confidence of parents or the respect and love of the children. It requires a peculiar fitness for this occupation.

A *physician* has an important place to fill in society. He must have a good, healthy, vital organization, a genial, social, mellow, pliable disposition, and strong sympathies for the afflicted. He is obliged to go out at all hours of the day and night, to make greater personal sacrifices than any other professional man. He is constantly called upon to spend his energies, time, knowledge, and sympathies on others; sometimes is remunerated for his efforts, but frequently receives neither thanks nor recompense. He should have the perceptive faculties, that he may readily learn anatomy, chemistry, physiology and botany; also large Human Nature, to enable him to read disease intuitively, to understand the changes that take place from time to time in the condition of his patients, and to successfully adapt his treatment to different

temperaments and constitutions; large Benevolence, to be always ready to alleviate suffering; large Cautiousness, to prevent rashness in treatment: prominent social organs, to make him acceptable in the family; Suavity of manner, to get patients; sufficient Acquisitiveness to make them pay for his services.

It needs much discipline of mind, close study and investigation, to become a good physician.

The *surgeon* requires large Constructiveness to give him skill in his operations, a strong and steady muscle, large Combativeness, Destructiveness, Firmness, and Self-esteem. With this combination of organs he is qualified for his onerous and important duties, is competent to decide readily what is necessary to be done in times of emergency, and will perform his work well. If he has a weak muscle, and too active sympathies, he will take hold of the knife with a trembling hand, and neglect to execute vigorously and effectually, so that in the end he will produce more pain, and death may ensue from his irresolution. If a dentist, he will let the instrument slip from the tooth, and after resting will try again and again to extract it, whereas an efficient dentist, with one glance will decide what is necessary to be done, and before his patient is aware of his intention, will lay the defective tooth on the table.

A *lawyer* should have a predominance of the vital and mental temperaments, to give clearness of intellect and strength of feeling; large Eventuality, to enable him to remember all the parts and items connected with the interests of his client; large Comparison, to enable him to compare the different statements, law cases, &c., to analyse and discover flaws in the reasoning of his antagonist, or in the evidence of opposing witnesses, to criticise, cross-question, and make his own views clearly understood by illustrations; large Mirthfulness, joined with Combativeness, to enable him to answer argument with wit and sarcasm; Self-esteem, to give him confidence; Secretiveness, to conceal with tact everything that may weigh against his cause; large Language, so that he may fluently bring out every point in the argument; Ideality, to enable him to appeal to the feelings and sentiments of the jury. An *honest* lawyer needs large Conscientiousness, but to many this faculty would only be an annoyance.

There are *merchants* all over the world, and as the wants of the community increase, so will this class. They need Acquisitiveness, to give a desire to do business, make money, buy, sell, exchange property, &c.; large Hope, to give a spirit of enterprise and enthusiasm: Cautiousness, to prevent speculation beyond judgment; Approbativeness, to make them affable and polite to their customers; small Continuity, so that they can attend to a great variety of business; Secretiveness, to give policy and tact; Adhesiveness, to make friends; the moral organs, to render them just and conscientious in their bargains. A commercial traveller should have, in addition to the above, large Human Nature and Agreeableness, to enable him to adapt himself to a constant change of people and circumstances.

A *printer* requires large Continuity, Acquisitiveness, Constructiveness, Order, Calculation, Form, and Size, and as good an education as possible.

A *farmer* needs the motive and vital temperaments, large Inhabitiveness, for he must remain in one place to make any improvements in his farm; Constructiveness, for he has a great variety of work to do, and must adapt his tools to the end to be accomplished; the social organs, to make him kind and neighbourly, social and friendly; Philoprogenitiveness, that he may treat his animals kindly; Order, to make complete arrangements; Ideality, if he has to deal with fruits and flowers. There are many improvements to be made in farming or tilling the soil, and the farmer should cultivate his mind as much as possible, and gather information from agricultural journals.

A *seaman* or *navigator* requires a good constitution, a predominance of the vital and motive temperaments, large perceptive faculties, especially Individuality and Locality; large Order and Calculation, Combativeness, Destructiveness, and Firmness, to give boldness, courage, and presence of mind in times of danger; large Cautiousness, to make him mindful of the consequences and to prevent a reckless daring which might bring him into difficulties. Capt. Cook had a fine organization for a navigator, and he was the first to sail round the world. Columbus, the discoverer of America, had also a favourable organization for carrying out the great purpose of his life. He had large Order, Calculation, Locality, Individuality, and the reasoning brain. Sebastian Cabot, a distinguished navigator, possessed the same conformation of brain.

Some men make good soldiers; others are destitute of the qualities necessary to sustain them in that capacity. There should be no occasion in this nineteenth century to state the qualifications necessary for a *soldier*. When we think that the Christian religion has been in the world for eighteen centuries, it seems strange that we should have a system for educating one man to kill another skilfully. Such a fact does not speak much for the practical influences of Christianity among the people. Its teachings certainly do not inculcate the spirit of war, nor that our interests are promoted by it. Some persons may go into battle on the plea of fighting for Christianity; but, in my estimation, it is not the true way to disseminate the Gospel. When the principles of humanity are understood, and man is under the influence of his moral brain, we shall not have soldiers; but as, in the present age, they are an important part of a community, I will give some of their necessary qualifications. A commanding officer requires a prominent development of Firmness, Self-esteem, and Approbativeness, for he must not only be firm and feel his own importance, but be ambitious to excel and please those under his charge and those above him in rank. He must have energy and force of character, which come from Combativeness and Destructiveness. A common soldier needs the executive organs, a strong constitution, and great perseverance. It is absurd to send a soldier to battle if he is tame in his disposition, and

loves peace rather than war. He only brings discredit on his party, and as often receives a wound in the back as in the face. If we must have fighting, let us have those who have a martial spirit, who will do the thing well when they commence.

Wellington, whose particular *forte* was to plan a campaign, had large Order and Causality, so that his plans were systematically arranged.

Napoleon I. was powerfully stimulated by his ambition. From boyhood that ambition took a martial turn. In addition to his ambition he also had great mathematical talent, and applied it to the profession of a soldier. He had an unconquerable energy, joined to a superior kind of intellectual force, and an indomitable will that would never surrender; was remarkably successful on the battle-field; but the cause of his success was also the cause of his final defeat and ruin. It is well to analyze the elements of our success in our position in society. Excessive firmness may enable a person to attain an elevated position; but if not rightly guided it will tend to his ruin.

Short-hand writing is becoming very popular and very necessary to those who can think faster than they can write. Especially is it of service to the lawyer, statesman, editor, &c. A *reporter* should have an active temperament, an elevated brain, a good degree of sentiment and imagination, a full development of the perceptive intellect, Order, Language, and Comparison. Ladies can make good reporters, because they have a favourable temperament and tone of mind, and generally a good verbal memory; they are better spellers, as a rule, than men, and more expert in doing their work. This is a new field opened for female labour and enterprise.

A *statesman* requires a large and fully-developed intellectual lobe of brain, to understand and comprehend the weal of the public, and the best measures to promote it; Benevolence, to give a philanthropic spirit to do good, whether the effort be appreciated or not, and a vigorous constitution. A *diplomatist* requires the same qualifications, but needs more particularly a large perceptive brain, combined with Benevolence and Approbativeness. Lord Elgin had a fine organization for a diplomatist. The English Government has employed him in this sphere for many years, because of his talents in this particular direction. Tallyrand was a successful but unscrupulous diplomatist. His Conscientiousness was not equal to his ambition and selfish nature.

I shall refer to statesmen in another lecture.

But as all are interested in making money, I will give a few hints on this interesting subject, "*How to make and how to keep money.*" First of all, if you wish to make money, *go to work;* do not think if you lead an idle, aimless life, that success or money will come to you. Secondly, persevere in your calling, whatever it may be, provided its end and purpose are legitimate, and will do harm to no one. Thirdly, take care of your money when you have earned it. You must remember, however, that some persons are better adapted to succeed in certain kinds of business, while others could only excel in a different department, perhaps of the same business. A man who can purchase

goods successfully requires the perceptive intellect, a predominance of the vital and motive temperaments, to give him good judgment in the physical and material world. He should have Adhesiveness, Approbativeness, Agreeableness, Human Nature, and the disposition to mingle freely in society.

A *salesman* should have a high, full, broad forehead, reasoning intellect well developed, large Language, Order, Approbativeness, and the social brain sufficiently prominent to give him, in addition to business capacity, a bland, polite, and easy manner in his dealings with customers. When there is a salesman of this class in a shop, he will draw custom, for people do like to buy their goods of a polite and affable clerk, and if it is only a half-pound of tea, to have it politely handed to them, tied neatly in a clean bit of paper. A *shopman* requires the reasoning intellect with a full degree of Language, to make him affable and courteous in his dealings, bland and social in his disposition. The partner to take care of the money, or the financier, requires Calculation to make up his accounts, Order to give system, a full development of the perceptive intellect, full Acquisitiveness, large Secretiveness, Cautiousness, Conscientiousness, and Firmness, without special Approbativeness, Benevolence, and Adhesiveness. A financier need not be very polite nor very obliging. He has simply to receive the money, to take care of it, to use it judiciously, to keep some in reserve, and to see that profit and loss are balanced.

Do you wish to have a firm that shall be successful in making money? Select one partner who can buy the goods, another who can sell them, and a third to be the financier. *Let each attend to his own department and not attempt to do the work of the others,* and success will surely come. In the best of times, you will fail in business unless you have a similar combination. If all of the firm can buy goods, but are destitute of the faculty to sell them, or if all can sell and neither can buy judiciously, or if all are financiers, that firm will be a losing concern. Each should find his own place, and strive to fill it to the best of his ability.

SELF-MADE MEN

No man is really great by birth, unless he may have been endowed with the elements of genius. Birth gives many advantages, such as facilities for an education, a good start or position in life, and opportunities to develope talents, if there are any.

Many in the lower walks of life, recognizing the fact that they have not received these privileges, fold their hands, and think that all efforts to gain an elevated position will be futile. If such persons reflect but for a moment, they will be convinced that greatness frequently depends more upon the right direction and development of the powers of the brain, than upon outward circumstances.

Those who have the organ of Constructiveness, whose heads are broad in the region of the temples, will possess a mechanical genius, whether they are to be found in high or low life. Those whose heads are developed in the crown, will manifest pride, decision of character, ambition, and an aspiring disposition, whether they are rich or poor, born with or without a title. The same is true with regard to every shape and conformation of the brain.

"Man never is, but always to be blessed." Hence, he is never satisfied with the present, and tolerates it only as a stepping-stone to a more important future: he is constantly looking and expecting greater enjoyments, and aspiring to reach greater heights than he has yet attained.

The animal eats, lies down, and, for aught we know to the contrary, is content with its life; but man, higher in the scale of existence than the brute, desires power, influence, all that belongs to mentality and a superior existence.

Phrenology being true, the brain of man is of the highest importance. He possesses mental power in proportion as he has a brain of

good size and quality, and exercises his various powers according to their legitimate functions. The body has to be taken into account, and I reiterate the fact, that in proportion as there is a full development of both brain and body, the brain predominating, will there be the elements requisite to secure position, influence, and power.

No great man has a very small brain. Particular individuals have been cited who were known to be clever, and yet had small heads. A man may be celebrated for his learning in one particular branch, may be able to absorb the ideas of others, or may excel in one special department, while the circumference of his brain may be only average in size; for frequently the brain is developed more in the coronal region than in the basilar, hence there will, in such cases, be a great volume of brain in height, when it will appear deficient in breadth of measurement. This does not conflict at all with the well-attested fact, that those who move the moral and mental world possess brains of good size and quality.

Some men have large bodies, and have manifested greatness in physical channels; but the most distinguished persons are those who have had not only large brains, but well-developed bodies. There must be physical strength, or we do not see mental endurance. There is a variety of opinion among men with reference to what constitutes greatness, and this arises from the fact that there are so many grades or classes of mind in community, such a diversity of age, education, and experience, that each looks at the same subject from a different stand-point.

Twelve artists might paint the same landscape, and though each would obtain a correct view, yet we should find the leading characteristics of the artists in their work.

In olden times Galileo studied the Astronomy of the ancients, but his original mind led him to form different conclusions from their data. Supposing that everything was understood concerning the planetary world, those high in authority could not tolerate any innovation, and when he promulgated his discoveries with regard to the revolution of the earth around the sun, he was obliged to recant upon his knees to save his life. But he turned to a friend, and whispered, "I am right: it does move."

All cannot see alike, unless they are similar in age, experience, and judgment. We are approximating to that condition, for education is being more widely disseminated, and will facilitate much in bringing persons to the same platform. While there is such a dissimilarity in organization among men, there will be a great difference in methods of education and religious belief. Truth is the same as it was from the beginning of all things, and probably will remain so to the end of time, but the mind is unequally developed, and few are harmonious in life or action.

Man is constantly expanding, and his powers are being enlarged in the comprehensiveness of their range. Eventually we shall understand more of the true philosophy and theology than at the present. The

world is now in a primitive, unfolding state, and there are new discoveries and objects of interest presented to the mind every day. Before magnifying-glasses were made, man supposed that he saw all things with the naked eye, but every day beautiful objects are unfolded to his gaze through the microscope. At that time a tumbler of water, an emblem of purity, looked as though it was merely a transparent fluid, chemically formed of gas, but when we view it with a microscope we see that it is full of more animalculæ in number than animals that walk the street in a whole week, and we should not like to drink it, till we had removed the magnifying power.

At one period, when man looked into the heavens at night, he saw stars of six magnitudes only, but now, by the aid of powerful telescopes, he can see them of the sixteenth magnitude, and he may yet be able to perceive those of the twentieth or thirtieth : so the whole world is unfolding, and by-and-by the race will be sufficiently matured to comprehend a great amount of experimental and scientific knowledge. Succeeding generations will arrive at more correct and definite conclusions.

We sometimes find a partial genius, when a particular range of faculties is developed. Frequently a perverted faculty so predominates that the others are subordinate to it. Take, for instance, Acquisitiveness in the thief, Causality in the thinker or reasoner, Cautiousness in the timid individual. These single organs stand out prominently, and control the whole mind. Some persons are like comets, and pursue an erratic course in the world ; others are like suns, the centre of an universe ; another class may be compared to stars of the first magnitude ; while others dwindle to the third and fourth, and some even to the sixteenth magnitude.

There are two kinds of men who hold a prominent position in society. Those who are educated for their profession and calling in life ; secondly, those who are developed by the force of circumstances, and by their own innate genius or inherent talents. They are in reality self-educated, or self-made.

Educated men may have genius, and with the advantages of a good education, if they are industrious and persevering, they can accomplish much in society. They are generally wealthy, and have many facilities to aid and encourage them in their efforts.

Self-made men are poor, strangers to luxury and the refinements of life, and their poverty is a loadstone that keeps them down in the early part of their career. Educated men have friends who assist them in gaining their position, and in sustaining themselves in it, when gained. Self-made men are developed by the force of circumstances, in spite of either friends or enemies. Educated men are drilled to their profession, and can succeed only in the particular channels in which they have developed their talents, for generally their genius is partial, not universal. They seldom get out of their beaten track. Self-made men are thrown on their own resources ; they think and work for themselves, knowing that they have nothing to assist them but their

own indefatigable labour and perseverance. Educated men live by promulgating the ideas of those who have lived and passed away. In fact, the way to distinguish an educated man is to observe whether he quotes much from others to support him in his opinions, or whether he relies on his own judgment. A self-made man has only his own experience to tell. He explains what he has seen and done; he creates, originates, and uses his own ideas. Educated men gain much knowledge from libraries, museums, experiments, and cultivated society. Self-made men learn everything by hard thought, and personal experience; they advance their own opinions, take their responsibilities, and fight their way through all opposition. Educated men frequently secure the services of others to work for them. While self-made men are inured to hardships, and from necessity do their own work. The former are familiar with ideas, think, talk, and act by system and method, are educated within doors, while the latter deal in experience, have to make their circumstances, are educated out of doors. Both are learned, the one in theory, the other in practice.

Persons may be great in different ways, according to their genius. Hence, we find every variety of mental culture and native talent. Very few men are like Father Oberlin. He was not only a spiritual teacher of superior ability, but a farmer, a schoolmaster, the instructor of the children of his parish, and a physician, who went from family to family to give medical advice. His mind was so well developed, that he excelled in almost every department of knowledge.

Some, with every facility for improvement, will only reach mediocrity. King George III. was surrounded by wealth, rank, and position, yet he was neither celebrated for his acquirements of knowledge, nor for the comprehensiveness of his mind. There is no royal road to learning, or greatness of soul.

All men who are distinguished for their attainments in art, science, literature, or philosophy, have had to work for the position they have reached. Birth may give rank, station, and wealth, but unless accompanied by the organization favourable for the manifestations of genius, the person will occupy an inferior plane in the intellectual world.

Time, place, occasion, and favourable circumstances may call out genius, but cannot create it. Some, alas! know this by sad experience. I have sat in the seats of emperors, kings, and princes; have been in the birthplace of Burns and Shakespeare; have visited the ashes of Byron; have sat at the desk and in the chair where Walter Scott wrote his wonderful tales; visited the tombs of Hugh Miller, John Knox, and the Scotch Martyrs, Washington, Napoleon, and Franklin; have wandered in the lands which have been the scene of the labours of Luther, Melancthon, Zwingle, Goëthe, Richter, Kepler, and Humboldt. I have been on many battle-fields, seen the monuments of heroes and statesmen, and have evoked the spirits of the great and good who have departed, only to learn this humbling fact, that I must do as they did, make myself, if I would become good, great, or learned. For a time I lived in the hope that the prayers of my sainted mother and godly

father would do something for me, but at length, weary with waiting, find but one road to greatness or goodness, and that is to use the direct means, by working in earnest with a determination to succeed.

There are some faculties of the mind that seem to exert a powerful and controlling influence over the whole character. Those which stand out as guides, beacons, and executive powers, are Causality, Cautiousness, Firmness, Destructiveness, and Combativeness.

The stimulating faculties are Alimentiveness, Acquisitiveness, Hope, and Approbativeness.

The perfecting and refining faculties are Constructiveness, Ideality, Tune, Imitation, Order, Continuity, and Comparison.

The expanding and elevating faculties are Veneration, Spirituality, Benevolence, and Self-Esteem.

The communicating faculties are Language, Eventuality, Mirthfulness, and Adhesiveness.

The reflective faculties are Causality and Comparison.

The perceptives are Individuality, Form, Size, Weight, Colour, Order, and Calculation.

The social faculties are Amativeness, Philoprogenitiveness, Adhesiveness, and Conjugality.

Those who have made a mark in the world, who have risen to eminence, have had distinctive traits of mind. It would be interesting to describe the phrenological developments of the individuals who have been self-made,—those who came from a low origin, from the common ranks in life, and have worked their way to greatness. We find their names on the pages of history, in every profession and kind of business. I will refer to some of the most prominent, and it may serve as a stimulant to young men to make every exertion to develop their talents to the utmost.

Josiah Wedgwood, the inventor of the beautiful "Wedgwood ware," was the son of a potter, and received a very limited education, but his efforts to improve himself were unceasing. At first, he worked in partnership with others in the trade, finally established himself in business, and turned his attention to making ornamental articles of pottery. He was assisted by Sir William Hamilton, who noticed his great talent for business. After making a tea-service of a beautiful cream colour for Queen Charlotte, she appointed him her potter, a great honour at that time to a young man who was formerly a poor, unknown lad. He was celebrated for his copies of seals, medallions, cameos, vases, and sculptures, especially for his copy of the famous Portland Vase, each of which sold for fifty guineas. He manufactured crucibles and other vessels used for chemical purposes, was elected a Fellow of the Royal Society and of the Society of Antiquaries, and his fame extended throughout Europe.

Nearly all the celebrated engineers have been self-made men. I will first allude to James Watt, the improver of the steam-engine. In his sixth year he solved a geometrical problem, and when only fourteen was continually making improvements in natural philosophy. He was

accustomed to sit and watch the steam coming from the mouth of the tea-kettle, and to make experiments on the stream of vapour, by using a teacup for a condenser of it. He made and repaired astronomical instruments for mariners, went to London to obtain information with regard to the properties and powers of steam, and conceived the idea to apply it to the movement of carriages with wheels, and then improved Newcomen's steam-engine. His inventions were in condensing the steam in a separate chamber, and in obtaining a high and uniform temperature in the cylinder. He was equally successful in surveying and engineering. After persevering for twenty years, by the assistance of his partner, Mr. Boulton, who generously furnished funds, while he supplied brains, he produced a complete steam-engine, and had the pleasure to know that before he retired from business, the engine was in use throughout Great Britain. He was elected a member of the Royal Societies of London and Edinburgh, has a monument in Westminster Abbey, was eulogized by Lord Brougham, who said, "that Watt was one of those who, directing the force of an original genius early exercised in philosophical research, to the improvement of the steam-engine, enlarged the resources of his country, increased the power of man, and rose to an eminent place among the illustrious followers of science, and the real benefactors of the world."

It should be remarked that Thomas Newcomen, a locksmith, of Dartmouth, in 1695, invented the engine that was the first in which steam was employed as a motive power. This was imperfect in many things, but was greatly improved, and rendered practical by the genius of Watt.

George Stephenson, the inventor of the locomotive, whose monument is the pride of Newcastle, was the son of a fireman of a colliery. When only a child, he had to watch the cows, and even then manifested the dawning of that genius that was destined to astonish the world, for in the fields he was accustomed to model clay engines, and make small windmills. He was at first a trapper, then an assistant of his father, but soon advanced to the position where he had the care of the engine. With a determination to understand every part of the engine, he frequently took it to pieces, and put it together again. Though he received only 12*s.* per week, yet from this he saved enough to enable him to attend a night-school, where he learned to read and write, and paid 4*d.* per week to a Scotchman to teach him arithmetic. He was afterward appointed brakesman of an engine which lifted the ballast of coal ships, and devoted his spare moments to mending boots, cleaning clocks, etc. After some changes, he was appointed engineer of the colliery, with a salary of £100 per annum. He had been experimenting in mechanism, and through pecuniary aid from Lord Ravensworth, his employer, he constructed an engine for the collieries, which was superior to those already used. He made new improvements till he perfected it. He invented a safety-lamp for the miners, about the time that his engine carried coal from the pit to the mouth of the river. Mr. Pease, of Darlington, obtained an Act of Parliament for the

construction of a railway, to be worked "with men and horses, or otherwise." Having heard much about Mr. Stephenson, he engaged him as an engineer to the road between Stockton and Darlington. He was then employed to survey the road between Manchester and Liverpool, and after encountering almost unheard-of difficulties, and overcoming the opposition he met from Parliament, he succeeded in removing all obstacles, and founded the whole system of railroad travelling, signals, rails, engines, &c. In 1830 his "Rocket," which took the £500 offered for the best engine, fairly opened that line, and for many years he had the control of all the locomotives made throughout the country. He died immensely rich, and was universally esteemed for the benefits that he had conferred on his race.

His son Robert had the advantages of his father's experience, and was the architect of the High Level Bridge over the Tyne, at Newcastle, the Viaduct over the Valley of the Tweed, at Berwick, the Britannia Bridge over the Menai Strait, and the Victoria Bridge over the St. Lawrence, at Montreal. He was a member of many learned and scientific bodies throughout the world.

Sir Richard Arkwright was originally a barber at Wirksworth, in Derbyshire, and shaved people for a halfpenny each. He travelled through the country to buy hair, and becoming acquainted with a clockmaker, they together projected a machine for spinning cotton. After various futile efforts, he erected a cotton-mill, worked by horse power, at Nottingham. He took out a patent for this machine, which was set aside in the Court of King's Bench, but afterward he erected works in Derbyshire, and acquired an immense fortune, was knighted and honoured for his inventions.

Dr. Benjamin Franklin was the son of a soap-boiler and tallow-chandler, of Boston, America. When only ten years of age, he was taken from school to assist his father in cutting wicks for candles, filling moulds, &c. Then he commenced in the printing business with his brother, finally was persuaded by Sir William Keith, Governor of Pennsylvania, to commence business for himself. He had various reverses both in America and England in the printing business, and began to rise in the political world, to make inventions and discoveries in science and philosophy. He established the identity of lightning with the electric fluid, invented the lightning conductor, was equally successful in proposing measures for the elevation and prosperity of his countrymen. He was chosen Fellow of the Royal Society in England, and honoured with the title of Doctor of Laws from St. Andrews, Edinburgh, and Oxford Universities, was a minister to France, wrote much on science, and from his success in drawing electricity on a wire, four miles in length, he laid the foundation for the invention of the electric telegraph, by Professor Morse. He died, lamented by many throughout England and America, in 1790, having spent a useful life, in benefiting his fellow men.

Hon. Walter Folger, of Massachusetts, an immediate descendant from Franklin's mother, possessed his mechanical and inventive talent.

He received only six months' education from two or three books of an elementary kind, but was a man of great genius, and by dint of his own perseverance succeeded in gaining a thorough knowledge of science, mechanism, and mathematics. He was appointed Secretary of the State of Massachusetts, assisted on every important committee to settle State difficulties, was a permanent Judge of the district where he lived, was said to be the best mathematician, and the most thorough astronomer of America in his day. He made a telescope of equal magnifying power to that of Herschel's, ground the glasses for it, and spent the greater part of his time in his observations on the starry worlds. When over eighty years of age, I asked him how he entertained himself. He replied, by converting arithmetical sums into mathematical problems. He was a superior mechanic, and was consulted on all occasions by those who had any clocks to mend, or intricate mechanical business they did not understand. He rose above circumstances to a prominent position in his country.

Robert Fulton, of Pennsylvania, commenced, at eighteen years of age, to paint landscapes for a livelihood. He visited England, but becoming interested in science and mechanism, turned his attention to mechanical inventions. Afterward he visited Paris, and there made many experiments with building small steam-boats. He returned to America, and in 1807, he built a steam-boat for the Hudson River, which was successful, and the first that had sailed on that river.

John Ericcson, from Sweden, has become a very prominent man in America. For many long years he laboured to develop certain laws and principles connected with caloric as a motive power. In 1829 he obtained the prize offered by the Liverpool and Manchester Railway for the best locomotive, and his engine ran at the speed of fifty miles per hour. He went to America, made many fruitless efforts with his machinery, but within fifteen months, has arrested the attention of the whole world, by the construction of the Monitor, and though that boat has been shipwrecked, yet he never pronounced it sea-worthy, and has already built many others to take its place.

Eli Whitney, born in Massachusetts, of poor parents, who were farmers, was enabled, by dint of great native genius, to make a most useful invention—the Cotton Gin. When a little boy, his father was absent from home for a few days; on his return he asked what his boys had been doing. Eli had been making a fiddle. His father scornfully replied, "Ah, I fear that will be all that he will do, go fiddling through the world!" He soon began to show mechanical talent, and was very successful in making and selling nails, then not much in use. He saved enough from his earnings to enable him to attend Yale College, at New Haven, and after graduating, went to Georgia to serve as a tutor in a family. The situation being already filled when he arrived, he was persuaded by the lady, who had written for him to visit Georgia, to study law. The staple commodity in Georgia at the time was the selling of green cotton seed. It was a difficult process to separate the green seed from the fibre, and it generally occupied a woman during a

whole day to prepare only one pound of it. Mr. Whitney had made himself quite useful in the family by his mechanical talent, and she suggested to him one day that he should try to help them with their cotton seed. She gave him tools to use, and a room in her house where he could experiment, and he soon made a machine, which was one of the greatest inventions for saving labour that they had ever seen. He finally died in New Haven, and an eulogy was pronounced over him by the President of the University where he had previously been a student.

I close the illustrations of this class of self-made men by an introduction of Sir Mark Isambard Brunel, who was the son of a French farmer. In his youth he manifested a decided fondness for mechanical pursuits, and embraced every opportunity to gratify his desires in this respect; was discouraged by his parents, but when the French Revolution broke out he went to New York, and after labouring there for a while in engineering he returned to England, and proposed various mechanical projects, which met with great success. In 1825, he commenced his wonderful work of excavating for the Thames Tunnel. In 1843, this was opened for the public. He had been previously knighted for his great genius. His son was the civil engineer of the "Great Western," the first steam-ship built to cross the Atlantic; was the engineer of the Great-Western Railway, with all its bridges and tunnels. He superintended the construction of the Hungerford Suspension Bridge over the Thames, and the bridge of the Cornwall Railway, which crosses the Tamar at Saltash, is supported by a central pier from a depth of eighty feet of water, and the deepest yet achieved in civil engineering. This was opened in 1859 by Prince Albert, and is the greatest undertaking of the kind in the world.

Some of the most wealthy men in the annals of history, with the exception of titled and hereditary princes, have been entirely self-made.

Stephen Girard was a poor cabin-boy on board of a vessel bound from Bordeaux to New York. He then went to Philadelphia, commenced a small business, which he gradually enlarged, till, by great frugality and success, he amassed a fortune of £3,000,000, founded an institution for the education of orphan children, and erected many valuable public buildings in Philadelphia.

Sir Peter Fairbairn went to Leeds with only a few shillings in his pocket, but by great perseverance he amassed an enormous amount of wealth, and was one of the most prominent men in Yorkshire. He entertained the Queen on her visit to open the splendid Town Hall, and was knighted by her for his valuable services rendered to the town where he lived.

Meyer Anselm Rothschild was designed for the Jewish priesthood. His parents died and left him an orphan when only eleven years old. He was put into a banking-house at Hanover, but soon went to Frankfort, and commenced business for himself as a banker or exchange broker. In 1801, he became the private banker to the Landgrave of Hesse, and

preserved his private fortune during the reign of Napoleon I. He obtained unbounded wealth, and was enabled to leave to his five sons not only immense estates, but great credit. One of the sons is a member of Parliament, and the family control the financial business of Europe.

Some of our most distinguished travellers have been self-made men. David Livingstone studied medicine and theology whilst working in a cotton factory in Glasgow. He desired to be sent as missionary to China, but England being at war with China at the time, he embarked for Africa in 1840, resided at the Cape of Good Hope long enough to acquire the dialects spoken in the interior of the country, and lived with a number of the tribes, to whom he preached the doctrines of Christianity. He made many investigations with regard to the customs of the country, and explored unknown regions, was rewarded by the Geographical Societies of Paris and London with gold medals, and published his "Travels and Researches in South Africa." In 1858, he went from England with a steam yacht, fitted with scientific apparatus to ascend the African rivers and make additional observations.

Captain Cook was in early life apprenticed to a shopkeeper in Yorkshire. He was inclined to the sea, and his master gave up his indentures, when he hired himself to a shipowner in the coal trade, and served nearly seven years in this business. He was finally appointed governor of Newfoundland, and was afterwards chosen to conduct an astronomical and geographical expedition into the South Pacific Ocean. On this expedition he discovered the Society Islands, explored New Zealand, New Holland, and commenced the settlement of a colony at Botany Bay. He endeavoured to discover, if possible, the communication between the Atlantic and Pacific Oceans; made many additions to geographical knowledge, and opened the door for future discoveries.

Bayard Taylor, of America, made his first voyage through Europe on foot on account of his poverty. Subsequently he wrote a description of his travels, and has been one of the most extensive and successful travellers.

Elihu Burritt was born in Massachusetts. His father was a blacksmith, and he followed his trade, but while at his work at the anvil, he was constantly studying and memorizing. He learned to construe 52 languages, including most of the Oriental, edited several journals, lectured extensively in America and Great Britain, endeavoured to form a league of Universal Brotherhood, and to establish Penny Ocean Postage. He has been a great traveller and benefactor to the race.

William Carey was once a young shoemaker in Northamptonshire, but is now remembered as one of the best scholars in Oriental literature.

We find a long list of naturalists who have arisen from low and humble life.

Alexander Wilson was a weaver and pedlar in Greenock, Scotland. He emigrated to the United States in 1794, where he worked as a cop-

per-plate printer, pedlar, land-surveyor, and schoolmaster. In 1802 he became acquainted with an engraver, and soon excelled as a draughtsman of birds and of his own designs. He then wandered over the United States, and collected every known specimen of birds, made drawings of them, and published eight volumes of his "American Ornithology," celebrated over the world.

John James Audubon early manifested a great interest in watching the peculiarities of birds. When only fourteen years of age he went to Paris to study with the sculptor David. He remained with him for three years, and returned to America, when his father gave him a farm on the banks of the Schuylkill, but he turned his attention to ornithological studies, and for fifteen years he explored the American forests in search of new specimens. His work on the subject is one of the most beautiful extant. He was elected a member of the Zoological and Linnean Societies of London and Paris, and became celebrated throughout the world.

Baron Cuvier was a tutor at the age of twenty-one to the son of a count in Normandy. Residing by the sea coast he began to study marine animals, and sent some papers on the subject to the Society of Natural History. In 1795 he was appointed as assistant to Mertrud, who had the care of the Jardin des Plantes at Paris. He then commenced a collection of comparative anatomy, was one of the first members of the National Institute, collected many fossils, was appointed professor of comparative anatomy, rose to the highest position in his profession, and made a very valuable collection, which is now in Paris.

Hugh Miller was considered a very dull boy at the parish school in his native town, was apprenticed to the trade of a stonemason, was very fond of reading, and while hewing stones in the quarry he observed geological facts, and made extensive observations on the rocks He essayed in vain to get a poem published in a newspaper, and then thought he would be his own publisher, and thus commenced the tide of his good fortune. He continued to write until he attracted the attention of Sir Charles Lyell, Dr. Buckland, Sir Roderick Murchison, and Professor Agassiz, who named a fish after the young geologist. He studied, wrote, lectured, achieved fame and an enduring reputation as a geologist principally by his own exertions.

James Ferguson was born in a small town in the north of Scotland. When only nine years of age, he was placed as a servant to a farmer, who employed him as a shepherd. This enabled him to watch the stars, and attracting the attention of a neighbouring gentleman, he had him instructed in mathematics. He soon displayed mechanical genius in making a globe, wooden clocks, watches, and painted portraits with Indian ink. He afterwards went to London, wrote essays on astronomy, obtained a pension from George III., and was universally esteemed for his great perseverance in acquiring a vast fund of information in the sciences, particularly in astronomy.

Among the artists who have achieved fame, I will mention Thorwaldsen, a Danish sculptor, the son of an humble carver of wood. He

worked with his father till his eleventh year, but was then sent to the School of the Academy of Arts at Copenhagen, where he made great progress, and in two years excelled his father, and was employed to carve the figure-heads of ships. When 17 years old he obtained a silver medal for a bas-relief of Cupid, and the gold medal of the Academy. When only 22, having a travelling studentship for three years, he travelled through Italy, settled in Rome, modelled a statue of Jason, with which Canova was highly delighted, and from this time he had all the orders for work that he could do. He bequeathed his whole estate to the founding of a museum at Copenhagen, which contains all his works of art.

Lorraine Claude was born in France, of poor parents, who made a pastry-cook of their son. He commenced drawing and went to Rome, where he received instructions from the artist Tassi. He spent many days and weeks in the fields, a close student of nature, and became one of the most celebrated landscape painters in the world.

William Hogarth was an apprentice to an engraver of arms on silver plate. He soon commenced business for himself, and engraved coats of arms, ciphers, &c. Then he made engravings for booksellers, and commenced painting portraits and caricatures. He ranks as one of the finest painters of the old English school of artists.

Benjamin West, the President of the Royal Academy of London, was born in Pennsylvania, began to show genius when only seven years old, but had to contend with early difficulties; finally, went to London, was patronized by the king, and several of his paintings are at Hampton Palace.

Benjamin Haydon was the son of an English bookseller, and educated at the Plympton Grammar School. His father designed him for his own business, but he preferred art, and after some opposition from his father, entered as student of the Royal Academy in London, 1804. He soon began to exhibit paintings in the Academy, but quarrelled with the members on account of the hanging of his pictures. He painted many large paintings, some of them brought him five and six hundred guineas. He founded a school for artists, and had among his students, Landseer and Harvey, but was so exceedingly ambitious, that his pride and vanity were wounded by neglect and seeming slights. His last work was the "Banishment of Aristides," and it was exhibited in the Egyptian Hall at the same time that Tom Thumb held his levées there. From the following passage in his diary, we can learn why it was that he was induced to commit suicide. "While 12,000 visitors went to see the Dwarf in one week, only 133 and a half —the half being a little girl—visited the great artist." He had great talent, but no pecuniary tact, was always in debt, yet rose to great eminence.

Among self-made musicians, I will cite Joseph Haydn, the son of a wheelwright in Vienna. His mother was a cook to the principal man in the town where she lived before her marriage. She was a good singer, and taught her boy to sing. When one day the chapel-master

of St. Stephen's Cathedral at Vienna heard him sing, he engaged him as a chorister for the church. His voice "was broken" at 17 years of age, and he could not sing at all, but a wig-maker took him into his house, and he there studied for a composer, became acquainted with the Italian poet laureate, and thence with Prince Esterhazy, and was offered the station of chapel-master; so that for 30 years he resided in the palace of the prince, and composed music which has delighted the world. The title of doctor of music was conferred upon him by Oxford University, and when 64 years old, he composed his greatest work, "The Creation." He wrote 116 symphonies, 83 violin quartetts, 15 masses, 4 oratorios, stabat mater, and 14 Italian operas.

I might speak also of Handel, whose father determined that he should have no opportunity to learn music, but afterwards yielded to the strong desires of his son. He has left 82 large folio volumes of manuscripts of music.

I pass to Authors, and will briefly refer to the struggles of some of those who are now celebrated. Samuel Johnson, a learned English critic, lexicographer, and miscellaneous writer, was the son of a bookseller at Lichfield. His father died, left his son poor, and his education was commenced at a free school at Pembroke College, Oxford. Being too poor to remain at the University, he did not take his degree. He was an usher of a school in Market Bosworth, and resided with a printer. He married a lady who had £800, and with this sum he opened a school, but had only three scholars. He was eight years writing his Dictionary, wrote "Rasselas" to pay the expenses of his mother's funeral and her debts, struggled with difficulties, but overcame them, was honoured with diplomas and degrees from different colleges, finally was buried in Westminster Abbey, and has a statue in St. Paul's Cathedral.

Robert Burns was the son of a poor farmer in Ayrshire.

William Cobbett, son of a farmer in Sussex, struggled with many difficulties, but conducted a prominent journal for 33 years, wrote many pamphlets, and was a member of Parliament.

Daniel De Foe was the son of a butcher, and became a stocking dealer. Failing in business, he had recourse to literature, wrote "Robinson Crusoe," and some of the most sarcastic, pithy, and pointed pamphlets in the English language, was sentenced to the pillory, to imprisonment, and to pay a heavy fine in consequence of writing a tract, "The Shortest Way with the Dissenters," but the people were with him, and even hung garlands of flowers on the pillory.

Shakespeare was the son of a dealer in wool in Stratford-on-Avon.

Rousseau was the son of a watchmaker, and, after passing through a variety of vicissitudes, from a footman to a teacher of music, he commenced writing, and published 22 volumes.

Some of the most noted statesmen have been self-made. Cobden, the son of a farmer in Sussex, commenced manufacturing cotton with his uncle, afterwards went into that business in Manchester, and as a

commercial traveller, made extensive tours through the Old World and the United States. He advocated the Repeal of the Corn Laws, became an effective speaker in Parliament, and has exerted a controlling influence among his colleagues and constituents.

John Bright was a cotton spinner and manufacturer in Rochdale, was actively engaged with Mr. Cobden in securing the measures for the repeal of the corn laws. He has been a member of Parliament for several years, and a warm and ardent defender of the rights of the people.

Benjamin Disraeli was placed in an attorney's office to be qualified for the legal profession. He commenced writing for different journals, and published several novels. He was a candidate for Parliament four different times before he succeeded. His first speech in the House was a complete failure. He was compelled to sit down before he had finished it, because the members laughed at him so immoderately during the delivery. He said, however, "I have begun several times many things, and have generally succeeded in them all at last. I shall sit down now: the time will come, however, when you will hear me." His words were verified, for he studied his defects, remedied them, and held the office of Chancellor of the Exchequer for a year, besides occupying other prominent positions in the House and country.

George Washington, the first President of the United States, received only an ordinary education, but was an universal genius save in one or two respects. He was not a great wit, neither had much poetical talent, but he excelled as a farmer, surveyor, an engineer, a general, and chiefly as a president. He had a native strength and comprehension of mind, great penetration, undaunted perseverance, manifested more than a common amount of consistency of character as a Christian. His mind was so well balanced that he seldom failed to accomplish anything that he undertook.

Sir Robert Peel, when at home with his brothers, said to them, "I intend to make a name for the Peel family." His brothers laughed at him, but he said, "I will succeed." He went to his work and carved a name for the Peel family which will go down to posterity with honour. He was a poor boy, worked in a cotton-mill and struggled with poverty for a number of years, but made great improvements in printing cotton cloth, was a member of Parliament for many years, was created a baronet, and amassed immense wealth.

Andrew Jackson was the son of an Irish emigrant, became a noted President of America, served for eight years, or two terms, which was a proof of an unusual popularity with his party.

Millard Fillmore, a poor boy, was apprenticed to a tailor and designed for that business, but studied law, and finally rose to be President of the United States.

Abraham Lincoln, the present President of the United States, was formerly a "rail-splitter," sent boats down the Mississippi river, but was fond of study, is self-taught and self-made. He gradually

rose from a lawyer's clerk to a representative of his State, and now occupies the most important position of any man in America. He will go down to posterity as the friend of the slave. He was always celebrated for his great perseverance and integrity of character.

Among clergymen we find many noted for their genius, but who have had to struggle with poverty and embarrassments in early life.

Rev. George Whitfield was the son of an innkeeper, and received his ducation from an innkeeper at Gloucester. He was afterwards a seritor in Pembroke College, Oxford. He persevered in his studies, and n 1736 was ordained by Dr. Benson, bishop of Gloucester. He preached .n prisons, private houses, fields, and open streets. This offended those high in ecclesiastical power, and they shut the doors of the churches against him. In 1738, he went to Georgia, where, with Mr. Wesley, who was also self-made, he exerted a swaying influence over the multitude. Through his instrumentality two large chapels or conventicles were built in London, and he was the chaplain of the Countess of Huntingdon, and published many tracts, sermons, and pamphlets.

Spurgeon and Punshon have, by their own perseverance and untiring energy, acquired great celebrity as ministers.

Some of the greatest orators the world has known have been born in humble circumstances.

John B. Gough, the temperance lecturer, is one of the most natural orators of the day. When only 12 years of age, he emigrated to America, was soon apprenticed to a bookbinder, but became excessively intemperate. After he signed the pledge of total abstinence, he devoted his energies to the dissemination of temperance principles throughout Great Britain and America.

Demosthenes was the son of an Athenian, a wealthy armourer. His father died when he was young, and all the property he left was embezzled by the guardians of his son, so that at the age of 17 he pleaded his own case. His first attempts at oratory were not successful. His lungs were weak, his pronunciation inarticulate, his gestures awkward, and it was supposed that he could never succeed as an orator ; but he retired for seven years from public life and lived in a cave, where he studied and spoke with pebbles in his mouth, till he overcame his natural defects, and astonished the world by his wondrous powers of oratory.

Among physicians who have risen from obscurity to fame, I will mention Dr. John Hunter. He was a cabinet-maker for many years, but finally went to assist his brother, Dr. William Hunter, and lived in the different hospitals of London. He studied anatomy for ten years, made over 10,000 preparations, illustrating comparative anatomy, which he bequeathed to London, as the commencement of a large museum. He was a member of the principal scientific societies in Europe, wrote a number of works on anatomy, and was considered one of the brightest ornaments in his profession.

Priessnitz, the founder of the hydropathic method of treatment, was the son of an Austrian Silesian farmer. He received a limited school

education, and worked upon a farm for several years While taking, one day, a cart loaded with barley to the fields, the horse became frightened and dragged the cart over his body. Two of his ribs were broken, and it was predicted that he would remain a cripple for life; but he used water copiously, and finally recovered. He was so delighted with the use of the water, that he commenced studying medicine or physiology, opened an establishment at Grâfenberg for the reception of patients, and his fame soon extended far and wide through all countries.

Michael Faraday, chemist and philosopher, was first apprenticed to the trade of bookbinding. His mechanical genius attracted the attention of Sir Humphrey Davy, who secured a situation for him in the laboratory of the Royal Institute of London. He subsequently published many articles in the "Philosophical Transactions," discovered the laws of electro-magnetism, and made many experiments to elucidate the principles of electricity. He wrote three volumes on electricity, explained many principles of the magnetic nature of oxygen, the properties of the different gases, light, and other important chemical subjects.

I will close these illustrations by citing a man with a world-wide reputation, John Howard. He was the son of a tradesman in London, who died when his son was yet in infancy. He was apprenticed to a grocer, but purchased his indentures and went abroad to do good. He first intended to go to Lisbon to aid the sufferers from the great earthquake, but the ship was taken to France. He served as sheriff, and thus began to notice the ill-treatment of prisoners, and to visit gaols throughout Europe, in order to devise means to alleviate the condition of criminals. He was examined before the House of Commons on the subject of prison regulations, and received the thanks of the House for his explanations. He then went to all parts of Europe,—wished to visit Russia, Turkey, &c. While visiting patients in the Crimea who were ill with malignant diseases, he caught the contagion, and died while endeavouring to minister to the comforts of others. A statue is erected to his memory in St. Paul's Cathedral.

It would be interesting to describe the phrenological developments which we usually find in these different classes of men; but as I have dwelt upon them in my Lecture on "How to Rise," I merely recapitulate the idea that all men distinguished in the same channels have similar organizations and conformations of brain. If a man has not the natural elements for genius, he can never show it. He can improve his faculties, but cannot make them. There are some practical and useful deductions to be drawn from this subject. We learn that there is only one certain way to gain true greatness, and that is by work—patient and persevering work.

Though favourable surroundings may secure to a man the advantages of a good education, yet all distinguished men have had to labour for the position they have attained.

HEALTH, WEALTH, AND HAPPINESS.

LIFE is made up of little things: farthings make shillings and pounds —little sins make great crimes—little pains make serious diseases—little drops make great oceans—little grains make lofty mountains—little minutes make long lives—little blows make huge castles—little insects make extensive coral reefs and raise islands in the ocean—little words make long speeches—little letters make great books—little seeds make forests—little deeds of kindness make happy lives.

Health is a gift of nature, and cannot be prized too highly. It is important, considered for its own sake; it is also important because it is the foundation of *Wealth* and *Happiness*, and no great undertaking can be carried into successful execution without it.

Both wealth and happiness are sacrificed for the want of health, as it is not only "stock" in life's journey, but stock in trade, business, and usefulness.

Health should be prized as a birthright privilege; for it is natural to be healthy, and to exercise all the different functions of the body, so that harmony of physical action shall be produced; it is unnatural to be sickly, and develope the functions of the body in an abnormal, deranged manner.

Health of body is necessary to secure health of mind. It is like temperance, which is at the foundation of every noble work. A man in a state of intoxication is not in a condition either to conceive or execute any great design, because his body and mind are both deranged in their action. The same is true with a diseased person, who has an imperfect constitution. He can neither make nor carry out plans or arrangements as well as if there was a perfect harmony in the action of body and mind.

Dyspeptic sermons, gouty plans, diarrhœa pleadings, consumptive

enterprises, toothache courtships, heart-diseased fighting, headache teaching, and sore-eyes reading, are all more or less imperfect performances.

If you wish to be healthy, eat when nature seems to require it, and what agrees with you the best. Eat to live rather than live to eat. Do not yield to a morbid appetite merely because it gratifies the senses, but eat that which will nourish and recruit the body.

Sleep enough to rest, restore, and reinvigorate the system. Sleep at night and work by day, in order to be good-natured and pleasant in the tone of your mind, as a cross, irritable disposition frequently brings on illness of body.

Take good care of both mind and body, in order to secure harmony between them as much as possible; give all the organs of the body and powers of the mind their proper and legitimate action; live as natural a life as possible, and conform to the true principles of civilization and the Christian religion, for real progress and Christianity do not require us to violate any of the natural laws of our being.

Health may be natural, but it is only attained by the observance of natural laws. It does not come as a matter of course; for the bodily organs and their functions are living machinery, and may be easily deranged or diseased. We need to generate as well as consume vitality —should take it on as fast as we work it off. If the pond is emptied faster than it is replenished, it will soon become exhausted; but if it is filled as rapidly as the water flows away, the pond is kept full. The same is true with the life principle.

There are certain signs and indications of health. I asked a clergyman, "How he was in health of body and of mind?" He replied, "that he was so well in body that he scarcely knew he had one. When he went to bed he slept soundly, was not disturbed with dreams, and was refreshed when he woke in the morning. He sat down to his meals with a good appetite, eat heartily, and his food gave him no trouble, but was well digested. He laboured with pleasure, and enjoyed his labours, and in all other bodily conditions he was quite at ease and had no trouble." He further stated, "that as to his mind, he was at peace within, for there was harmony of mental action, no chafing elements or conflicting desires. He was at peace with his neighbours, hated no one, and did not know that any one hated him. He took delight in religious exercises, as well as in the development of his mental faculties; hence he concluded, as he was at peace with himself, with his neighbours, and with his God, that he was healthy." This is my ideal of a healthy man, mentally and physically.

Health gives a wholeness, an entireness and completeness of consciousness that disease destroys. There are many *causes* of disease, most of which can be avoided, if attention is given in season. I will give some of the principal causes, but, of course, can only hint at them in general terms, in order to bring them, in a condensed form, within the prescribed limits of a single lecture. Each is like a proverb, that can be enlarged and amplified to fill a volume. A prolific cause of dis-

ease is *too severe and continuous labour, which will not allow the system to rest and recover itself by taking time to recruit.* Such exhausting labours will always destroy the nervous energy and vital power.

On the other hand, *too much idleness and inactivity* are sources of disease. Every bodily and mental power needs exercise as well as rest, and idle persons are usually debilitated. Ladies who have "nothing to do," who are confined to an indoor life in close and warm rooms, and have all the habits belonging to such a life, are almost constantly in the hands of a doctor.

Another cause of disease is, *that the body is sometimes clothed without reference to the changes of the weather.* This makes an unequal temperature in the body, and produces fevers, colds, and consumption. Many persons half clothe their children. In a physiological point of view, every part of the body should be equally clothed—the arms and legs, as well as the trunk of the body. Dress should shield the body from changes of climate, should preserve purity of mind, should encourage art, taste, and industry; should allow ease of motion and comfort; should enable persons to adapt themselves to their business and circumstances; should allow the mind to be at ease; should not be in the way when walking or exercising; should not be so tight as to prevent the growth of children, or the free and easy circulation of blood among older persons.

It is no sign of civilization for a person to dress in such a manner that health is undermined. We have a right to wear as rich and costly clothing as we please, or as we can afford, but we have no right to follow fashions that will injure us mentally and physically—that will occupy our thoughts to such an extent that we have no time to develope our higher natures.

Another cause of disease is, *failing to check disease in the beginning.* This could be done very easily; but instead of doing it, persons wait till they become really ill, and then are obliged, as they think, to take so much medicine that, if they recover, they are debilitated from the effects of the medicine. Too many are, however, hurried to an untimely grave: it is the little foxes that devour the vines, and produce so much mischief. *When persons lead irregular lives, yield to mental and physical excesses, and to morbid desires, they throw the system out of balance,* and the result is disease.

When *they yield to unnatural indulgences, habits and practices that undermine the constitution,* they derange the nervous system, and produce disorder in the entire constitution. No person can indulge in excessive intemperance, in the use of alcohol, opium, tobacco, hot and strong tea and coffee, without disturbing the health. Children are ill more frequently when they have hot and strong tea and coffee, paregoric, cordials, candy, cakes, &c., than when they partake of a plain and simple diet.

Those *persons who neglect their digestive system* soon become diseased. People can surfeit with highly seasoned food late at night, can eat irregularly, can whet up the appetite with bitters and stimulants, and

gormandize as much as they please; but the day of reckoning comes, and disease follows in its train.

Ladies can frequent balls, parties, and theatres in the winter, can exchange their thick dresses for thin ones, and expose themselves to the inclemencies of the season if they wish; but disease follows such imprudent fashions.

When a person *works in an unhealthy place because he can obtain high wages*, he pockets not only the equivalent in money, but in disease, doing thereby an irreparable damage to his constitution. *Breathing impure air* is a cause of disease. It makes but little difference whether this is in badly ventilated bedrooms, lecture rooms, shops, or theatres. Air that has been breathed over and over again is exceedingly unhealthy for the lungs. Our bedrooms should be as large as any other room in the house. The windows should not be entirely closed, and the cracks stopped so completely, when there is no fireplace in the room, that all fresh air is excluded, if a person wishes to secure that benefit from sleep that is necessary for health. A person from the fresh air would not care to remain long in a bedroom where several persons had slept, unless the air had circulated through it to purify it. Lecture halls are frequently so badly ventilated, that persons take cold by going into the open air, after sitting an hour breathing the warm and vitiated air. The same is true with theatres and churches. The effects of much good preaching are lost upon the hearers for the want of ventilation. If persons cannot keep awake because their blood is stagnated by impure air, they do not appreciate good sermons, even though the clergyman preaches as with a voice of thunder from Mount Sinai. If this fact was only understood, no clergyman would preach in a church unless it was thoroughly ventilated, and much more good would result from the labours of the sabbath than at the present time. Those who breathe impure air are debilitated and as weakly as a plant would be without sun and sufficient water to nourish it.

When persons do not sleep comfortably at night, they will soon become diseased. When children go to bed crying and with a cross frame of mind, and older persons are irritable and nervous, they do not sleep so well, and they do not get that rest from sleep which all need.

A fruitful cause of disease *is the looking on the dark side of a subject, dwelling upon disadvantages instead of the advantages of life, taking the cares of the shop home to the family circle, and indulging in sullen, moody feelings.* The capital or stock-in-trade of some persons in conversation, is to talk about their troubles, as though they had been particularly singled out and made to bear more than their neighbours. A broken-down, disconsolate-looking woman called to see me, and commenced, with a mournful accent, to detail all her troubles. She said, "Nobody had ever been afflicted so much as she, during her whole life." I asked "What her special troubles were?" She replied that "she had lost her husband, and with him almost all the means of support; that she had also lost fifteen children, and had only five left." "But you say that is more than you can support," I replied;

"Suppose they were all living: you would then have, in fact, more anxiety than at the present time. If you yield to your gloomy feelings, you will be unfitted to discharge your present duties. My advice, then, is for you to forget all your troubles, and begin to live in earnest for those you have left to comfort you." My advice to those who have cares and perplexities in their daily business is, that when they lock the door of their shop at night, they lock in all their troubles and cares; that they go home with a light heart to enjoy domestic happiness; that they go to sleep at night, not to dream about business, but to sleep, and then, when they return in the morning to business, they will be better prepared to engage in its intricacies.

When working becomes a task, it chafes both body and mind. It should be a pleasure, and will be when every one is in their right place, doing that for which they were the best adapted by their organization and constitution.

Unhappy marriages, jealousy, family broils, allowing little hidden sins, like moths in a dark closet, to make holes in our moral or social fabric, soon destroy the constitution, and bring premature decay. It is better to see virtues than faults, to look upon the bright than the gloomy side. As there is such an intimate sympathy between the body and the mind, it is important to look after both, in order to secure their healthy action. A sound mind can only exist in a healthy body. There is life in health; there is death in disease.

Wealth.

Wealth is material and immaterial in its nature. *Material wealth* is of value so far as it supplies the wants of the body, aids in developing the mind, in promoting human happiness, and in giving power in a good cause. It is a very necessary article to one who is capable of enjoying it, so far as it supplies the common wants of life. Yet there is a limit beyond which we cannot go; for when we are well fed, clad, and housed, we have consumed all the wealth that personally we can enjoy. We can travel and see the world, and enjoy wealth for this purpose. When these necessities are fully met, we can only use wealth to advantage by increasing our trade or our business, and for benevolent purposes. Honest labour, when well directed, will secure to every person a competency sufficient to meet the wants of life.

Immaterial wealth cannot be counted in pounds, shillings, and pence; but it consists of mind in its every phase of development, of soul in all its comprehensiveness, of vast mines of knowledge, and hopes of immortal treasures beyond this life.

There is wealth in *health*. The healthy man who is poor in pocket has more wealth than the bed-ridden man who has many thousand pounds in his possession.

There is wealth in *family*. Those parents who have a family around the fire-side, who have the means to educate and properly develope their children, are more wealthy in the possession of these immortal

treasures in the shape of human beings, than the Duke who has thousands of acres of land well stocked with deer and rabbits, but no children to gladden his heart and home.

There is wealth in *good actions*. Howard, the philanthropist, spent his life and fortune in works of charity and love, and in attempting to reform and benefit prisoners in different portions of the world. He died a poor man, but was rich in good works, and his memory will be blessed as long as the English language is known and spoken.

Father Mathew spent his life, his strength, and his property in promoting the temperance cause, and improving society wherever he travelled. He died poor, according to the ordinary acceptation of the term, but was rich in the wealth that perisheth not with the spending.

Pestalozzi spent all his money and health in educating the poor, but he must have carried more valuable treasure to another world than all the gold and wealth that could be accumulated on earth.

Josiah Mason, of Birmingham, is not only accumulating wealth that is material, but also has vast possessions of immaterial wealth. He is supplying the vacant places of father and mother to many orphan children who otherwise would be destitute of a home and the means of support, and has nearly completed an extensive asylum, where he will collect three or four hundred orphans to feed, clothe, and educate. If he should die immensely wealthy so far as this life is concerned, he will be still more blessed in the accumulation of good works, feeding the poor, clothing the naked, befriending the friendless, and sending into society useful members.

The Rev. Mr. Müller, of Bristol, preaches without a salary, and yet he is dependent upon others for support, and lives upon what generous persons are disposed to put into the contribution box for his own benefit, aside from what is contributed for the orphans under his care. He has gradually increased the orphan asylum that he commenced a number of years ago, from one room into three large and extensive buildings, capable of containing from one to two thousand orphan children. He has already eleven hundred children in his institution, that are fed, clothed, educated, and cared for, without any money deposited in the banks, without any endowment or regular subscription list; but he has faith in prayer, and prays to God to open the hearts of the people over the world; and it is astonishing how extensive the contributions are for this worthy charity. He has no agents to collect funds, no labourers in the field to solicit money, will not receive any donations from concerts and lectures that are given for the special purpose, because he wishes that whatever is bestowed shall be a free-will offering. Though poor and dependent, yet Mr. Müller is rich in good works, in labours of love, in universal charity, and will probably die one of the richest men on earth.

Garibaldi is labouring and sacrificing his whole life for the freedom of his countrymen, actuated neither by the love of money nor for the sake of gaining applause and honour; but not another man is richer

than he in the love and affection of all who prize the true, the brave and the noble in spirit.

We perceive that there is wealth in good actions as well as in bank stock, and that all who delight to do good, when they can see the effects of their labours, will die rich indeed, and will have their reward, which will be eternal, and far surpassing that which will come from material possessions, when they are gained by mercenary acts, by selfishness, meanness, and duplicity.

There is health and there is wealth in the *good wishes, efforts, and prayers of the just and the good.* Do you wish to succeed in business and become wealthy? Learn to do everything for yourself, and be not dependent upon another, who may prove false or treacherous in time of need. Learn to do things in the right way and at the right time. Genius alone does not give success, but the right use of it will always bring the desired result. A man with a limited amount of genius, who knows how to direct and develope all of his talents, will accomplish much more in life than one who is naturally endowed with a special genius, but who neglects to cultivate or improve it.

Sin, vice, crime, hatred, and selfishness are neighbours, and all are companions that bring wealth to many, while poverty associates more frequently with goodness, purity, and talent.

Do you wish to succeed and become wealthy? Keep correct accounts. Pay your own bills. Be out of debt. Do not depend at all upon luck and good fortune, for they frequently forsake a person when they are most needed. Ascertain how your business is prospering; if you leave the entire management of it to one whom you employ to take charge of it, when the day of reckoning comes you may find that he has failed to discharge his duty, when the loss will be your own; and though you may discharge your faithless servant, or clerk, yet this will not restore to you the time you have lost by having too much confidence in the business capacity of others.

Washington and Wellington attended to their own accounts, and thus kept out of debt.

Pay for what you *need* rather than for what you *want.* The world is full of wants; man is never satisfied; his life is certainly none too long to enable him to perfect himself. We must overcome time, space, and matter, in order to develope all the resources within our reach, and to apply all the principles that are known. Few analyze their own minds fully; if they did, they would soon perceive what a great contrast there is between their desires and necessities. We want alcholic drinks, we need pure water. We want tobacco and opium, we need bread and potatoes. We want jewels and ornaments, we need libraries and newspapers. We want theatres and ale-houses, we need museums and colleges. We want wars and prisons, we need peace and liberty. We want to punish, we need to forgive. We want what does us harm, we need what does us good. We want more than we can enjoy, we need much less than we want; and it is well for us that we cannot always obtain our desires. We want more racing, fighting, and

gambling, we need quiet, harmony, and a legitimate business that shall fully occupy our time. We want more reputation, we need more character. We want to gratify our pride and vanity, we need more humility and modesty. We want more cleared land than we can cultivate, but we need the uncleared land to protect that which is cleared.

We need commissioners who can make and enforce sanitary laws; we need churches, clergymen, ministers, and members who are sustained and encouraged by the spirit of Christ rather than by that of the world; we need remedial agents that contain no poisons; we need philosophers who can reason from nature's standpoint; we need teachers who can open the book of nature and read the laws of nature; we need eyes to see things in their true light, minds to follow the sight, judgment to discern the truth, and honesty to acknowledge it when perceptible; we need one kind of language, one kind of money with a fixed valuation, one kind of weights and measures, and free trade over the world. We pay more willingly for what we want than for what we need, and hence our incomes and earnings are dissipated, and we feel as if we could hardly afford to educate our children, to pay our minister, to remunerate the physician for his services, to settle the bills of the butcher and grocer, and to furnish our houses comfortably: we have expended so much for what we merely wanted that we have none left at the end of the year to lay up for old age when we have no strength to labour.

Plan ahead, keep your eye on the future, and remember that good plans are better than hard work without system or method.

Be careful what kind of mortgages you give, for there are various kinds. Some mortgage their health to the kind of work they do, or to excessive labour. They purpose to accumulate wealth rapidly; but they soon find the end to be attained will never be reached in that way. Some mortgage their conscience, and engage in a business that is decidedly dishonest in its nature; they either do not give an equivalent for the money they receive, or they engage in a traffic that sacrifices both soul and body. Some mortgage their virtue and purity of mind, and sell or lease themselves to their passions and propensities. Some mortgage their property with the hope that they will be able to redeem their notes at a future time.

All mortgages are bad, and foreclosures are particularly unpleasant, especially when nearly all the principal has been paid. It is true that Providence helps those who help themselves: it is especially true that Providence helps those who help others; for we find recorded "that the liberal shall be made fat, and he that watereth shall himself be watered;" also the promise, "that if we cast our bread upon the waters, it shall return to us after many days."

You should learn to turn failures to a good account, should take advantage of circumstances, and should make them subservient to your purposes. Do not be discouraged and give up because you have failed once, twice, or three times, do not turn back because circumstances are not always in your favour; but see if you cannot

change them to your advantage. Frequently failures teach an useful lesson.

After Aaron's two sons were burnt to death, the others learned how to light the lamps and burnt offerings according to Divine direction. Eli had to lose his two sons before he could see he had failed to train them in the way they should go. David did not *feel* the justice of his sentence until Nathan pressed home the truth to his mind, when he said "Thou art the man." Brutus did not comprehend the full force of the laws he had made for the Romans, until his two sons were the first offenders, and he was obliged to be their judge; neither did he know how much he loved law and justice until he had to decide between the pardon of his sons and the rigid enforcement of the laws he had made. Joseph did not know his own power till he found he was able to resist temptation; nor did he see the good of his being cast into the pit, sold into Egypt, and cast into prison, till he was brought before Pharaoh to interpret his dreams and to become second in power to the king, and was the means of saving his father and brethren from starvation. Jacob could not understand why his beloved son should be taken from him in his old age, until his son sent for him to go to Egypt to be cared for by him during the days of famine.

The *Great Eastern*, though it has repeatedly failed in answering the end of its designer, has yet taught us many useful lessons. Sin abounds, that grace may abound still more abundantly.

When Catharine, the wife of Peter the Great of Russia, was stolen from an oven, in which she attempted to hide, and was carried to Russia as a captive, she thought it a most disastrous affair, but became reconciled to it when she was afterwards chosen by the Emperor to be his wife.

The Pilgrim Fathers would not have succceeded in establishing a colony in the New World, if they had not failed in Holland.

England's defeats by the Romans, Normans, Saxons, and Danes, were eventually beneficial to England: she obtained thereby a more liberal government than she would have had otherwise.

A family failed to reach the boat in time to leave for America, and blamed their driver most vehemently. Another family, with whom they were acquainted, succeeded in reaching the boat, and congratulated themselves upon their good fortune; but they lost their lives, for the boat sank and nearly all the passengers were drowned. Success is a disaster to him who does no know how to turn it to a good account. Strong and sturdy oaks, and tall pines, grow where there is an abundance of wind to blow them about. The same is true with man: troubles, trials, and hard work develope the genius there is in a man. General Banks graduated at a cotton mill, and many of the most clever men in society have had great obstacles to contend with in early life. The vast resources of this world would never have been developed, if man had been born in luxury, had every want supplied, every wish gratified, every end secured without an effort. Internal greatness is

manifested by turning failures, defeats, and disasters to account. Even personal faults should be turned to account—man developes from within outwardly ; but those powers which influence the world are called out by outward agents as well as by spiritual longings from within. We should in every way take advantage of circumstances, or make them subservient to our purposes.

Treat men as if they were honest till you prove them to be rogues. It is too often that the opposite is the case, and this is the best way to make a rogue. Frequently, men are made bad by being treated as though they were rascals ; while many dishonest men would lead a more exemplary life, if they only had an opportunity to reform, or if more confidence was placed in them.

Two farmers, who lived in the north of Ireland, wanted help on their respective farms, and they both started at the same time to go to the next town in pursuit of it. Just before they arrived in town, they met a man who was coming from the town. One farmer said to the other, "Here is a man on the road : perhaps he wants a situation." The other farmer replied, "I do not like his looks : you can engage him if you like, but I will go farther." The first farmer spoke to the stranger, and asked him, "if he was seeking employment." He replied, "that he was looking for a place somewhere, on a farm or on the road." "Well, I am in need of help on my farm, and will give you so much wages, if you will work for me." The labourer consented, and they went on their way together to the farmer's home. The other farmer found a labourer in town, and engaged him for the season. After a few days, to the great surprise of the latter farmer, his labourer was missing ; and on examination of his premises, he found that his desk had been broken open, and all the money in it, with other valuables, had been stolen. At the end of the week, there was an advertisement for two runaway convicts from prison. This being seen by the hired man of first farmer, and fearing detection, he immediately asked his employer to dismiss him, as he had received news from his home, which made it necessary for him to leave at once : therefore, if he would pay him, he should be glad to go that day." These two men were the rogues who had escaped from prison, and as they had been described in the newspaper so accurately, they wished to make their escape for another part of the country. They met at a tavern in town to stop for the night ; and the two farmers happened to occupy a room together in the same tavern. The two convicts came to bed late at night, and were in the adjoining room, and thinking every one was asleep, they conversed freely. The one who robbed his employer said to the other, "Why did you leave without bringing away some booty ? You were very foolish to miss such a good opportunity, as you may not have another for some time." The other replied, "The old man had so much confidence in me, just as if I was an honest man. He counted his money before me, put it away in his drawer without locking it, and I could not have the face to steal the money of such a confiding old man. Had he been suspicious, locked up his money and carried the key in his pocket,

as your master did, I should not have hesitated a moment to have taken it, if possible. I believe if I could have remained with this old man, I should have begun to lead an honest life."

This fact shows how much advantage a man has over the one in whom he places confidence, even though at heart the latter is a rascal. There are cases where men are so unfortunately organized that they will resist nearly every good influence; such men should be placed in asylums where they will have no temptation to go astray, or to injure others; and herein Phrenology might be of great service in pointing out the special weaknesses of different individuals, which they have by nature or organization. Phrenology does not make these propensities, but it points them out and prescribes a remedy for them, and will help an unfortunate man to balance his organization.

Save something out of what you make, no matter how small the earnings are. That little sum will, eventually, become a larger sum; and by and by, when misfortunes come, or a person is too old to labour, it will be much more agreeable to be supported by the savings of one's own labour than by the cold hand of charity. It is the duty of every parent to provide for the future needs of his family. Even though he may spend his life in doing good, he should, as far as possible, prevent his family from being supported by tardy contributions after he is dead.

Do not wait for something to turn up, or for "dead men's shoes." Whoever is waiting for another person to die, is in a very unpleasant predicament. He had better begin business with a very small capital, and increase it as he can; or he had better live on twopence per day, as a young student did, who wished to save his money and invest it against the time when he married and had a family to support. Any man who has pride, independence, and manliness of spirit must feel mean and contemptible unless he can work his own way in life, and carve his own fame and destiny. It is very well to have assistance, but unless persons have talent on which they can depend, they are never certain of continued success.

Well-directed efforts give success and increase business, even without aid from others.

Do not attempt to extend business too much, or try to turn too large streams into your channel; for you may be overwhelmed and drowned with an excess of business. Rather turn the smaller streams into your channel, and you may reasonably calculate on a fair degree of success.

The question should be asked, before commencing any new kind of business, making acquaintances, or shaping a course in life—Will it pay? Whatever will pay in love, friendship, and philanthropy, in the pocket or stomach, in the mind or body, at home or abroad, in time or eternity, will contribute to success.

But there are many things that will never pay under any circumstances. It will not pay if a young man's outgoes are greater than his income It will not pay to exhaust vitality faster than it can be gene-

rated. It will not pay to take an enemy into the constitution by taking it into the stomach. It will not pay to let our friends eat us out of house and home. It will not pay to work so hard one day that we cannot work the next. It will not pay to dissipate late every night. In this way we use up capital and interest, and would soon become bankrupts.

There are certain causes of failure which, if known beforehand, in many instances could be avoided. Some fail because they are so imperfectly organized that they cannot form good plans, or execute the plans they make so as to secure success. Such are to be pitied. They are not so much to blame, because their defects are organic. Some fail because they are not adapted to their business, and hence they have no opportunity to develope the genius they have, which might be done in another kind of business. They are not in their element, but were forced by circumstances—the choice of parents, or other influences—to pursue the course they have attempted to follow. Some fail because they do not attend to their business. They have worked hard for a few years and, having started their business, suppose that it will prosper without their personal attention, and consequently spend their time and energy in another direction, while they leave their business for clerks to superintend, and they find, when too late, that it has been neglected. Some fail because they mind other people's business more than their own. When they go to town they frequently do errands for their neighbours, and then have no time to transact their own business. Some men are so accommodating that they cannot say "No" to a request, and they are constantly working for their neighbours for no compensation; and, while they are very useful in a neighbourhood, yet their goodness is a constant source of expense to themselves. They do more than obey the golden rule literally. Some fail because they dissipate, and devote themselves to a life of excess. Their energies are spent in every other way than in one that will benefit themselves or others. If they earn a competency in their business, they soon waste it in a frivolous manner. Some are too lazy, dull, and indolent. They hesitate too much before beginning their work, and rarely finish or complete what they undertake. Some fail because they have no aim or object in life, and do not labour with definite designs to accomplish any great purpose.

Spending money faster than it is made will empty the pocket in due time. Allowing Hope and Acquisitiveness to get the advantage of Causalty and Conscientiousness so much that a person will speculate and gamble in the hope of repairing a damaged fortune, is an unsafe way of doing business. An enthusiastic young man, with a smiling face, entered one of the world-renowned gambling saloons at Baden-Baden, Germany, with a pocketful of money. He laid down a handful of gold upon certain figures upon the stake-board with the confident hope of winning a large fortune; but, when the die was cast, he lost. Not discouraged by one failure, he laid down another handful, at least twenty sovereigns, apparently with more assurance than before; but

when the fates were against him the second time, the banker looked at him with an inviting smile, as though he would say, "Try it again." The young man slipped away quietly from his place, and went into another gambling-room of the same extensive building, hoping, I have no doubt, that luck would be in his favour; but soon after, I saw him leave the building, with a crestfallen countenance, his head lowered, every smile having vanished from his face, and evidently he was quite ashamed of what he had done. He was a sadder if not a wiser man by his experience.

Trying experiments without judgment, and being unwilling to receive advice from those capable of giving it, frequently empty the pocket, and produce no good results. On the other hand, being influenced too much by others without consulting our own judgment has often proved ruinous. Many succeed in what they are doing, but are not satisfied with their results. A young man, very much broken down in constitution, demoralized mentally and physically, looking as though he had lost every friend in the world, and as if he had been troubled with dyspepsia for years, dejected as though he only saw despair and destruction ahead, came into my office in Birmingham as a last resort, to ascertain if I could advise him what to do to obtain a living. He said "he had failed in everything he had attempted to do."

"But you have succeeded admirably in doing some things?"

"It is a mistake, for I have failed in everything."

"If your looks are not deceitful," I replied, "you have succeeded in injuring your constitution. How have you done this?"

"It is true my health is very poor, and I have not been able to work partly on that account. I do not know what has injured my health?" "Do you smoke?" "A little. I have smoked about twelve cigars a day for a number of years; but being told by my physician that I must break off from this habit, I followed his advice for a time; but my health did not improve much, so that I was quite discouraged about it, and now smoke a cigar occasionally." "You should remember that you nearly broke your constitution by indulging in this habit for a long time, and should be willing to spend as much time in attempting to recover, and not expect by giving up cigars for a few weeks to restore the balance of physical power that you have been losing for many years. Are you conscious how much work you have done for a few years past? It is well for every one to cast up accounts occasionally. Let me see: if you have smoked twelve cigars a-day, you have smoked at the rate of the length of the *Great Eastern* in seven months and a half, or two thousand seven hundred and twenty cigars; and the *Great Eastern* being eight thousand one hundred and sixty inches long, is equal to two thousand seven hundred and twenty cigars, three inches in length. You perceive that you have accomplished something."

The young man said no more about his want of success, but made a new resolution to give up his cigars and mend his health as the first step before engaging in a new occupation.

We should bear in mind that it is the destiny of man to reap what he sows. It is said, "Be ye not deceived, God is not mocked, for he that soweth of the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting." Hence, decide with great care what kind of crops you want to reap, and sow accordingly. To-day stocks are up, and the holder of them is rich; to-morrow the same stocks are down, and the holder of them is poor. Riches have wings and fly away, but truth abideth for ever, Virtues never fail, but grow brighter and brighter to the end of life. No debts can be morally outlawed, whether they are debts in business. in health, or moral debts, but sooner or later must be paid.

Happiness.

There are different kinds and degrees of happiness. It depends greatly upon the susceptibility of the organization, upon the predominance of the leading qualities of the mind and powers of the body, and upon the possession of health, which gives the capacity to enjoy everything that our circumstances will allow. In proportion as the higher powers of our nature are gratified, shall we experience genuine pleasure or happiness. Some live on a lower plane, in the lower stages of development, and are satisfied with mere physical pleasures, and they find ample opportunity to gratify their desires. We have the dancer, rope-walker, juggler, wrestler, fighter, circus-rider, and boxer, who like to gratify their animal natures, and they delight in carousing, eating, drinking, horse-racing, betting, and gambling.

Another class is happy in making money, trading, doing business, accumulating property, and the happiness of life to such persons is connected entirely with the making of their fortunes. Some are happy when spending money in different ways; others are happy when they are hoarding, and they would attach no value to property unless they could retain it in a miserly and penurious manner. Many enjoy themselves in studying, accumulating knowledge, reading, travelling, and becoming acquainted with the world in its varied aspects, while others are far better pleased to stay at home, and never leave the town where they were born. Some seek happiness of a moral and religious nature, and in cultivating a relationship between themselves and their Maker. They are more happy in anticipations of the enjoyments of another life, than in the pleasures of sense. They are happy with possessing only sufficient clothing to cover them, with a small house to protect them, under the canopy of heaven, with having no money but barely enough to supply their actual necessities, and they say, "Blessed be nothing." They have no fear of being robbed, because they have no money to lose; and if there is no special attraction in their personal appearance, they are not troubled by the gaze of passers-by, who are inclined to pass them without noticing them. Others are never contented, unless they are in the busy crowd, attracting attention, and receiving admiration.

Happiness is both positive and negative, conscious and unconscious;

but the positive and conscious conditions of happiness are those of which I would speak at the present time. There are certain things we may do to increase our happiness and prevent misery.

If you desire happiness, let your conduct towards you neighbours, and conversation about them, be such that you will not be ashamed to meet them anywhere, or under any circumstances.

Lead such a pure and virtuous life, that you will never be able to see any traces of vice, or of a bad and sour disposition in your faces, when you look into your mirrors. Live so, that when you review your past history, you may see no dark shadows reflected from the retrospection. Live so as to merit reward, instead of condemnation. It is important to provide for old age; but do not work so hard to earn money to enjoy in old age, that you break your constitution: otherwise, you may not live long enough to enjoy your earnings.

Be careful enough in business operations, that you may be able to square your accounts when bills are due, and especially conform to the laws of nature, so that when she brings in her accounts of debt and credit, the accounts will balance. The settlement will come sooner or later, and it is much better to be prepared to meet it.

Many forfeit health, wealth, and happiness, and even life itself, by violating the laws that control them, and living a foolish life.

If you wish to have happiness, retire to rest in a peaceful frame of mind, not grumbling, scolding, or finding fault with any one, and see that you have a comfortable bed, on which you can sleep soundly.

Do not form any habits, the gratification of which disturbs the order of nature or your peace of mind; but have that mental and physical discipline, that will enable you to control all your habits and propensities. Let the family and domestic circle be the place where you develope the most agreeable part of your nature. If you would find happiness at home, do your part towards carrying it there. Let it be the place where you will recruit your energies, so that when you return to business, you will have renewed vigour and strength.

Do not gratify one faculty at the expense of another. Do not increase your family, or family expenses, beyond your means of support. Let love and kindness mellow every element of your nature. Do good as you have the daily opportunity; and do not wait to have your property scattered after you are dead by litigious executors, or spendthrift heirs, who cared nothing for you when living.

Mr. M'Donald, of New Orleans, had great success in business, and amassed great wealth; but he was a miser, and lived in a mean, penurious manner, in order to save every penny he might earn. He did not even have his table spread, as persons generally do when they take their meals; but he eat from the drawer and table on which he transacted his daily business. He indulged in no luxuries, and seldom went across the Mississippi river, to Algiers, where he lived, in the steamboat, for it would cost him five cents each time. When he went, his negro servant rowed him across the river, and he thereby saved a little expense, as he owned the negro and had to support him, whether he

worked or not. When he was asked to contribute to any charity, he would say, "Wait until I am dead, when my money will be distributed according to my wishes." A lady laboured with him very earnestly and faithfully to induce him to give aid towards erecting an orphan asylum for the children of many hundred parents who had been suddenly swept off by the cholera. The children were left in a destitute condition, and great efforts were made to provide for them.

This wealthy man heard the pleadings of the lady, and then replied, "Wait till I am dead."

"But the children need food, comfort, a home, and an education, while you are living: they cannot wait for you to die."

After spending a whole forenoon with the old man, he reluctantly gave her five dollars, instead of five hundred, or five thousand, as he ought to have done, as he had no children and was so wealthly. When he died, his will was found to be very carefully and legally made; but it was contested, and was for many years in litigation; finally, it was broken—much of his money was expended by the lawyers, and none of it went to the benevolent institutions to whom it was willed. It is wisdom on the part of wealthy men to use their money as they live from day to day, and if they have any more than they wish to retain for the support of themselves and families, they will be more happy if they witness the enjoyment it may bring to the needy, by giving it to them, than to hoard it for others to dispose of after their death.

Good works bring with them jewels in this life, with happy thoughts and continual blessings; and crowns of glory, with substantial rewards, hereafter.

Learn to make the right kind of friends, those that you will not be ashamed to introduce to your families. Do not make friends in grand saloons—in places of bad repute—whose society you can only enjoy at such places; but let home be the centre of all your enjoyments, and as you make friends and acquaintances, take them to your home, and let them participate in your happiness there.

There are those whose friendship will be a benefit to you, who are calculated to make you happy by their social intercourse, and there is "a friend who sticketh closer than a brother," and One of whom we should never be ashamed. Make a friend of Him: He will be the best of all friends. As far as possible live in peace with yourselves, with your neighbours, with your God.

If you wish to be happy, you must live with that object in view, and use the means accordingly; for happiness does not come of itself, or because you desire it, but from obedience to the laws on which it is based.

The right means at the right time, and in the right way, must be used, and then we may reasonably expect, as the legitimate result, *Health*, *Wealth*, and *Happiness*.

LOVE, COURTSHIP, AND MARRIAGE.

MARRIAGE is the oldest and most important institution on earth. It has its foundation in the nature of man. It shapes the fortunes of families, and sometimes determines the fate of nations. We cannot over-estimate the importance of Marriage, for the domestic circle is the foundation of society, government, and laws; hence, every effort should be made to improve, perfect, and elevate it. If the family is industrious, economical, studious, moral, and refined, so is the society of which that family is a member. But let discord, ignorance, and selfishness reign in the social circle, society at large will feel these contaminating influences. The query may be asked, What have Physiology and Phrenology to do with Marriage? "Much, every way." Physiology teaches the laws of life; the importance of health in the family; the best way to preserve and regain it when lost. It enables us to perceive the relations between the mental and physical conditions of parents and children; it qualifies us to understand the important fact that parents transmit their peculiarities to their children; that children are perfect in organization in proportion as certain laws are obeyed. Hence, it is necessary to take Physiology into account, in order that we may carry out the highest design of the marriage institution. Physiology also gives us a knowledge of the temperaments, and enables us to judge of the adaptation between two organizations in marriage. If a young man read his own nature by the light which Physiology sheds upon it, he can readily understand what temperament is needed in a companion for life to secure an adaptation that will produce harmony. Union in the marriage relation is something like a combination of chemical elements that have a natural affinity for each other. There are elements, like oil and water, that never unite, so some minds are constitutionally dissimilar. If we were led by a sort of chemico-mental attraction in the choice of partners, we should, instinctively, be drawn into right paths, and require no knowledge on the subject. But this is not the

case. Many persons are guided by their feelings—which, at best, are only blind guides—and make unfortunate selections. It is better to trust to the intellect, for it is much safer to allow the feelings to follow the judgment, than the opposite.

While extremes of temperament should not be blended, a contrast is desirable. A person with a very strong vital temperament should choose a companion who has a predominance of the mental and motive temperaments. The highly nervous should be blended with the vital, and the motive should not be united with the same degree of the motive. If both have a predominance of the masculine elements of mind, there will be too much harshness in the family ; but if each have an excess of the feminine, there will be a want of vigour and energy.

Phrenology teaches us that in every respect physical and mental extremes should be avoided. If, for example, a man, who has large Firmness, should marry a woman with this faculty in extreme, the result would be unfortunate. Neither would yield. A man in Syracuse, in the State of New York, had the organ of Firmness immensely large. He quarrelled with his wife one day, and declared that he would not speak to her till she had first spoken to him. Her Firmness was about as large as his, and they lived for two years in the same house without any communication with each other. The same is true with all the faculties. If the husband has an organ very large, the wife should have the same organ smaller, so that they may improve each other as much as possible ; but this cannot be done where both have the same deficiency, or the same excess in the development of the faculties.

We transmit our phrenology as our physiology to our children. It is a well-known fact, that when both parents have a predominance of the reasoning intellect, the children partake of the same peculiarity. If, on the other hand, the parents have an excess of the perceptive intellect, combined with a retreating forehead, the children will have the same phrenological type ; but when one parent has a good development of those organs in which the other is deficient, the result will be favourable to the offspring. Phrenology, as well as Physiology, helps us to make allowances for the peculiarities of each other, and explains the cause of the great variety of disposition even in the same family. In fact, it gives us charity for the frailties of human nature.

Man and Woman, considered Physiologically and Mentally.

The sexes were created for each other, but their natures and duties are different because of the sex principle ; hence each has the organization to do his or her own work.

Both have by nature a right to their own personal liberty. The one is not necessarily subject to the other before marriage, nor should be a slave after marriage. Wedlock should secure mutual enjoyment : neither should be sacrificed to the other. Man was evidently designed to subdue the earth, and to assume the responsibilities of life. He is organized to take the lead, to be the responsible partner, and the father of his race, therefore, he has passion, and a predominance

of the positive qualities. He goes forth to conquer, to break the way, and open new channels, is specially adapted to clearing the land, tilling the soil, raising the stock, building the ships, houses, canals, bridges, railroads, docks, fortifications, to defend his family, home, and property, to navigate the waters, invent and make machinery, to establish telegraphs, to do wholesale trading, shipping and out-door labour, to make and execute laws, to explore, work in mines and quarries, to study philosophy and science, to try experiments, to practise surgery, to preach, teach, comprehend mathematics, mechanics, astronomy, and chemistry. Phrenologically, he has those organs which give pride, determination, perseverance, energy, originality, and inventive talent; physiologically, he is strong, bony, and muscular, well adapted to action and locomotion; physiognomically, he has a strongly-marked outline of person, a large chest, broad square shoulders, high cheek-bones, a firm, confident, energetic walk and intelligent countenance. The average height of man is 5 feet 8 inches; his weight is 160 lbs.; his chest measures 35 inches; his head measures 22 inches, he has 150 cubic inches in his brain; his bones are large, and not as fine as those of woman.

Woman was designed, by her organization, to act the gentler part, to take a feminine view of subjects, to be a helpmeet for man, to exert a refining, persuasive influence over him. She is the mother of her race, therefore has parental attachment, connubial love, domestic feeling, patience, prudence, pliableness, kindness, and sympathy. Phrenologically, woman has large Approbativeness and Benevolence, which give a desire to please and make others happy. She has also the elements of economy, sagacity, intuition, neatness, taste, musical talent, observation, memory of persons and things, power of conversation, agreeableness, refinement, chastity, faith, wit, sentiment, emotion, and enthusiasm; consequently, she has the qualities to keep a shop, stationery and book-store, to sell goods, to take care of property, to make wearing apparel, to design, engrave, draw, to copy lawpapers, to write prose and poetry, to report, set and distribute type, sing, teach, entertain company, practise the healing art among woman and children, nurse the sick, and take care of her house and family. She possesses the negative and passive qualities. Having large Veneration, and not as large Combativeness and Destructiveness, she desires to look up to man as her protector. Her power lies in her beauty of form, face, and expression; in her refinement, elevation of mind, and gentleness of manner. Physiologically, she has a predominance of the mental, arterial, and nutritive temperaments; hence she is organized on a high key, is ardent, intense, susceptible, warm-hearted, impulsive, and excitable. Physiognomically, she has sloping shoulders, rotund face and form, penetrating eyes, a kind, anxious, affectionate expression. The average height of woman is 5 feet 4 inches. Her weight is 120 lbs. Her chest measures 31 inches. Her head measures 21½ inches in circumference. She has 140 cubic inches of brain. Her organization is small, but finer in its texture than that of man.

Woman rules by love; man by force. He breaks the way; she makes that way smooth. He earns the money; she should take care of it. Man is the father of the race; woman, as the mother, nourishes and trains that race to perfection. She exerts as much influence in her way, and has as much talent to discharge her duties, as man has in his way and sphere. Their talents and powers of mind are differently directed by their nature and duties, and these cannot be compared as those of two men or two women.

Some men are very feminine, and some women are very masculine; yet the law of the sexes is the same.

The sexes, when rightly trained, exercise a good influence over each other. Men behave better in female society than when alone. Let a man live as a hermit and he is not so refined and gentlemanly in his character and deportment as when in her company. The presence of woman always improves man. One good woman will sanctify a whole company, and, I presume, that a gentleman has the same beneficial influence in a company of ladies. There is no reason why boys and girls should not be educated in the same school, and at the same college. They are born in the same family, and sit at the same fireside in childhood; but what an excitement it creates when an intellectual woman wishes to receive a college education! Many think that young gentlemen would not study much if young ladies were admitted to their class-rooms, but it is my opinion that they would study better, as each would be a stimulus to the other.

We should be educated for married life. I do not mean that there should be institutions for that purpose; but parents should remember that marriage is the natural destiny of their children, and should give them the information they need to enable them to fulfil their duties in married life. There are some judicious parents who are faithful to their responsibilities. May their number increase!

Social Faculties.

Man, as a social being, has brain in the lateral and basilar portions of the head. The organs of the domestic feelings and propensities are located in that portion which is occupied by the lower and posterior convolutions of the brain, mostly covered by the occipital bone; hence, the social feeelings are strong in proportion as the occipital region of the brain is fully developed. The social faculties give an impetus to the whole mind, and, when rightly guided, qualify the individual to sustain an influential position in society. The old systems of mental philosophy have not recognized the interesting fact that there are as many distinct qualities of the mind as there are distinct social relations to sustain. It has been the mission of Phrenology to popularize this important truth, so that now it is generally recognized. For instance, there is a faculty of the mind which adapts the sexes to each other. This is called *Amativeness:* the function of which is to give love between the sexes. It is this which stamps man as the agent of his

race. Frequently the power of amativeness is developed in giving life, vitality, general efficiency, thought, originality, and energy of mind. This faculty exerts a quiet, but modifying influence in the general intercourse between the sexes, giving to each a deep interest in all that concerns the other. It softens the proud, irascible, anti-social principles of our nature in everything which regards that sex which is the object of it, and increases the activity and force of all the kindly and benevolent affections. If the organ be small, the person is less susceptible to emotions of love, is cold-hearted and distant, disposed to avoid the company of the opposite sex, and frequently manifests a want of refinement, tenderness, warmth, and delicacy of feeling, which should exist between the sexes. The affections of such a person are characterised by purity of feeling, and Platonic attachment, rather than by those impassioned emotions which spring from large Amativeness.

The proper guiding of this faculty would save to the human race a vast amount of health and constitution. When perverted, it depraves human nature more than any other propensity. Cities and nations have been utterly destroyed in consequence of the perversion of this organ. If an individual possess his normal strength of constitution, unimpaired by a loss of vitality, he will have sufficient energy to give to his business to warrant success, and failures would be the exception rather than the rule. If the opposite be true, he developes only half of his mind. Every act seems paralyzed, and he is in a state of stupor most of the time. His memory becomes enfeebled, and he can neither think, plan, nor execute. There is a great difference between a man who has the cup of vitality full, and running over, and one who has just energy enough to get along without literally "breaking down." Parents should select good books for their children to read, good associates, active and pleasant employment; for idleness and bad company are the forerunners of licentiousness.

Conjugality is another of the social organs. It gives a desire to unite and concentrate the affections for life on some one individual, to share with that person all in life, to be constantly in his or her society. When combined with Amativeness, it attracts and seeks one of the opposite sex. Love between the sexes as such, does not produce marriage; but Conjugality gives this union. This faculty is located in the lateral portion of the brain, just above the cerebellum. It is stronger in woman than in man. She is more social, and feels the need of a mate more than he, because her enjoyments are connected with domestic life, and her happiness depends more upon the gratification of her social nature. The majority of men can live tolerably well without a mate, if circumstances require it. The husband can leave home, stay away from his wife, and return again, looking as well as ever; whereas, his wife craves a companion, cannot live alone, and, if happily married, she becomes pale and thin when her husband is away, loses her appetite, sleeps but little, and has no enjoyment save when her husband is by her side. The latter does not comprehend this state of mind; he thinks because he enjoys himself away from home without her, that she

should be equally happy without him. This faculty ties the knot of affection, blends the interests of two congenial souls into one, and thus cements their affections. The longer two persons, with this organ large, live together, the more they assimilate in looks, expressions, gait, and character. It constitutes the foundation of marriage, and sustains the superstructure until the objects are separated by death. Some have this faculty so small, that they can love as many times as objects of love present themselves to their notice. I know of those who are only waiting for their companions to be removed by death, hoping then to have an opportunity to marry the one they love better. Some have several wives at the same time, as Solomon, and Brigham Young, of Utah Territory. The latter has sixty wives and two hundred children. He must be a very fatherly man, but he cannot have very large Conjugality. Some who have loved once can never love again, as in the case of Washington Irving. This is often the case where a person has led a secluded life, has not been much in society, and has suddenly become acquainted with an individual who calls out their entire love. These instances are, however, very rare. Some are married to those who never reciprocate their affection, and it is not till they have loved the second and perhaps the third time, that their love-natures are wholly developed; so that though Conjugality would seem to imply that a person could love but once, yet its real function disposes one to be true and devoted to the object of affection as long as life continues. My advice to those young wives or husbands who have any anxieties concerning what their respective companions will do after their death, is, to banish at once such foolish feelings, and enjoy all they possibly can while life lasts.

Another faculty in the social brain is *Philoprogenitiveness* or *Parental Love.* It is located in the back part of the head, immediately above the middle of the cerebellum, gives fulness to the centre of the occipital bone, a roundness and prominence to the back portion of the head. The legitimate function of this faculty is parental love, and its influence is necessary to our social happiness, and the proper preservation of the children. It gives *instinctive* love for the weak and helpless offspring. Its power is increased in proportion as the object is dependent and requires care and solicitude. This faculty is more active when the child is young, and its *peculiar* province is to hold the mind of the parent to the child as long as care is necessary for its happiness, maintenance, the training and directing of all its mental and physical powers. Let there be a baby in the cradle, and the fond mother sleeps with one eye and one ear open. The father is not so mindful. He snores away till morning and does not know that the watchful mother has been up several times in the night to feed and care for the child till she tells him in the morning; but if there is no baby in the cradle, she snores too, and sleeps all night. This faculty is stronger in woman than in man; is more active in girls than in boys. Girls are amused with their dolls, and if they have large Ideality, they will bestow as much affection and care on the doll, as if it were a real child. The boy

has his kite, knife, hammer, &c., and laughs at his sister for "playing with dolls."

The lower part of Philoprogenitiveness gives love for animals, pet dogs, and horses. If a lady have no children, she will often pet and talk to a poodle dog or a cat, as though they were children. A married lady with no children, has raised a large family of dogs. She takes care of them, pets and nurses them when they are ill, and has talked to them so much, that they are quite intelligent. They will go and open the door, or close it again as she bids them, and are really quite obedient to her wishes. In watering-places, you will see those ladies who have nothing else to do, carrying dogs when they are weary, giving them an airing, petting them and sending all the other dogs away, so that their own pet may not be contaminated. I visited a family in the north of England, where a lady was confined to the house with illness. She could not walk. She had a very lovely, loving cat,—the finest cat I ever saw. She tied it to her chair, or to a side of the room, with a red string, as there was only one cat in the neighbourhood that she thought was fit company for her own. Thus was her organ of *Philoprogenitiveness* exercised. Better love a cat than not love anything! yet we should centre our love upon something as elevated as possible, and while there are so many fatherless and motherless children in the world, ladies need not be at a loss for something to love and fondle. If it were not for this faculty, the child might be neglected in its early helplessness, when there is nothing in its nature and condition to render it particularly attractive.

The same is true in the animal world. The hen is devoted to her chick, until she has taught it to scratch for its own food; to catch its own grasshopper, to fly on to the roost itself. The bird is devoted to its young in the nest. She feeds them for several weeks until they can obtain their own food, protect themselves, and become comparatively independent of the parent. By the aid of the intellect, the fond mother understands the wants of the child, and developes its body and brain, so that the child is prepared to go forth into the world and take care of itself. The parent who has large Benevolence and Philoprogenitiveness combined with small Combativeness, Destructiveness, and Self-esteem, is too obliging, accommodating and subservient to his children. When there is the reverse, and the selfish organs are strong, the parent is liable to be severe and harsh in the treatment of children, and to look upon them as so many impediments in the way of his prosperity and happiness. Some thank God for all the children they have, as Mrs. J., of Chester, England, who had 33; while others wish that they were entirely free from such responsibilities. The phrenological developments explain a great variety of mental manifestations in this respect.

Another organ in the social group is *Adhesiveness*. It is located on both sides of Philoprogenitiveness. The function of this faculty is to give friendship, attachment, and sociability. It draws families together with gregariousness of feeling, and unites them in permanent bonds of

affection. Through its influence, we prefer the society of special, particular friends, and devote ourselves to them. It leads to intimacy, a free and unrestrained communication of thought and feeling, a desire to confide in and rely on the object of our affection. Large Adhesiveness makes the warm-hearted, social member of society. Small Adhesiveness renders a person cold in his manners, unsocial and unfriendly I know a cold-hearted man, who has been married five years, and boasts that he has not kissed his wife once during that time. He travels nearly all the year, and having the organ of Adhesiveness deficient, forms but few attachments, and cares very little for friends or relatives. With this faculty large, the individual welcomes his friends with great cordiality when they visit him. It is a bond of union to link society together. It is naturally stronger in woman than in man, and when she has large Adhesiveness joined with large Philoprogenitiveness, she is pre-eminently adapted to make the domestic circle "a heaven upon earth."

Adhesiveness inclines a woman to make more sacrifices when she loves and weds, than a man, to bestow more affection on her husband than he is capable of reciprocating. When Adhesiveness and Approbativeness are both large, she desires attentions, and the manifestations of friendship. A young lady with this conformation of brain, married a gentlemen who had Adhesiveness and Approbativeness small, and the intellectual faculties large ; the result was unfortunate, particularly in the case of the lady. After marriage, they moved into the country, near a "growing town," but several hundred miles distant from where the young lady was born. They had the advantage of fresh air, a fine garden, &c., but the husband spent nearly all of his time in the town, looking after business, coming in contact with society, hearing the news, enjoying and improving himself. The lady, as a matter of course, remained at home to attend to the family duties, and frequently saw no one but her servants during the long day. Her mind, naturally, centered on her husband, and she looked forward to his return in the evening, as a relief from the monotony of the day. A description of one evening, which was a type of the week, may be interesting. As the hour of his arrival approached, she watched from her window to catch the first glimpse of his coming, and as soon as he was in sight, she went to the door to meet him with a kiss. He received this greeting coldly, and, as he pushed his way into the house, said, "Come! ain't supper 'most ready?" He wanted to get through with supper, for he had his pockets full of newspapers, which he was anxious to read. Quite impatiently he added, "Hurry, hurry!" The good wife hurried up the food on to the table, and he hurried it down into his stomach. He finished his supper before his wife, and said, "Come, come, clear off the table, I want to read." She silently removed the dishes, and he pulled a paper out of his pocket. Drawing his chair close to the table, where he could have the best of the light, and with his feet on a level with his head, he placed himself in an attitude for the evening's enjoyment. His early training had not been of the most refined kind as you can judge, but

he was considered a gentleman. After a little time, his wife came with some work to the table, hoping to have a friendly chat. They both sat silent for a time, and the husband made no sign of pleasure at her presence. The baby cried: "Wife," said the husband, "will you take up the baby? It makes such a noise that I cannot take the sense of what I am reading." The wife took baby. It had waked to get a kiss from its father, but he did not think of that, only that its noise had abridged his pleasure. The wife sang baby to sleep, and again came to the table, hoping her husband would soon lay down his paper, and converse awhile with her. But he still continued to read, so the wife ventured a remark. "My dear, who did you see to-day? Where have you been? What have you been doing?" "Eh?" said the husband, grumly. It is all the consolation she received. He continued his reading. After a while she spoke again. She cannot help it. She is a woman! She wanted entertainment, and was willing to do her part towards obtaining it. "My dear, did you see that splendid turn-out to-day?—fine horses and equipage. I didn't know there were such stylish people in this region. Who were they?" "I am reading, my dear," said her inconsiderate lord. That is all the encouragement she got, and he still continued reading. After a while, he had finished one paper, he put it into his pocket, and intended to carry it across the street to his neighbour. *He* has read it. The news is in the family, and that's enough. He then took another paper from his pocket, and commenced again to pore over its columns. Finally, the wife saw that there was no chance for conversation that night, for it was nearly ten o'clock, and, as she really desired him to make some purchases for her on the morrow, when he went into town, she mustered courage, and broke the silence again. "My dear, when you go into town to-morrow, I wish you would buy for me some pins, some needles, some thread, and some tape: I want to make a dress for baby." Then the husband rose and in an offended and very dignified manner, threw down his paper, exclaiming, "Every time that I come home and attempt to read, you keep that eternal tongue of yours going; it's no use trying," and he went sullenly to bed.

If this husband had read aloud to his wife, or had rocked the cradle while she read to him, or had only left the papers at home once in a while for her to read, it would have been a great pleasure to the wife, and she would have continued to improve her mind. Whereas, if her time is entirely spent in domestic drudgery, though she may have been intelligent and accomplished when he married her, she will retrograde, while he will progress by his constant contact with society. By-and-by, he will spend his evenings somewhere else than at home, with those who can entertain him better than his wife, and thus trouble will come into the household. A man never makes a mistake when he keeps his wife posted in the news of the day, and gives to her every opportunity for improvement. She is a more congenial companion for him, and is better qualified to educate the children. Besides, he contributes in this way to the health of his wife and family. Many a wife is ill for no

other reason than because she is obliged to stay at home all the time; scarcely sees her husband, and has but little opportunity for entertainment. She pines in solitude, loses her brilliancy, sharpness of mind, appetite, health, and life itself. She goes to bed discouraged, and the doctor comes, feels her pulse, looks at her tongue, cannot understand what the matter is with his patient, but as they have sent for him to prescribe, he must do something; so he bleeds, blisters, and gives medicine. But it was the kind and sympathetic attentions of her husband she needed, instead of the medicine from the doctor. If the husband had occasionally gone with a carriage to the door, and said to his wife, "Come, my dear, let us have a ride into the country, let us go and see our friends, or attend some pleasant entertainment," he would have perhaps saved his wife's life. The best medicine a man can give to his wife, is an interchange of thought and feeling with others in a friendly manner. It is as much the duty of the husband to look after the welfare of his wife in this respect, as to make money in his business.

One of the illustrations of its manifestation is connected with the following incident, which occurred in Boston, Mass. While examining the head of a gentleman, I remarked, "that he was not adapted to the social and domestic circle,—that I pitied his family, if he had one." He expressed surprise, and said he was a man of large family. The regret was repeated, with the explanation that he was unable to enjoy the family circle, and render himself a social man. Nothing was learned of the case until I visited an adjoining town, and was called upon to examine a family of six children. At the close of the examinations, I placed my hand on the head of the mother, and told her she was very social, companionable, warm-hearted, friendly, and capable of enjoying society and company. She wept, and said, "the remark was true with reference to her capacity to enjoy friends and society, but she had been deprived of the privilege since her marriage. In compliance with her husband's commands she had not been into society since her marriage, nor had she had the privilege of receiving her friends at her own table. She said her husband's place of business was in Boston, and that he spent most of his time in labouring for the benefit of the slaves at the south; but she had none of his society, and none of his help in taking care of the children. She was left to do the best she could alone." On returning to Boston, I visited the place, and found, to my surprise, that the cold-hearted man whom I had previously examined was the husband of this affectionate wife. Adhesiveness, with the social brain generally, was small, while Benevolence was large, and through the force of circumstances he had directed it towards foreign objects of charity rather than to his family. He could have manifested as much charity for others, and, at the same time, could have been more social at his own fireside.

The organ of Adhesiveness is a very powerful stimulus in professional life. Those clergymen, physicians, teachers, and politicians who have large Adhesiveness, with fair intellectual qualifications for their respective vocations, will be eminently more successful than others endowed

with *genius* who have less of the warm, social, genial nature. A salesman, with a warm, social, friendly disposition, will be of much more service to his employer, than one who is cold and indifferent to the wants of his customer. Cultivate this faculty of Adhesiveness. It will not only gain for you a position in society, but enhance your usefulness and happiness.

The natural language of Adhesiveness makes the head hang on one side, and incline backward over the shoulder. The portrait of Princess Alice, probably taken when she was in love, is a fine illustration of the point. You never see persons throw their heads on one side unless they have been in love. I can always tell by looking at my audience who have been under the exercise of the social faculties.

A young man of my acquaintance wished to marry, but could not succeed in getting any young lady in love with him. He was astounded at his failure. At one time, he donned his best attire, and went with a great deal of dignity to see a young lady. He carefully sat down in his chair, very erectly and precisely adjusting himself, as though he were to have a photograph taken. He was on one side of the fire-place, and she on the other. "Very rainy, this evening," observed he. After a pause. "Crops very backward this season." Another pause ensued. "Did you hear of the accident? a boy got run over with a cart." In this way the evening passed, and about nine o'clock he rose to leave, asking, "if he might come again." The young lady did not say "yes," and he could not understand why he made no impression. He thought he acted like a gentleman, and so he did, but not like another young man who called to see a young woman he loved. He sat on the opposite side of the fire-place for a time, wanted to draw nearer, but did not exactly know how. She spoke in rather a low tone of voice; and he, feigning not to have heard, moved his chair forward a little, with the remark, "I didn't quite hear what you said." She repeated the observation in the same low tone of voice, and again he drew nearer, saying, "I am a little deaf, in consequence of a recent cold, I suppose!" After a while they soon became very social, passed an agreeable evening, she invited him to call again, and the final result was, that they were mutually pleased with each other, and were married.

The Irish, as a nation, manifest this organ in their promptness to defend the cause and character of their friends. The Hindoo has less of it. The Scotch, as a nation, have it large, as all their authors evince.

The last faculty of the social group is *Inhabitiveness*. It is located directly over Philoprogenitiveness. It is near the termination of the occipital and parietal sutures. This faculty gives attachment to place, love of home and country. The necessity for a primitive faculty, from which results attachment to country, home, and residence, will be at once admitted, when reference is had to the great variety of clime, soil, and institutions of which the earth is composed.

A fixedness of habitation is absolutely demanded for all improvements in the arts and sciences, in social and political institutions. How applicable, then, the quaint old proverb, that a "rolling stone

gathers no moss." Compare the Bedouin of the desert with the Anglo-Saxon; the wandering and predatory habits of the former, with the desire to be settled, the love of country, of the old homestead, so conspicuous in the latter. The Arab race were originally far more enlightened than the natives of Britain. At one time they were the intellectual teachers of the whole world. But they have been such a wandering people, that they have retrograded while others have progressed. The barbarous hordes of the Scythians, Goths, Visigoths, and Huns improved wonderfully in their modes of life, and in intellectual culture, after they settled in the south of Europe.

There are some persons who are never contented away from their homes. They must sit at their own fireside circle, or they pine and are extremely unhappy, whether they are surrounded by friends or not. The Irish are particularly attached to the land of their birth; and although the tide of emigration has carried many to other countries, yet there is no place half so dear to them as Erin's green isle. What can stimulate to exertion more than the knowledge that our achievements will be of service to those we love in the family? The love of home is one of the most important features in domestic life. In the formation of those ties which must eventually lead to a settled residence, particular regard should be paid to the faculty which produces pleasure in such a settlement, as without that, a reverse state of feeling will govern our decisions, and influence our conduct.

The social faculties are very powerful in their effect on the happiness and perfection of the race, and when legitimately developed lead to marriage and the formation of the domestic circle.

The object of marriage should be to perpetuate the race, to develope and direct love, to secure the best possible influence of the male and female mind, to give a healthy stimulus for the action of all the mental powers, to unite the human race, to lay a foundation for society, to form a bond of union between nations.

The qualifications for married life can be briefly stated to be a well-developed physical and mental organization, including maturity of both; a social and domestic disposition, self-government, discipline, industry, good habits, self-respect, good principles, and a proper education for discharging all the duties incident to married life.

Happy marriages have their foundation in love; but it may be well to define what we mean by the term "love;" for it has every variety of signification as we use it. "Perfect love," as applied to a true union of two in marriage is something more than is expressed by the ordinary acceptation. It is something that cannot be weighed or measured, seen or handled, lent or borrowed; use only brightens and strengthens it, age gives it intensity and power of action. It never wearies nor faints; forsakes nor forgets its object, slights nor trifles, wears a false smile, nor assumes false colours. It is always warm, alive to sympathy, smiling, pliable, gentle, humane, disinterested, and devoted. It is constant, uniform, and unchangeable; all admire and desire it, yet few possess it. It can be had without money or labour; and

yet thousands would sacrifice their fortunes to obtain it. Without it mankind are miserable, society is unstrung, law is of no avail, there are no pure family enjoyments, and man is like a feather on the wind. With it, man is perfectly happy, society is united like a band of brothers, and the family circle is a paradise on earth. Those who are fully imbued with it, are honest, virtuous, industrious, moral, refined elevated in feeling and conduct, happy and contented. Those who do not possess it are morose, unhappy, irregular in their habits and feelings, and are more or less inclined to lead an immoral life. Love is not the result of any one organ, it is the action of the mind as a whole. It is a warm, genial, life-giving power. It is life, for it gives and sustains life.

Strictly speaking, every distinct power of the mind has its own love, which is satisfied with its own gratification. But there is a love that is disinterested ; that desires others to prosper and be happy ; that sacrifices self ; that is willing to shine through another and be happy in their success. It make us love our neighbours as ourselves. Love is based on the law of union and attraction. This has its foundation in the law of affinity, which bears an intimate relationship to adaptation and assimilation. There is no love where there is no affinity, attraction, adaptation, and assimilation of one or more qualities. Love begins to develope towards another when we feel that our happiness is not complete within ourselves. Its growth and perfecting influences depend much on tone of organization, circumstances, phrenological development of the social faculties, Benevolence, Veneration, Spirituality, Conscientiousness, Ideality, arterial blood, good digestion and the mental temperament. To love self, properly, is an improvement on no love at all. To love another in addition to self-love, is an advanced step, and to love our Creator beyond the creature is the climax of all love. Though heaven-born, it is found the most pure and abundant among the poor and dependent. It cannot be monopolized by rank or station. It speaks gently to the wayward, feeds the poor, clothes the naked, warms the cold and shivering, shelters the stranger, loves liberty, sets the captive free, loosens the bonds of slavery, tempers law with mercy, takes the gospel into prison, spreads the mantle of charity over a multitude of sins, treats the insane humanely, settles difficulties without war, carries the good tidings wherever it goes, is a hand-maid to virtue. Its mission is to blend the human race. With the social brain it gives a home and family ; with Benevolence it leads us to value the whole human family. Guided by Veneration, and connected with a spiritual birth, it acquaints us with the spirit of inspiration, and the true character of God—for God is Love ; and when purified, it gives immortality beyond the grave.

Love is the most tender element of the mind. Do not trifle with a person in love, though he may have been unwise in the selection of a mate ; for many a person has been driven to desperation because his feelings have been misunderstood.

Love is an enduring element of the mind. We have an example of

it in our Heavenly Father, who endures all our wanderings and departures from a correct course of life. Nothing but the love of God is equal to this. We have a striking instance of this in the love David bore toward his wayward son Absolom, who had gained permission to leave the city of Jerusalem for a few days, to pay a vow that he had made. This statement was only an excuse to get away to raise an army, for the purpose of returning to take the city of Jerusalem, destroy his father, and obtain the crown. When it was known that he had raised an army in opposition to his father and the crown, David's soldiers assembled to meet Absolom in mortal combat. As David left the city, though his son was seeking his life, he said to his soldiers, "Deal gently, for my sake, with the young man, even with Absolom," David sat in the gateway, anxious to learn the destiny of his son. As soon as the messengers came, he inquired of them the tidings of the battle-field. And when the truth flashed upon his mind, he was much moved, and went up to the chamber over the gate and wept; and as he went thus, he gave vent to the following lamentation: "Oh! my son Absolom! my son, my son, Absolom! Would God I had died for thee. O, Absolom! my son, my son!"

A touching manifestation of love between two individuals was shown in the affection which Jonathan bore to David, and the reciprocal attachment shown by the latter. When Jonathan's father sought the life of David, Jonathan screened him, and swore to protect him, which he did at the risk of his crown and life, "for he loved him as his own soul."

A loving wife will bear and forbear. The same is true in the case of the husband. Pure love refines, softens, elevates, and gives a higher tone to the mind. Let a young man, rude in his ways, or a young lady giddy in her manners, have their love-natures developed, there will be an entire change in their deportment. They will manifest more character, strength of mind, virtue, principle, gentleness of nature, a finer moral perception.

Did you ever receive a love-letter? Keep it as a treasure, read and re-read it occasionally, for you will not have one every day, and respond to it, if it is a legitimate love that can be encouraged. Some persons never knew what it was to have another individual pour out their love to them. Some, when they receive a love-letter, not being able to appreciate it, make fun over it, or destroy it. Watch a rose-bud in the morning, when the warm rays of the sun shine upon it. Gradually it swells and unfolds its velvet petals, till, by-and-by, it is fully bloomed. Just so is it with the heart under the influence of love; it opens, swells, and expands into full-grown power.

Love comprises many qualities and conditions. It is on a graduating scale. It commences with the physical, and, when perfected, ends with the spiritual. Being of divine origin, it is in perfection only where it commenced—in Heaven. There is a great difference between conjugal and passionate love. Conjugal love is mental, depends on mental affinity, is constant, uniform, increases with age and exercise, is steady

as the law of gravitation; while passionate love is physical, depends on health and circumstances; is impulsive, fickle, and easily diverted, becomes weaker with age, exhausts itself by use, is at its prime in the meridian of life. Union, based upon passionate love only, is of short duration; that based upon conjugal love will last for ever.

Neither husband nor wife should find fault with each other in company. The wife, generally, is very sensitive. Suppose company are taking tea with her. Let the husband come into the room, and say something harsh and unkind. See how the blood rushes to her face; her hands tremble as she pours out the tea. The pleasure for the whole evening is spoiled; she does not sleep for the whole night, and never sees those friends but she remembers the occurrence. Husbands lose nothing by being partial to their wives. They can afford to be so. A woman is easily influenced by the law of love. But if she have large Firmness, you cannot *make* her yield to your wishes, unless you break her spirit. I know of one woman who was married to a man of unflinching determination. He intended to do all the ruling in the household. The day after their marriage, he ordered his wife to go up and down the stairs a dozen times, and as she thought it was a wife's duty to obey her husband, she complied. You may judge of the result. After a few years she was one of the most unhappy women in the neighbourhood. Where there is love, there is no ruling on either side. Each does that for which they are best fitted. There is not much ruling on the part of a Government which has the best interests of its people at heart. There can be discipline without austerity or authority. Husbands sometimes love their wives in proportion as they bear perfect children, but they forget one important lesson—the law of hereditary descent. Husbands, if you value perfect, intelligent, social, affectionate, warm-hearted children, give to your wives that attention, love, kindness, and sympathy, their natures crave. A word to the wise is sufficient. Take the hint, and you will reap the benefits in your posterity.

Those only are happy in wedlock who understand themselves and each other. It is better to do the "courting" *after* than *before* marriage. The object in visiting each other beforehand *should* be to compare notes, to become acquainted with each other's capacities, education, circumstances, inclinations, and desires. If these harmonize, love will be sure to follow the leadings of intellect for a guide, and when two persons are married under such influences, there will be no interruption of the love through life. Some young gentlemen are exceedingly polite when they "go-a-courting," very anxious to please, and to wait upon the young lady. They would actually like her to drop her glove, so that they might have a chance to pick it up for her; but *after* marriage the young lady has to wait upon herself, and often pines from neglect. If you commence the acquaintance with great demonstrations of love, unless you continue them, your mate will fancy that love has grown cold.

There should be mutual love. Frequently a young gentleman feels

as though a young lady *ought* to marry him because he desires it. "I want you to marry me," said an urgent suitor to a young lady.

"I do not love you, how can I marry you?" she replied.

"Never mind that, I love you so much, that you must say yes." And she is almost compelled to marry him, to get rid of his importunities, when she feels no reciprocity of love. The young man thinks only of his own happiness, but the result is not generally fortunate. When they are both equally interested, there is then a true marriage. Each should have the same object in view. If one marries for a home, and the other for a companion, the result is not favourable. I know a lady who married for a home, while her husband desired a companion. She gained a home, but he did not get a wife; consequently, there was misery in the marriage.

If you marry a young lady who is decidedly ambitious, and anxious to make an appearance in society, you must either adapt yourself to her condition, or she must understand your position, and be willing to conform to it.

There should be similar age and experience. The husband should generally be older than the wife; for a woman matures sooner than man. But there should not be a difference of more than fifty years! otherwise the parties cannot assimilate very well, or enjoy the same things. A true marriage is the blending of the male and female characters for life—a mutual partnership; in fact, it is the only true partnership, for each are really interested in the welfare of both. It is an equal exchange of all that secures love, union, and harmony. A *legal* marriage does not always bring concord and happiness. We must be united in spirit to be truly blessed.

Marriage is a perfecting institution; as we have said, it elevates and ennobles, but as a seed planted in the earth requires time for germination and maturity, so love is not developed at once. Some blend quickly, because their natures are well adapted; others never blend, sometimes quarrel and get divorced.

Each should command the respect of the other, for love cannot long continue where there is no respect.

We should see each other's virtues rather than failings. No mortal is perfect, and compromise is often necessary on both sides. We seldom meet with a case like that of Rev. Mr. Newton, who remarked "that he had lived with his wife fifty years, had never quarrelled, or had the slightest difference with her." I examined his head in New York, and found that there was scarcely a defect in his organization: all the organs appeared to be fully developed. If the brain of Mrs. Newton is similarly organized, they have no occasion to differ, but will assimilate to perfection of character.

A lady remarked to me "that she was about to get a divorce from her husband." I said, "What is your reason for this state of mind?" "Oh," replied she, "he is so cold, indifferent, selfish, complaining, and severe in his disposition. He does not supply my absolute wants, and as I have to earn my own bread, I might as well be away from him

entirely, and not come in contact with his cold, cruel, fault-finding disposition : I could just as well care for myself alone." Said I to her, " Perhaps you have not taken the right course. You are very quick, excitable, impulsive, radical, rather disrespectful, whereas he is slow, 'old-fogeyish,' philosophical, repulsive, very determined, and cannot bear dictation." " That is a fact." " Let me tell you what to do," I rejoined, " When you have a quarrel again, let him say all he desires, even though he is decidedly in fault, let him abuse you as much as he likes, and when he stops, say, 'Well, I see I am in the wrong. I am very sorry, but I will endeavour to do better next time.' If he has one particle of manliness he will relent." She went home, and not long after, they had another difficulty. She adopted the course I prescribed. The result proved that he was so much affected by her confession, when his conscience told him he was in the wrong, that he blamed himself even more than he deserved. If this lady had been a little more yielding and compromising before, they would not have had so many difficulties. The one who confesses first has always the advantage.

In the selection of partners for life, there are several things to be considered. Avoid broken-down constitutions, broken-down lovers, who have been so often in love, that they have no love left. Avoid those who are loving another, and only marry for the sake of being married. Some have not as much control over their love as others, and are to be pitied rather than blamed. Avoid marrying those who are loving several at the same time, and do not know which to choose ; wait till they have decided. Avoid those who marry for money.

A young man in Georgia became most extravagantly attached to a maiden lady somewhat advanced in years, not at all interesting or attractive, but very wealthy, and her property was unencumbered, except by herself. She was not only sickly, bed-ridden, one foot in the grave, the other about to follow, but in every other way unqualified for domestic life. No one expected that she could live more than two years at the longest ; but this fine, healthy, good-looking young man loved her to distraction, and insisted on her marrying him—the cause why he loved her so desperately was well understood in the neighbourhood. They were married ; but, instead of dying, and giving him an opportunity to enjoy her fortune with some one else more congenial to his feelings, she rapidly improved, till she regained her health, lived to see him an old, grey-headed man, and died only five years before he did. Soon after her death, he went into the company of young ladies, tried to play " the agreeable" to them, but the young ladies were acquainted with his previous history, refused his proposals, and told him that as he had shown his cloven foot once, he would not be able to do it again.

Avoid hereditary diseases, because these are transmissible to children. If the woof of one disease is woven into the warp of another how can you expect anything but insanity, consumption, scrofula, blindness, and deaf-mutes?

Avoid marrving cousins. It is an established fact that the result of

the marriage of blood-relations is deterioration of the offspring. If frequently repeated in the same family, it will, eventually, lead to idiotcy. A gentleman who has recently published a medical work, cites many examples where imperfections of both mind and body have resulted from the marriage of cousins. In a certain secluded town in France, where the inhabitants had no communication with the people of other towns, it was quite a peculiarity for the children to be born with six fingers. Out of 121 marriages, 17 were thus affected; but after a new road had been cut through the place, this peculiarity disappeared. An estimable couple, who were cousins, living in Schenectady, New York, had eleven children, and six of them were born blind. In America, the subject has been investigated, and it has been found that ten per cent. of all the deaf and dumb, five per cent. of the blind, and fifteen per cent. of the idiots, are the results of the marriage of first cousins. The governors of Kentucky and Maryland advised the Legislatures of their respective States to prohibit the marriage of cousins under severe penalties. They affirmed that it was a flagrant violation of the laws of nature for cousins to marry, when seventeen to twenty per cent. of the inmates of charitable institutions are the result of this violation, and when out of 787 marriages of cousins, 256 have produced deaf, dumb, blind, and idiotic children. Cousins sometimes marry with impunity, without the evil results of which we have spoken, because they have strong constitutions, and hereditarily partake of the peculiarities of different branches of the family; but there is always a risk in such relationships.

Avoid that which leads to jealousy. Be true to each other. Let each be constantly and pleasantly occupied. Treat each other as kindly and tenderly after as before marriage. Banish everything from the family that has a tendency to separate you from your wife. Whatever may be its nature, it will eventually destroy your happiness. Jealousy frequently results from a false education, and the reading of light, fictitious, imaginative works. Some suppose that marriage will lead to Paradise, and when they find that married life is practical, the scales fall from their eyes, and they are fearful that they are not rightly mated. Sometimes jealousy arises from a diseased state of the brain or body. When a husband takes a lady from a pleasant circle of friends into a distant part of the country, he should pay special attention to her, till she has formed friendships and new associations, so that she may be as happy in her new home as in her old one. Then she will have no time or thought for jealousy. Some are more exclusive in their love than others. Study each other's peculiarities, and conform as much as possible. Avoid long courtships. Sometimes a young man will visit a young lady year after year, monopolize her time and talents, prevent others from enjoying her society, and then marry another lady. A young gentleman was very attentive to a young lady. She entertained him in her best style, sang her best songs, played her best tunes, told her best stories; but in vain! when he was wearied with her company, he left and sought the society of

another. The second gentleman came, and she supposed as before that he desired to marry her, but he left her as the first. The third gentleman came, for she was really very attractive, and, wiser than before, she began to feel that she could not afford to spend as much time for the mere gratification of gentlemen; she, therefore, resolved to speak her mind plainly. "Mr. —, What is your object in visiting me? If it is simply for entertainment, I cannot give to you my entire time and energies; but if your object is to know if we are adapted to each other with a view to marriage, then I have no objections to give you my company." This brought him to terms. He proposed, and they were soon married, and lived very happily. If a gentleman has such excessive delicacy, the lady can afford to help him a little.

A very talented young man made the acquaintance of a Quaker gentlemen and his lady. The Quaker had a fine daughter, and also a fine library, the books from which he freely loaned to the young man, who generally came in the evening to return them, when he supposed the daughter would be at home. She often exchanged the books for him, and had a friendly chat with him. One evening he came as usual, the young lady met him at the door. She was dressed to go out, and said, "Who would you like to see, me or my mother? I was about to call on a friend. If my mother will answer your purpose, please to walk into the drawing-room; but if you desire my company I will postpone my visit till another time." The young man hesitated, and stammered, "He—he—did not want to—to—to detain her from her engagement, but if she had not been going out he would have enjoyed her society." "All right," she rejoined, and accordingly took off her bonnet, and they passed a very pleasant evening. That question, "Who do you prefer to see, me or my mother?" settled the matter. The result was he soon proposed, and they were afterwards married. I am well acquainted with both parties.

Perhaps you have not a mother on whom you can put the responsibility of the matter, and must resort to another expedient, like a certain young lady in New York, who received the attentions of a young gentleman for 15 years. They loved each other, and there was a general understanding that they were to be married. She supposed every year that he would make a formal proposal, but 15 years passed, and nothing of a definite nature had been said. One morning the lady was examining her trunk, and saw some clothing marked "1815." With a sigh, she exclaimed, "Alas! I was 15 when these articles were made, and now I am 30 years of age. They were prepared in expectation that I would soon be married. If I wait 15 years longer I shall then be 45, and if my lover gets tired of me, who will want me then?" She resolved that she would bring matters to a crisis. At length, one night, the gentleman called as usual, and spent the evening: when he rose to go, he said, "Good night, my dear." She responded in rather a prompt and business-like manner, "Good-bye, my dear." "What do you mean?" said the gentleman, "you have never said this before." "Well," replied the lady, "I am going away from town; I have a great

many friends in the country, and they have continually written for me to visit them. I have about concluded to accept their invitations, and if I find it agreeable, I shall remain, so that you will probably never see me again. I have waited 15 years for you in vain." Seeing a shade of sadness in his face, she began to relent, and exclaimed,—"If you want me, say so, for now is your last chance." He took the hint, went home, wrote a note, desiring her to be ready to be married by a certain time, and enclosed a check for 500 dollars, as he was rich, while she was in moderate circumstances. She had been ready for 15 years, and did not require much urging. After they were married, as they were sitting cozily one evening enjoying themselves, and thinking of how much time had been lost by their long courtship, the husband looked up very lovingly and said, "Wife, why didn't you say that before? We might have been married long ago. I came to see you many times with the intention of 'popping the question,' but I felt the responsibility so much that every time I attempted to speak my heart got into my throat, and went pu-up-up-up-up pat, and I couldn't do it."

Young ladies, when a young gentleman is so modest as that, and you know that he loves you, just help him a little. Woman has her privileges in this respect; let her use them when necessary. Remember, then, that true marriage is based in love, which results from the combination of all the different faculties. If love can blend two natures into one, it can assimilate nations, till the race becomes one kingdom, has one great church, and one great ruler.

Remember also, that the marriage relation is the commencement of the perfection of the character. In proportion as we enjoy the marriage relation, are we qualified to love higher objects and to enjoy ourselves more fully in the life to come. If love is sanctioned by Divine influences it will perfect the character, so that those who are truly mated here, may anticipate a re-union hereafter, and spend their eternity together in bliss.

HOW TO TRAIN UP A CHILD.

One of the greatest advantages connected with the science of Phrenology, is, that when rightly understood and applied, it enables the parent to educate the mind of the child to the best advantage. The bud contains all the properties of the flower; when developed, we have the beautiful flower and the delicious fruit. All the elements of the man are in the mind of the child. Time, culture, right development and direction, bring these elements into maturity. If we place two buds from the same tree in different soils, one good and the other bad, we shall obtain very different results. The one, surrounded by all the circumstances favourable to growth and development, will expand into the tall, luxuriant, well-formed plant, or the full-grown tree; while the other, in bad soil, exposed to the assaults of rude winds and choking weeds, will only be a feeble, stunted shrub, and will never attain the vigour of the parent tree. So with two children born of the same parents, with equally good physical and mental organizations by nature. If one be surrounded by the refinements of educated life, and the other be uncultivated, neglected, and badly governed, the one child will in a few years be very different from the other, and will appear to much better advantage in every respect.

As, in many instances, children are bad in conduct when not in organization, it is of the highest importance that parents should be very particular in reference to the influences that surround them. A servant may be so bad in one family that she is discharged, while in her next situation she is faithful and trustworthy. A husband may be a very good man to-day, while to-morrow, he is cross, irritable, and unendurable; in neither case does the head change in conformation. I saw a donkey, not long since, surrounded by ten boys, who teased and pounded him unmercifully, but the more they beat him, the more obstinate he was; when they let him alone, he went along quietly. Rarey can guide the fiercest horse by the law of kindness, so that he is as gentle as a lamb.

It is necessary to understand the nature of children and animals if we would know how to manage them. A piano is perfect as a musical instrument, but if an individual who neither knows one key nor one tune from another attempts to play upon it, discordant sounds grate on the ear. The fault is not in the instrument but in the performer. Let Thalberg touch the keys, and he makes the most delightful music. The mind may be compared to a musical instrument. Those, only who understand its nature, can bring out a harmonious character. We ought not to condemn a person because he is faulty in one respect any more than we should reject a draught-horse good for service, because he is not a racer. We must learn to estimate character as a whole, and not judge by the manifestation of separate organs.

Children should be carefully guided, trained, and developed. Their natures are formed by the impressions made upon their minds in childhood. If it were possible to repeat the impression on a daguerrotype plate, we should have but one visible likeness, whereas every impression made upon the mind of a child remains a distinct picture. Suppose two adults, possessing the same degree of capacity, were placed under different influences for ten years, the one leading the life of a recluse or hermit, the other mingling in the most brilliant society, where new ideas are promulgated, we should see two opposite characters at the end of that time.

The mind expands as well as the body, and when we nourish each properly, we can make the most of our powers. Farmers who bring stock to market, know how to feed their cattle to the best advantage ; consequently, they have fine animals for sale.

Parents, generally, are very anxious that their children should be good, great, and popular. They spend much time and money upon their education, and strive to govern and discipline them to the best of their ability. The fault is not in the want of interest on the part of parents, but because they are ignorant of the correct means by which the mind can be fully developed.

We deplore the depravity of man, but when we perceive how much of that depravity is needlessly produced, we shall be stimulated to do something to prevent it, as well as to pray, " Make us perfect, even as our Father in heaven is perfect." We approximate to perfection when we endeavour to forsake evil habits and live a true life.

We educate the intellectual and moral powers of our children, and neglect the selfish and social faculties, whereas we should pay special attention to the training of the latter, because depravity arises more from the perversion of the passions and propensities, and the wrong direction of the social feelings, than from any other source.

The frontal region of the brain is educated in the day-school, the coronal, in the Sabbath-school, while one-half of the brain receives but little attention. We need schools which shall guide the passions and impulses of the child, as well as those which embellish the intellect, and cultivate the moral sentiments.

The first faculty in that part of the brain which is generally left

uneducated, to which your attention is directed, is *Alimentiveness.* It has its location in the middle lobe of the brain, in front of the ear. By the action of this faculty, we have the desire for food and drink; the front part gives a love of liquids, the back part of the organ, a love for solids. We need to eat several times during the day in order to supply the wastes of the body; for as every revolution of the wheel in the engine expends a certain amount of steam, so every movement of the body exhausts vitality. It is an absolute necessity that we eat: especially is this the case with children; for beside the daily wants of the system, they commence, in childhood, the foundation for their constitutions. They require to be fed with special care, for the disposition, character, and condition of the body and mind depend very much on the quantity and quality of food taken by the child. Let the diet be plain, simple, but nutritious. A volume might be written on this subject, but I pass to the organ of *Acquisitiveness,* which is located directly above Alimentiveness. This organ gives the disposition to acquire property. We need clothing, food, houses, instruments of various kinds, &c., in order to supply the wants of the body and the mind; hence, we have a distinct faculty which qualifies us to appropriate what we require for that purpose. If rightly educated, it exerts a wholesome, balancing influence over the other elements of the brain; whereas, if it be improperly exercised, it becomes morbid in its tone of action, and has a deranging tendency.

No faculty of the mind finds its complete and permanent gratification, for the natural language of each is "A little more, a little more." This is especially true with Acquisitiveness, for if you fill both hands and both pockets, it is never satiated. A person, surrounded by more property than he can manage, will still crave houses and lands. When these are attained, his demands will increase, and he never arrives at a period in life or business when he can say that he is perfectly satisfied. The faculty of Acquisitiveness needs special training, so that its proper exercise may harmonize with the other faculties. We have no systems of education at present that give instruction on this point. Stealing is punished, but this does not educate the faculty; it only increases the fear of detection on the part of the child, who, afterward, steals as much, but is more careful to conceal the theft.

It is an important principle that each faculty has its own individuality and requires particular training. I know of but one book that gives special direction on this subject, and that is Mrs. Fowler's work on Phrenology and Physiology for the Young. Its stories and illustrations were written for children, and it is designed to enlighten them on these sciences. An excellent way to teach children is by experiments. Talking to them does but little good, while they remember the truth to be inculcated, when it is illustrated by a familiar experiment, as long as they live. I will give you an anecdote from the book I have mentioned. It will show its general plan and style.

A father wished to teach his children the law of kindness and benevolence. One night, he brought home an orange, and, handing it

to his son John, said, "My son, here is an orange for you. Would you like it?" Of course he took it joyfully. His father said nothing more, but passed into the next room. He soon heard loud words among the children, but did not interfere. John began to eat his orange, and did not give any of it to his brother and sister. This made them angry, and there was a great noise about it. The second night, the father brought another orange to his home, and gave it to Charles, saying, "Charles, you had better divide this, and give John and Mary some of it." Charles took the orange, and his father passed out of the room again, and stopped in the adjoining room to hear what was transpiring. Charles, tardily, found his knife, cut the orange, and gave a small piece to John, and a very small piece to Mary, grudging what he gave. They were not at all satisfied as to what they received, and there was again considerable disturbance. The third night the father brought home another orange, and gave it to Mary. His little daughter said, immediately, "Father, please to let me take your knife." He handed her his knife, and Mary cut the orange into four portions. She gave one piece to father, another to John, another to Charles, and reserved for herself the smallest part. Father sat down by the fireside to eat his share of the orange. Mary sat on his lap, her favourite seat; John hung on one arm of the chair, while Charles was soon on the other side, and they chatted pleasantly and familiarly. The orange was eaten, stories were told, and they enjoyed themselves very much. All at once the father said, "How is it, children, that we are so happy this evening, when, on the two preceding nights, I heard such angry words between you in the drawing-room? John, I gave you an orange three nights since, what did you do with it? there seemed to be discontentment in your party: did you give Mary any of it?"

"No, sir," said John, quite sullenly.

"Well, what was the cause of the quarrelling? What did you do with your orange?"

John began to pull away, for he did not want to answer that question.

"Come back, John," said the father; "tell me what you did with your orange!"

John braced himself as well as he could, and said gruffly, "You gave it me, and I ate it."

"Well," continued the father, "last night I gave an orange to Charles. What did you do with your orange, Charles: did you give John and Mary any?"

"Yes, sir," replied Charles, quite briskly; "I gave them both some."

"But there was dissatisfaction," said the father; "did you give John more than you gave Mary?"

"No, sir, I gave them both just alike."

"What could have made the dissatisfaction?"

Charles began in his turn to pull away.

"Come back," said the father; "tell me what the noise was about."

Charles said not a word, when John spoke: "He gave me such a

leetle stingy piece, that it only put the taste into my mouth, and I had rather have had none at all."

"Well, Mary, how is it to-night we all appear to be very happy? What have you done with your orange?"

Mary replied: "Father, I love you, I love John, and I love Charles; I would much prefer to give away the whole orange than to quarrel over it."

The father said: "Children, the Bible teaches that 'It is more blessed to give than to receive;' and you see how happy we have all been this evening by the course pursued by little Mary."

These children would never forget the lesson taught to them by their father by this simple experiment.

Some persons have a propensity to steal. They frequently take articles which they do not wish to use. Phrenology does not *make* them steal; it only reveals the fact that there is a faculty of the brain which, when perverted, leads to stealing. When the science of geology explains the surface of the earth, geology does not make the earth, but enlightens us concerning it.

The question will be asked, How is the stealing propensity to be remedied? Some will whip and beat their children, thinking to cure them by this method. Others will put locks on to the drawers and closets, so as to remove temptation in every form. What is the result?

Beating the child creates fear of punishment, but does not touch the primitive influence of the faculty of Acquisitiveness. It is but a partial remedy for the time being, while the disposition to steal remains as strong as before, and cunning or duplicity is developed in the child, by such treatment. The mother is very desirous to prevent her wilful boy from forming this dangerous habit. Suppose he has committed the act, she gives him a good shaking, and, whipping him severely, says, "Let me catch you stealing again: you shall have another beating much worse than this!" The little boy will think, "Oh, but I'll manage that you shall not catch me stealing next time!"

The result is greater scheming in the accomplishment of the act. The second plan, "to lock-up" everything, is no better than the first. We know that the ingenuity of the rascal is generally equal to that of the man who attempts to circumvent him. The more curious and difficult the lock is, the greater the effort to understand it. Bars and bolts are easily broken by the determined thief.

How shall we prevent children from stealing? By educating the faculty, by gratifying it in some legitimate way, and balancing it, by calling into exercise some other faculty of the mind to produce harmony. Suppose you have a child who has stolen, I will tell you how to proceed. Take your child into a room where you can converse alone with him. I would say, "James, look at me, and tell me if you would like for me to know everything that you have done within two or three days. Shall I write an account of your actions on a piece of paper, and take it to your teacher to have him read it aloud to his scholars? If you have done right, you would not, I am sure, object to having it

known. Come, my boy, tell me what to write." The child would say, "Oh, no, father, I don't want you to write what I have done." "Perhaps you have been doing wrong, and would not like to have it published: is that the case? What have you done?" If you speak kindly, and the boy feels that he has a friend in his parent, he will generally confess his evil way. Your duty, as a parent, will then be to appeal to his moral sense to show the wrongfulness of the action, to explain that his unhappiness arose from this fault, which must be corrected: that if he continued in the same course, he would come to a dishonourable end. In this way, the influence of the parent over the child would be powerful. In nine cases out of ten, the child would become its own moral monitor. Then say, "I do not intend to whip you for what you have done; I shall not tell the scholars in school about it, but I will help you to overcome the inclination to do it again. I see you need more assistance, strength, courage, judgment, and presence of mind to help you. I shall not lock my desk, because I want you to be able to resist the temptation of taking money when you see it." As soon as the child perceives that you intend to assist him in overcoming his besetting sin, he will then endeavour to regulate himself. But suppose you say to the child, "You naughty thing, I intend to whip you," and act accordingly, the child will soon think, "Mother or father will look after me if I get caught; they will whip me, and then we shall be square."

The difference between the states of mind produced by these two methods of procedure is very great. In the one case, the child feels self-condemnation, and finds that it has really something to do by way of regulating its conduct; whereas, in the other, it has paid its debt, and is now free to steal again when it has a chance. The reformation in the one case is almost certain, but rarely in the other. Children and servants steal sometimes because they are suspected. It is a common thing if we have lost or mislaid an article to think that somebody has taken it, when frequently we find it in a few days just where we put it ourselves. How often is it that one child charges another with stealing its playthings when they are missing! *Suspicion makes thieves.*

A mother brought to me her little girl one day, and said, "Can you tell me how to prevent my child from stealing and lying?"

I replied, "In the first place, you should not have told me in the presence and hearing of the child that she steals and lies: it destroys her self-respect; but, as you have done so, I will tell you what the remedy is. First, do not suspect her. Secondly, put confidence in her, and allow the faculty of Acquisitiveness some gratification; let her have certain things to possess as her own."

"Ah," said she, "I see that I have not pursued the right course. The other day, I had invited company, and fried some cakes for tea. I selected twelve, and put them carefully into the pantry, locked the door, and hid the key. As I was going out I said, 'Susan, you must not touch any of those cakes in the pantry, I want them for the company to-

morrow night. When I returned, I went to the pantry and there were only ten of the cakes. I called Susan, and said, 'Susan, you have been here and taken two of the cakes.' 'No, I haven't, mother.' 'Yes, you have, you naughty girl; there were twelve when I left, and now there are only ten. Come here and let me whip you.' Finally Susan confessed that she had found the key and eaten the cakes."

I asked the mother "If there were not some in a pantry where there was no key or lock?"

"Yes," said the mother, "and that is why I am so surprised at her conduct: I cannot understand it."

"I will tell you the reason. The fact that you put them out of her sight, and suspected her of dishonesty, increased their value in her estimation. Whereas, if you had told her that she must take care of them for you, she would have felt an interest to do so." The mother saw her mistake, and said she would endeavour to remedy it. Servants frequently manage to eat as many sweetmeats and preserves by stealth, when they are entirely deprived of them, as they would if they should be allowed occasionally to have a taste of them.

A young lady once had the inveterate habit of stealing. Her parents tried in vain to cure her. She was invited to spend some time with a friend, who knew that she possessed this unfortunate trait. The lady met her at the door, and after giving her a friendly greeting, said, "Let us go up-stairs, for I want to show you where I keep all my things, as I expect you will be of great assistance in helping me take care of them. In this drawer I always have my money; in this snug place, I keep my jewellery; and here are my clothes." When she had showed to her every nook and corner, she said, "It will be your duty, my dear, to see that everything is in its right place; and, as I have no locks or keys, you can come to my drawers whenever you wish, to put them in order." Said the lady of the house to me afterwards, "I never missed an article during the many months she remained in my house." The faculty of Acquisitiveness was the same in her head, but she was proud to prove that she could be trusted, when confidence was placed in her. We must recognize human nature as we find it in the organization, if we wish to diminish vice and crime.

Passing from the organ of Acquisitiveness, we next come to *Secretiveness*, which gives fulness to the head directly over the top of the ear, reaching backwards on each side. By the action of Secretiveness we have a desire to conceal and avoid exposures. It is well that we have a power to enable us to keep our feelings to ourselves, to husband our mental and physical resources, to restrain the full expression of our emotions. We need not tell falsehoods; at the same time it is not always necessary to amplify and unfold every subject under consideration.

Secretiveness, with Acquisitiveness, gives the desire to save, to take care of property; it also induces shyness. Sometimes a person will go into a corner and carefully take out of his pocket what he wishes to pay you; while another will thrust his hand into his pocket, bring out a handful of money, and pick from it the right change, regardless

whether you see what he has or not. Some will carefully put away their money in a safe hiding-place, while others will leave it exposed to the gaze of everybody, and tempt the weak without being aware of so doing. The former have large Secretiveness, the latter have the organ small, or deficient. The rabbit has no Acquisitiveness, and it does not provide for the future, while the squirrel will hoard nuts in the hole that he has dug for that purpose. He will do this slyly, jump about on the trees as though nothing had happened, but when he is hungry he will find his own food, snugly stowed away in the ground. The horse has Alimentiveness, but not Acquisitiveness.

When Secretiveness is not controlled by the moral sentiments, it will lead to lying and deception. Some have two faces, will act worse than they really are; while others, who are intriguing and double-tongued, will manage to conceal their true characters.

Parents should not differ with each other, but harmonize in their method of managing children. If the father believes in punishing or governing the child in one way, and the mother in an opposite, it would be better for one to govern it than both.

Suppose the father is stern, severe, and punishes his child with a rod, severe looks, and angry words, and when he has gone away, the mother begins to soothe it, speaks very kindly, caresses the child, and gives it a piece of sugar to stop it from crying, the influence of the mother will destroy the effect of the chastisement which the father had inflicted, and cause the child to feel that it was not guilty, and did not deserve its punishment.

But where both are actuated by the same motives and agree in judgment, they can manage much more successfully.

A gentleman came to be examined, and he was told that he had great Independence and large Combativeness, which gave him the disposition to act the manly part, and at the same time to resist any interference with his own way of doing things; whereupon he narrated the following anecdote of his early life. "He and his brother Charles went to school together. His brother was older than he, and had a pair of skates. When going home from school one night, Henry asked Charles to let him take his skates and use them while he was doing something else. Charles replied that he should not have them because he had not helped him out of a difficulty which he had during the day with another boy. Charles then put the skates away in their place. As soon as he had gone about his work, Henry, knowing where they were, closed his eyes, went to the spot, got the skates, and, keeping his eyes closed, went up-stairs, found a barrel, turned it over, put the skates under it, and went off, whistling. When Charles looked for his skates he could not find them, and charged Henry with stealing them. Henry replied, in a bold manner, "I have not *seen* your skates since you brought them home from school." But Charles knew very well that Henry had some knowledge of them, and went to mother, telling her that "Henry had got them." Henry spoke boldly to the mother and said, "I told him that I had not seen them since he brought them

home from school, and I say so still: I have not seen his skates." The father came home, and Charles told father that Henry had got his skates. The father being anxious to settle the matter at once, spoke rather positively to Henry, and insisted that he should tell where the skates were. Henry spoke equally bold and confident to the father, and said "that he had told Charles he had not seen his skates, he had told mother the same, and he now for a third time said that he had not seen them since they were brought from school." The father, thinking this answer sufficient, said no more. The subject came up next morning, and it appeared quite evident that Henry knew where the skates were. After breakfast the father told Henry to come to him. When he had done so, he took hold of his shoulders and began to shake him violently. After whipping him severely, he demanded that he should tell where the skates were. Henry looked up coolly and defiantly, saying, "I told Charles last night I had not seen the skates since he brought them home from school. I told mother the same, and likewise you. I repeat it again, I have not seen the skates since he brought them home from school." His father, not knowing what else to do or say, let the matter drop. But the mother, having thought it over during the day, said very kindly to Henry in the afternoon, "Henry, you have bothered Charles long enough; you ought to tell him where the skates are. You know well enough where they are and you should tell." Henry, overcome by her kindness, said very meekly, "I think he will find them up-stairs under the barrel." So the mother told Charles to look under the barrel up-stairs: Charles went to the place and found them there. Father was told that Henry had hid them under the barrel, and knew all the time where they were. So he punished him again for not telling where the skates were in the beginning. But said Henry to me, "Father might have shaken me till my teeth dropped out, and I would not have told him where they were when he spoke so positively; but when mother, in a kindly tone, said, 'Henry, you have bothered Charles long enough; tell him where the things are,' I could not refrain telling where they were, for she called it right out of me."

Another little boy was about as shrewd as Henry, and managed to get many pennies from his parents; he would ask his mother for a penny when father was away, and then in the absence of the mother, would ask the father for one. Finally, the parents found out his game, and they agreed between themselves that only one should give him pennies. It was left to the mother to give and to the father to deny. William, not knowing their plans, asked his father one day for a penny. The father said, "You must go to mother for the pennies, she will give you all that you are to have. It is an understanding between us that she is to give them to you." He went to mother for a penny, and she replied, "You shall have one when I think you need it, but not now." "But," said William, with great emphasis, "I want one *now!*" The mother calmly spoke and said, "You cannot have one to-day." William replied, "I want it, I must have

it; and if you do not give it me *now*, I will go and throw myself out of the window and break my neck." Suiting the action to the word, he went to the window, thinking that mother would really give him a penny rather than have his neck broken. But she remained firm, and in order to bring her to terms he put himself out of the window in a hanging position and threatened to drop. The mother coolly looked at him, and said, "William, you may drop and break your little neck if you like, but I shall not give you a penny till I get ready." He, seeing that she was cool and firm, and that no penny was to be given to him, pulled himself into the house, went out of doors, and did not ask her for a penny for a long time after that.

Cultivate this faculty of Secretiveness in your children, and direct it into legitimate channels. If it is naturally small, help them to conceal their feelings, to control their impulses, to save property for future wants. If too large, curb and restrain it.

When children have large Secretiveness they prefer that kind of amusement that brings into exercise the faculty, as "hide and seek," &c. Those who have large Cautiousness, Secretiveness, and Approbativeness, especially if they have a severe master or teacher, will avoid exposures of their conduct. Be frank with children if you wish to prevent deception.

A little girl, constitutionally honest, became habitually addicted to lying. Her mother would shake a rod over her head, and say, "Don't you tell me a lie, you know the consequences of doing so!" The child, almost frightened out of its senses, would begin to speak, when the mother would say, "Take care, I'm watching you! there—you have not spoken the truth; now I have caught you!" Often, the child was so confused that she would stammer, forget the circumstances that had transpired, and equivocate without intending it.

Some children are so frightened under such treatment that they do not know whether they are telling a lie or not. But take away all fear and restraint. Say, in a calm and moderate way, that they may have time to think, and that if they are not ready to give you information then, they can come to you the next day. Children will, in a majority of cases, feel uneasy till they have unburdened their minds, and will be much more likely to do so than if they were threatened with punishment in case of failure.

Make no promises to your children that you do not intend to fulfil; be truthful with them; do not say that you have put an article that they have desired into the fire, when they can easily find it in the next room. Do not tell them that you will throw them out of the window, when you would not think of doing so. Children readily perceive who speak the truth or who are in the habit of prevaricating, and know by experience what threats to heed.

Parents should encourage general frankness and candour, and command the respect of their children by strictly adhering to truth in all their dealings with them.

The organ of Secretiveness is large in the Scotch head, and the peo-

ple are remarkable for circumspection. They also have Cautiousness, Conscientiousness, Firmness, and Acquisitiveness. Nearly all those who live in northern climates have these traits of character. The Scotch are very pious, and very anxious to have their children trained "in the way they should go," very careful to have them attend church, to keep their eye on the minister while he preaches, and pay special attention while he prays. Sometimes this is carried so far that the children become restless and have a general disgust for all religious exercises. I saw an instance of this not long ago in Scotland. A very good mother was anxious that her two boys should behave properly in church ; she placed James on one side of her, and Joseph on the other. By-and-by, during the singing exercise, they stood behind her near enough to nudge each other. A signal was given by one of them that he had something in his hand for his brother, and would give it to him if he only knew how to do so without the knowledge of his mother, but by a nice manœuvring he managed to slip it into his brother's hand. It was now Joseph's turn to plan the best method to get it into his mouth. He began to scratch his head, first on one side and then on the other, and finally, by dint of various attempts, lodged the sweetmeat into his mouth.

Sometimes too great strictness on the part of parents leads to cunning and duplicity in the children. It requires great judgment to know the golden mean.

The next organ of which I shall speak is *Cautiousness.* It is located over Secretiveness and is the side organ of the head. This organ exercises a restraining influence on both body and mind. It checks the secretions of the body, and those persons who have it large, cannot resist disease as well as others who have it smaller in development. They cannot get rid of physical impediments as easily, for the blood does not circulate as freely. If they take cold, it lasts longer. There is a restraint upon the entire system, and there is a greater danger of internal congestion and derangement of the heart. When Cautiousness is small, the circulation is free, the person seldom faints, is not often frightened, and when ill, speedily recovers.

This organ affects the mind. It will not allow the young orator to express his sentiments freely. He repeats, and stammers, for fear that he has not said the right thing, at the right time, and in the right place. If Veneration is large, when Combativeness, Destructiveness, and Self-Esteem are small, large Cautiousness will make the person hesitate and forget half he wishes to say. Unless he overcome its restraining influences, he will never succeed as a public speaker, however gifted and talented he may be.

If your child have large Cautiousness, do not train it by the motive of *fear* or govern it by *threats.* If the child deserve punishment, do not hold the rod over his head all the day long, or promise to whip him the next week, but punish at once, and let him have the speedy effects of the remedy. Otherwise he will become sullen and moody. Do not follow the example of a certain mother at whose house I visited.

She had a timid little girl who began to be quite uneasy when I was requested to examine her head.

The mother scolded her, and at last said, angrily, "If you don't sit still, Mr. Fowler will take you and throw you out of the window."

I immediately reproved the mother, and said, "You very well know that I would not throw her out of the window."

"Oh," replied the woman, "anything to stop her from crying." The child thought she meant exactly what she said, and clung to her mother all the evening, and would not allow me to touch her. Finally, when the child was asleep, I examined her head.

Some scold their children because they will not go to sleep when they wish, and threaten them in such a way that they never forget it. Many children are made timid by the course pursued by the mother, who will often lie on the bed with them till they are asleep, and then go away softly. When the child awakens and finds its mother gone, it will, if in the dark, cry and be afraid; but children can be educated to overcome their fears in this respect.

Presence of mind is one of the great causes of success in life. Those who have not self-control are in danger at almost every step they take. Many accidents occur from no other cause than simply the want of coolness and calmness.

In a certain school in New York city there were four storeys, each accommodating about 100 scholars. The highest story was allotted to the little children, who were under the care of a nervous woman who had large Cautiousness and rather small Causality. One day, while a class of little girls were reciting their lessons to her, another teacher yawned, and being subject to paralysis, could not shut her mouth. This terrified the scholars, and it was in vain that the teacher attempted to restrain them, for she had never thought of doing so before, and they began to scream and rush for the door. At the same time an alarm of fire was given outside of the building. The children thought that the school-house was on fire, and the panic became so great that they ran down the stairs, pell-mell, in the wildest confusion. The children on the other storeys hearing the noise above, also rushed into the hall, and there were 400 children endeavouring to get out; some fell over the banisters, which gave way, breaking their bones; others were choked and crushed to death in their frantic efforts for release. Mothers came to look over that mass of bruised children for those who had left them in health that morning. Thirty children were killed, and many more considerably injured. This accident would not have occurred if the teacher had had presence of mind sufficient to control her scholars. There was another large school in an adjoining city, Brooklyn. The master knew how to call into exercise the faculties of the children. He said to them, one day, "Boys, suppose that this school-house should be on fire, what would you do?"

One of the boys exclaimed, "I'd run; you would not catch me staying here if the building was on fire."

"But," the teacher replied, "suppose you should all run, you would

soon block up the stairs, tumble over each other, and, perhaps, some of you would be crushed and killed." The boys readily perceived the force of this argument.

"Let me tell you what to do if there should ever be a fire here. If you remember my advice you can all get out of the building without harm. When you hear the alarm of fire, take your books on your arms, put on your caps, step out into the hall, one row at a time, in good order, and 'forward march' will be your signal, till the building is entirely cleared." In the course of the winter, the boys had an opportunity to put this advice into practice, for a stove pipe that passed through the wall became overheated, and set fire to the timbers, when there was in reality, a cry of "Fire!"

"Boys, remember what I have told you, put your books on to your arms, and step into the floor in order." Before the fire had advanced, the boys were outside, and no confusion ensued.

Parents, present as high a motive to your children for a guide as possible. The young man who becomes a Christian because he feels that God is his best friend, is much more faithful in his life and actions than one who repents through the motive of fear to avoid future punishment. So the child who obeys its mother because he loves and desires to please her, is much more sincere than one who preserves an outward obedience, while the heart is cold and rebellious.

There are two other organs which will be described at the present time, viz. *Combativeness* and *Destructiveness*. They are located in the base of the brain directly over and behind the ear. Destructiveness gives width to the head from ear to ear, while Combativeness gives breadth at the back of the top of the ear. These organs produce energy and force of character. As the steam to the engine, so are these faculties an aid to man, in every department of life. The engine may be good, but if the engineer does not understand his business, destruction is inevitable.

If children are educated so that they can regulate the propelling element, on which depends all their success in life, it will be of more value to them than a thorough knowledge of Latin and Greek without such instruction. Some regret that their children have so much life and animation, because it makes them mischievous and difficult to curb while young; but, if only rightly guided, such children make their mark in life's history; while the dull, moping, quiet child sits in the corner and becomes the tame man who is known only as one to fill out the census. The restless, uneasy child who tears his clothes and breaks the furniture, should have some work to do, by which he can give vent to his executive powers.

"But I cannot find anything for my child to do!" cries a despairing mother, whose head aches because her boy is so noisy from morning till night.

"It can do mischief; surely, then, you can invent something useful to employ its faculties!"

Some parents attempt to beat spirit and force of character out of a

boy. You might as well say to the wind, "Cease blowing." A father asked me one day, "Shall I not break the will of my stubborn child?"

"No," I replied; "how could you expect your child to have a meek, quiet spirit, when you and your wife have Firmness so largely developed? The child came by it honestly. You should guide it, and by-and-by it will give him a decision of character that will be of great service."

The executive nature of children should have gratification even at some expense. Buy tools, a hammer, a little saw, pencils and paints, and give them something to do. Allow them to paint the pictures in the old books, to make flowers out of paper, to try experiments with soap-bubbles, and do not tell everybody who visits you "that your children are so naughty that you have no peace and comfort." Let them feel that they are of service. Speak kindly, act judiciously, and you will not so often be troubled by their disobedience.

I visited a school one day, when the teacher requested me to examine some of his children, point out their peculiar dispositions, especially to advise him how to manage one boy, the most mischievous in the school. I acceded to his proposition.

"Bob," said he, to a rough-looking youth, "come here." Bob came.

"In the first place, you ought not to call him by a nickname, for that only lowers him in his own estimation," I replied. I put my hand on to his head and said, "This lad has a broad, heavy base to the brain; the executive part is strong; he has large Combativeness, Destructiveness, and the perceptive intellect. His heart is large, and there is a great flow of blood to the head, especially to the base of the brain. The restraining qualities of mind are not strong, while Firmness, Self-Esteem, Combativeness, and Destructiveness, are large. He is bold, restless, uneasy, full of mischief after he has been in school for a little while; will tear his books, throw bits of paper at the other boys, very likely put bent pins on the seat where a companion is to sit, and is the life of that part of the room where he is located."

"That is very correct," said the teacher; "tell me what I must do with him. I whip him, but he is just as bad as ever."

"You see, then, that whipping is not what he needs. You may as well give him exercise in a more pleasant way. Send word to his father to let him chop wood, or do something in the morning before he comes to school. This will last him for half an hour after school commences. When you see that he is becoming uneasy, send him to the post-office with a letter, tell him to run there as fast as he can. Then, when he begins again his mischief, send him for coal, wood, or water, and thus he will work off his energies, and will not be so much of a torment to you." The teacher tried the experiment, and it succeeded finely. The boy required more liberty than the close confinement of a school-room.

There was another school which had a very bad reputation. Every teacher was compelled to leave in consequence of the annoyance of the scholars, who were in league to turn away their teachers. Finally, the trustees asked a certain lady if she would take charge of the school.

"Yes," she replied, "if you will support me in my mode of governing the school." They promised their countenance, and she undertook the task, and entered upon her duties. Among the scholars there were three big, headstrong, wilful boys, who had caused nearly all the previous trouble. She soon discovered where they were. First addressing the whole school, she said, "Scholars, this school, as you are well aware, has not a good name, but I want to make a radical change, and with your help I think we can manage to do so. I have a proposition to make to you;" then, fixing her eyes on those three boys, said, "Master William, John, and Joseph, I perceive you are the three largest boys, will you come here?"

Everyone thought that they were to be punished. She continued, "I would like to appoint each of you a monitor to watch over a certain portion of the scholars, while I am engaged hearing their lessons. It shall be your duty to tell me when they do not behave as they should. If you will aid me, we can have a first-rate school." This was so entirely different from what they had expected, that at first they could not speak; by-and-by they found words, and promised to do what they could. "Here are some blank note-books," added the teacher, "and you may bring them to me every night with the reports." The boys entered upon their new duties with alacrity, and the school was conducted with the most perfect system and order, to the great amazement of the neighbourhood. The secret was, that these three ringleaders of all the past mischief turned their energies into useful channels.

My firm opinion is, that if every rod was banished from the schoolroom the children would be better trained; but there is an art in teaching, and it is not every person who is fitted for this important vocation. There was a terribly malicious man in a State's prison in Kentucky. In order to turn his energy to account he was appointed an overseer over the other prisoners. When thus occupied, he not only was more docile himself, but checked the frequent disturbances which had arisen nearly every day before.

The best way to manage a child is to teach it to govern itself, as soon as possible. Many recognize this principle, but do not know how to proceed, and actually thwart their own plans.

I told the mother of a naughty boy, who came to me for advice, that instead of beating him on the head and pushing him about, she should first control her own temper before she attempted to enforce obedience in her son.

"But he gets into an awful passion—throws himself on to the floor, kicks everybody who comes near; then I have to take the stick to him, and we have a scene."

I said to her, "The next time that John gets into a passion, keep cool yourself, get a pitcher of water, and pour it on to his head near Combativeness and Destructiveness. If you are excited yourself, wet your own head first. By laving the head, it will check circulation and restore the balance of mind much sooner than the application of the rod."

A mob could be quelled by water thrown upon them from an engine much better than by the use of fire-arms.

Another mother desired information as to what she should do with her only child, who had strong will and a broad base to the brain. I said, "Do not provoke his violent temper or will, but request him to do what you wish instead of giving him commands; ask him if he loves his mother, knows how much she loves him, and how anxious she is for her son to be good, and if he wishes to please her; and then say, 'Will you go up-stairs and bring me my work-box?' &c."

The mother told me that a few nights previous she had company, and when the clock struck nine, she said, "Charley, it is time for bed. Come and kiss me good night." Charley remained at his play, and she spoke again a little more sternly, "Come here, Charley, and kiss me good night;" but he did not stir. "I shall have to take a stick to you if you do not obey me." Finally, she carried him out of the room, and whipped him, but he would not kiss her. She continued the punishment till she was afraid to whip him any longer. He conquered his mother, and it was many days before he kissed her. A father said to his little child, "Susan, if you are naughty I cannot kiss you when I leave the house in the morning;" and he started to go away. But Susan ran to him begged his forgiveness, and said that she would be a good girl. "Well, I have no objection to kiss good girls;" and she returned home happy with the idea that her father was pleased. Sometimes the refusal of a kiss on the part of the parent is more to be dreaded than corporeal punishment. A kiss is always better than a blow. That obedience which results from superior strength is not as permanent as from love. That family which is bound by the cords of love is a permanent institution.

Some parents carry out literally the old proverb, "Spare the rod and spoil the child." A woman lived in Michigan, in a house surrounded by beech-trees. She thought that these would make nice whips, and she had no fewer than five branches inside the house; one on the mantelpiece, one over each door, one by the bed, and one near the table. Every time that little Mary did anything wrong, she gave her a blow on the head. So accustomed was the child to this severe *régime*, that she felt quite uneasy when she had committed an error if she was not punished. One day she had stolen something and told a falsehood about it. The mother administered the punishment for the theft, and then expected Mary to be good, but she still continued to cry. "What is the matter, Mary?" "You haven't whipped me for lying yet!" The mother was busy, so she called her oldest daughter to whip Mary for lying. Then Mary wiped her eyes, and felt that the debt was paid.

Children should be punished corporeally only as a "*dernier ressort.*" When their natures are so corrupt, moral feelings so blunted, affections so weak, and judgment so stunted, that you cannot appeal to their higher, better natures, then you may reach them through the *skin*, but let it be as the last alternative.

I cannot illustrate my idea of teaching children self-government better than by the following fact :—There was a bad school in a mountainous region in America. The boys had been accustomed to roam over the mountains in a wild freedom, were full of animal life, and delighted in all kinds of tricks. One winter morning the teacher brought with him four whips, each four feet long, cut green from the trees, and toughened by being put among the embers of the fire. He shook them over the heads of the scholars, and said, "Let me catch any of you whispering, or going out of school without permission, or looking off from your books during study hours, and you will regret it." The boys looked askance, as though there was business ahead for them. They behaved quite well for a time, but finally revolted against the authority of their teacher, and put him out of the school. The poor teacher came round to the window, and meekly begged them to open the door, but in a spirit of exultation they said, "No, you shall never come in here again." The teacher was so mortified, that he soon left the town, and the school was discontinued for that season. The next winter, the trustees hired a young man to take charge of the school. He was quite inexperienced, had never been a teacher, but they had tried so many ineffectually, that no good teacher was willing to risk his reputation by attempting to govern such a wild set of boys. The new teacher had some knowledge of phrenology and common sense as well, and he decided to make the effort. He rang a bell on the first morning, and asked the scholars to take their seats, which they did in a rough and boisterous manner. He then said, "I have a few questions to ask, and I want you to answer them. For what purpose do you come here to school?" The boys stared with surprise, and as there was no response, he repeated the question. "Tell me, boys, why or for what have your parents sent you here to school?"

"Oh, don't you know?" said a bold boy.

"But I ask you, and I want you to inform me."

"Come here to be flogged if we don't mind," said another.

"The trustees said nothing to me about flogging: I was employed to teach you. How many of you wish to make educated men and women? How many of you wish to have cultivated manners, to gain a position and influence, by becoming good citizens, in society? Those who would like to be educated for these purposes, hold up your hands." All hands were shown and all eyes were bright. This was a new idea.

"But you cannot be educated without rules. Those who wish that regulations should be made, may signify it."

All hands up again. "What rules shall we have? you may think of them and tell me, so that I can record them."

After a pause, a boy shouted, "Shan't have any whispering."

The teacher then said, "I will put this to the whole school, and allow you all to vote on the question, for we want everything to be unanimous." In this way numerous suggestions were made, and a

code of laws was decided upon by the scholars. "I shall expect you to keep these rules like little gentlemen and ladies." They had never before been addressed in this manner, but always called rascals and troublesome pests, and their self-respect increased wonderfully. They behaved very well for two or three weeks. At the end of that time, Henry and William had broken the rules, and it was such a flagrant disobedience that the teacher was obliged to notice it; so he called them out before him and told the rest of the scholars "that they could lay aside their books as he wished their aid in trying the criminals." Addressing the boys, he began, "Were you here the first morning when our rules were made?"

"Yes, sir," was the subdued response.

"Did you help to make the rules of the school?"

"Yes, sir."

"Then you knew what they were, and have really broken them intentionally?"

"Yes, sir."

"Then you are guilty indeed?"

"Yes, sir."

Turning to the remainder of the scholars, he said, "You have made the rules, now make the penalty of breaking them. What shall be done to these boys?"

From all parts of the room there was one unanimous shout, "Whip them! whip them!"

They all expected a great time. There had been no whipping for two weeks, but there was certainly no appeal in this case.

"What would you do to a pig in a garden if you could not drive him through the fence?"

"We should hurl a stone at him," said two or three voices.

"What would you do to a horse when you wished him to go faster?"

"Whip him!" was the response.

"How many of you wish that these boys should be treated as a horse or a pig?"

This was another new idea, and no voice was heard. "If you do not wish me to treat them like cattle, what shall I do to make them good boys?"

A general voice, "Don't know," and they agreed to leave the decision to the teacher.

"Master William and Master Henry, do you feel sorry that you have grieved us all, and interrupted our studies?"

They replied "that they really regretted it;" for they were touched by the kindness of the teacher.

"Are you willing to ask the school to pardon you?" Through the teacher they did so. It is needless to say that they were forgiven, and the teacher had no further trouble with them that winter, and was employed for many years in the same school, which became noted for its good discipline. The children not only improved in their

manners in school, but were more obedient to their parents at home. The secret of the matter was, that the children governed themselves; they were thrown upon their own responsibility, and appeals were made to their higher natures.

Do not strike the head of a child; many have been, thereby, injured for life, some have lost their hearing, others have become idiotic, and several children have died in England during the last two years in consequence of blows given to them by teachers.

Exercise authority more prudently; develope the love element of children; educate the whole nature; and endeavour to prepare them for the responsibilities of manhood and womanhood.

A knowledge of both Physiology and Phrenology opens many avenues of thought, and ways of applying truth to the minds of children. Many suppose that in governing the young they must pursue some rigid course, and, hence, lay down a strenuous code of laws. But familiar experiments, suggestions, and every-day illustrations are the most effectual methods to reach the young and tender mind.

The secret of managing children, successfully, is, first, to understand their peculiar natures and organizations. Second, to adapt the training to the mental and physical condition of each child. That parent or teacher is the most successful who has learned and applied these lessons.

I can only suggest, in one lecture, some of the most important rules by which parents and teachers may be guided with reference to special faculties, but hope they will be incited to study the subject more fully in its relation to the whole mind. Remember this fact, that many individuals occupy an inferior position in society, simply because they have had only a partial education; while if there had been a more full development of the powers bestowed upon them by nature, they would have appeared to a much better advantage.

FORMATION OF CHARACTER.

CHARACTER comes from three sources: first, it may be a native and hereditary gift; secondly, it may arise or result from mental and physical education; thirdly, it may be the effect of a spiritual birth and regeneration.

No one has a character when alone, by himself; for it is not only the calling out of the powers from within that gives character, but it is also developed by motives from without—the result of outward influences. As others leave their impress on us, so do we aid in forming their characters. We develop in others our own peculiarities, our own dispositions, our own talents, and our own emotions, according to the influence we may be able to exert over them.

There are very few characters that approach perfection on earth. Diamonds are not easily found; neither is there a superabundance of unalloyed gold or silver. As many confound reputation and character, it may be well in the beginning to give some of the differences between them. Character is formed slowly, but is permanent; reputation may be made at once, but is fickle and changeable; character is the result of effort, discipline, and self-examination; reputation may be the result of circumstances or accident; character is that which we give to ourselves; reputation is that which another can give to us.

The *elements* of character may be inherited to a greater or less degree; still character must be formed by active exertions, as it cannot be purchased; reputation can be possessed without being earned or deserved, and it can be bought and sold; character belongs to life, time, and organization; reputation belongs to incident and individual actions; ambition, energy, perseverance, sound judgment, and consistency of action give character; while habit, a flight of the imagination, a dream, a careless remark, a stroke of the pen, pencil, or chisel may give reputation; character comes from bringing into use existing power, and making combinations of powers. Reputation may come from accident, climate, friends, enemies, poverty, riches, titles, knowledge, ignorance, a newspaper puff,

or editorial article; character belongs to age; reputation may belong to youth; character is generally deserved; reputation is not always merited; character has a foundation, and will stand the test of examination, time, and temptation; reputation has not always a good foundation, and will not always bear a close examination; character frequently survives the individual; reputation often dies with the person, and is soon forgotten; character is stock in the bank, while reputation is ready change. A good character is the result of the right use of our powers of mind and body. A bad character comes from the perverted use of our various powers. A good or bad reputation depends on a variety of causes.

There are as many kinds of character as there are kinds and qualities of minds; no two characters are exactly alike, as no two individuals have exactly the same quality or discipline of mind. The human race exists in all degrees of development, has all kinds of quality of organization, from the very lowest and grossest forms of humanity, to the highest and purest; from the most ignorant to the most learned; from the poorest to the most wealthy and affluent; from the most humble and dependent to the most aristocratic, independent, and dictatorial. Character is formed out of the elements of our natures, but through the influence of other minds coming in contact with our minds. As no one can change these innate elements, much depends on our having a good foundation, which is really a part of ourselves. We may have the elements of greatness, and yet may not develop them legitimately.

There are three very important considerations to be taken into account. The first is to bring man into the full development of all his powers of body and mind, thus preparing him for life's labours and enjoyments. The second is to bring him under the dominion and guidance of his reason and moral nature. The third is to make him a willing subject to Divine government and influence, thus preparing him for the life to come.

It can be truly said that character is never thoroughly formed or perfected; for it is the work of life. It involves continuous labour; and a man can truly feel that he has commenced an endless journey; still, with every step he takes, he approximates towards the goal or destination.

Nothing is perfected at once. In the beginning, laws, principles, truths, and elements were established, but it required ages to understand, improve, and apply these laws, and reap the benefits of their application.

All nature is progressive:—we have Spring, Summer, Autumn, and Winter; we have ploughing, planting, sprouting of the seed, then the green leaves, the blossoming, and the perfecting of the fruit; we have first the green and gradually the ripe fruit; we have first the helpless infant, then the weaned child, then the youth, then the full-grown man, then the old man tottering into the grave; we have man in the animal stage, then in the barbarous, in the uneducated, then in the civilized stage, when he is full of experience, thought, and philosophy; finally, in the christianized stage, when he is imbued with faith, zeal, and religious enthusiasm, and is just ready to begin his new life.

At first, man commences his existence without a knowledge of law

without any plan, system, or motive for action, or judgment to guide him; without any intellectual or moral capital; without tools, houses, clothing, or any articles of commerce; without books, museums, or any knowledge of the arts or the use of metals; without the power to control the elements, or a knowledge of the gases and fluids that enter into their composition; without a knowledge of himself, mentally and physically, and yet subject to the same results in consequence of the violation of mental and physical law, as if he had been born with a full acquaintance of their requirements. It is well to remember some of these things that are starting-points from which we can take a more extended and comprehensive view of our subject than if we examined it in a superficial manner.

There are three influences that stimulate in the development of character.

The first comes from the organization, and may be included under the head of bodily wants or mental desires.

The second comes from experience in our life labours in those things that give us pain or pleasure.

The third comes from our perceptions or knowledge of the workings of cause and effect.

The mind first manifests and develops itself in impulses and appetites.

Secondly, in imaginations and speculations.

Thirdly, in observations and criticisms.

Fourthly, in thoughts and inventions.

Fifthly, in philanthropy and spiritual communions.

The different powers and faculties of the mind are enlarged and increased in power and activity by exercise, and by impressions being made upon them. The quality of character depends upon the quality of the organization. The kind of character depends upon natural endowments, and how we use our gifts.

There are endless varieties of grades and qualities of character. From the highest to the lowest, from the largest to the smallest, from the most active to the most stupid, from the purest to the grossest, from the most pliable to the most unyielding, from the most open and spontaneous to the most conservative and secretive, from the most courageous to the most timid, from the most generous to the most stingy, from the proudest to the most humble, from the mildest to the most malicious, from the most positive to the most negative, from the most persevering to the most fickle, from the warmest to the coldest, from the most loving to the most hateful, from the most witty to the most sombre, from the brightest to the most stupid and dullest, from the most ingenious to the most clumsy, from the most censorious to the most forgiving, from the most candid to the most cunning, from the most manly to the meanest, from the most showy to the plainest, from the most truthful to the most tricky, from the most prudent to the most reckless, from the most honest to the most dishonest, from the strongest to the weakest, from the most masculine to the most feminine, from the neatest to the most slovenly, from the most talkative to the most silent, from the most hopeful to the

most gloomy, from the sharpest to the bluntest, from the most credulous to the most doubting, from the most concentrated to the most disconnected, from the most imitative to the most unique, from the most common to the most eccentric, from the most thoughtful to the most thoughtless, from the most musical to the least musical.

Character was formed more slowly when the only way to light a dwelling at night was with pitch, tallow, or oil, when there was no other way to travel or to carry the mail but on foot or by the aid of mules, when there were very few books, and still fewer newspapers, when there were no lectures, Lyceums, Mechanics' Institutions, or Mutual Improvement Societies, no Sabbath Schools, Bible Classes, or Young Men's Christian Associations, no Temperance or Moral Reform Societies, no Progressive Bands of Union, excepting of a Masonic or Political nature; but it is formed more rapidly at the present time, when we can travel by steam, can carry the news by lightning, can read by gaslight, can take portraits by the sun's rays, can carve, engrave, set and distribute type, can sew and knit by machinery and print by steam, when our houses are full of books and newspapers, when every school has its library, when there are over one thousand different Religious denominations, a great variety of Clubs, Societies, Associations and Institutions, which are moral and intellectual stimulants to encourage man to develop all his powers, and we should expect that he would make great strides in the improvements and progressions of the day.

We judge of the character of others from our own stand-point, and that judgment is correct in proportion to the perfection of our own character. Different people, old or young, men or women, maimed or sound, educated or uneducated, master or servant, experienced or inexperienced, idle or industrious, drunk or sober, saint or sinner, decide upon the merits or demerits of others from their own stand-point, and they cannot conceive how any one can be perfect unless he or she reaches their standard; hence, if half-a-dozen persons were to give a description of the same individual according to their own candid opinions, these descriptions would vary materially.

Character must be regarded in the light of contrast, and by way of comparison; for God alone is perfect, and He is so because he is composed of the elements of all Truth and Knowledge.

A boy who lives in the country, away from all privileges, who never sees any stranger, or hears any news of the outward world, may spend his whole life as a simple-hearted shepherd-boy tending his flocks, while the Prince Imperial, who has had every advantage of birth, position, society, and education, will far excel him in mental development. The shepherd-boy may have been equal to the prince in native talent, but circumstances have made the difference. Let the shepherd-boy have the same education, and he might far outstrip the prince in true greatness, and become more learned and celebrated. So much depends on outward circumstances, that these often bias the whole life. Yet very much depends upon natural conditions; and parents, through hereditary influences, often do more for their children by way of laying a foundation

for true greatness in them, than can be done afterward by education and spiritual influence, when the foundation has not been well laid. For education can only bring into action, direct, and polish what it finds in the child.

Even a spiritual birth can only change the attributes that are already possessed. It adds no faculties, no gifts, no talents, but changes the direction of what a person has by nature. Throughout Eternity there must necessarily be a difference between the man who has begun life with two talents, and the one who has started with five. The truly great men of the world, who have been noted for grace, have had a good foundation, on which grace could operate.

The body being the medium through which the soul is manifested, is a good or bad medium, according to its quality of organization, its harmonious condition, and the ruling faculties that regulate or control its actions. The power vested in man, to retard or improve human development, is very great, and the responsibility is also very great. All things being equal, the individual who has the best natural organization, more readily comes under Divine influence; for the highest truths are the best adapted to the highest quality of organization. Nature gives us the ground-work, the foundation, the stock, the quality, the gifts, the genius; and education develops, directs, quickens, disciplines, and thereby increases the power of our natural gifts. Education gives no new elements of mind, but it makes what one has available. A spiritual birth or regeneration intensifies the mental powers, gives new motives for action, elevates the tone of the mind, introduces the person to a spiritual life, and stimulates him to live with special reference to duty, to the obedience to laws, and to the discharge of obligations under which he is placed, to himself, to mankind, and to his Creator.

The perfection of this spiritual regeneration qualifies a person for greater enjoyment and influence than he could otherwise attain. His moral feelings are quickened, his passions and animal nature are restrained, or guided by the higher elements. He has a more vigorous sphere of action, more regard for duty and obligation; he studies to be more pure and elevated, seeks society that will help him onward in his upward course, and his own influence is elevating, and calculated to make those who come in contact with him purer and better. With the same talents, the same powers of mind, he is a much more useful man after these spiritual influences have been experienced by him than he was before.

That these changes take place in a man's life cannot be denied. There is either a necessity for it, in order to live hereafter the life of the righteous, or there is none. If it is a necessity, it is one of the greatest importance; and man's future destiny must be affected by it. At any rate, the difference before and after a spiritual birth is very apparent. Before this takes place, a man does not love the character of God, or strive to serve and obey him; he lives for himself and the things of this life. His loves and ambition are of a personal, selfish, worldly nature; he enjoys the things of sense; he places a great value on material things; he is a child of Nature, sees with physical eyes, and is fitted to

live and enjoy life After this change he is actuated by a desire to love and serve God; he lives with an object to do good, and with special reference to the life to come. His ambition is more pure, spiritual, and disinterested; he seeks enjoyment in things that are unseen and immortal; he places a higher value on man and his immortality; he lives for the good of man, for Eternity, for God; he has become a child of grace, and he sees with spiritual eyes; is prepared to live hereafter, and feels that he will spend his Eternity in Heaven, with angels and in everlasting joy.

Great strength and great weakness are often blended in the same person. Many are as weak in some things as they are great in others. Some can use their heels much better than their heads, others can use their heads but not their heels; some can use their eyes but not their hands, some can use their hands but not their eyes; some their tongues but not their ears, some their ears but not their tongues; some are great in their own estimation, but not in that of those who know them well; some think themselves great because of their country, others because of their position; some because of their parentage, others because of their wealth, some because of their beauty, others because of their dress or accomplishments; some are great in learning, some in goodness, some for what others have done for them, others for what they have done for themselves, and others for what the gráce of God has done for them. With some individuals, that which has contributed to their greatness has been the cause of their downfall. Napoleon would never have become distinguished if he had not possessed an indomitable firmness and unbounded ambition, and these elements of mind, becoming excessive, caused his downfall.

Alexander the Great became the conqueror of the East in consequence of his excessive ambition and uncontrollable vanity; and it was through his vanity that he was led into dissipation, till it caused his ruin. Julius Cæsar's greatest gifts were to govern and rule the nation, but it became so great a passion with him to exercise power, that he desired to be the sole Dictator in Rome, which finally caused his assassination.

Sampson's greatness was in his strength and muscular power, and he had so much confidence in himself that he did not attempt to resist the wiles of Delilah, and hence he lost his strength.

Solomon had much wisdom, and yet he did many foolish things, that led him to exclaim, "Vanity of vanities, all is vanity."

David was a man after God's own heart, yet he was tempted and yielded to temptation.

King James the First was a very learned man, but was timid and lacked decision.

Moses, with all his meekness, smote the rock in anger, and notwithstanding his exemplary life in almost every particular, yet on account of his rashness and momentary impulsiveness, he failed to enter the Promised Land.

Pericles was the most learned man of his day; he was also a very great

statesman, yet he was under the dominion of Aspasia, and ruled by her will and judgment.

A man may have great genius in certain directions, and yet not be a great man.

A man named Newhoff Clark, from Liverpool, son of Baron Newhoff, afterwards King of Corsica, was brought to my room in Ulverston in 1865, for me to analyze his character. He is considered by many persons as being half-witted and nearly imbecile, because he cannot attend to any regular business, nor perform any regular labour. He cannot connect his thoughts for any length of time, nor take any responsibility in business, but he can carry parcels and do errands and short jobs. In various ways he can entertain company, yet he is unable to do anything requiring stability of character. His gifts are varied, and he has a brain twenty-two inches in circumference. It is high, long, and narrow, and is especially narrow in the region of Ideality, so that he has very little imagination or scope of mind. While he cannot think connectedly or attend to any regular business, yet he is in some things the wonder of the world. He is able to answer instantaneously any question that may be put to him with reference to any date in any year or day of the week, without making a mistake.

An editor who came with him said he had "tested his correctness and accuracy in a great many ways, but never detected the least mistake in any of his answers." If any one will give the day of the month and the date of the year in which he was born, he will almost instantaneously tell the day of the week, whether it was on Monday, Tuesday, Wednesday, &c. He can spell words and names backwards as well as forwards. If a whole sentence is given to him, he can begin at the last word and spell it backwards, and so go on, word by word, till he completes the sentence. He will then begin with the first word and spell it in a reverse way. It is surprising how rapidly and accurately he can spell. It would seem almost as if he had committed to memory the whole dictionary, as he never hesitates at any word given to him to spell. He can imitate all kinds of animals. You would think, to hear him, that a braying donkey was in the room, or that a squealing pig or crowing cock was near you. He said he was "able to commit to memory as a scholar, and get along very well in his lessons at school, but that "it was very difficult to keep his mind upon a subject, therefore he did not make much progress and advancement in the usual routine of studies pursued at school."

He has excessive Approbativeness, and manifests the natural language of it to perfection when he is answering a question. He has also large Imitation, which is very apparent in his actions. The organ of Philoprogenitiveness is also very large, and he is very fond of pets and animals. He is wanting in Self-esteem and Veneration, but he is benevolent and sympathetic, and has active Cautiousness. He has large Hope and Conscientiousness, is always happy, is willing to do anything he is asked to do, and means to do right, so far as he is conscious of the right and wrong of actions; but he does not like to have any one

find fault with him. His Order and Calculation are large, and he has excellent Form, but his intellect, as a whole, is not distinctly developed, though he has fair powers of contrivance, so far as Constructiveness is concerned.

Mr. Clark is a man of full size, in good health, is social in conversation, although all his sentences are short, and his leading topic is himself and what he can perform. The peculiar feature of his character is his ability to tell the day of any given date with surprising promptness, and without apparent thought. He says he cannot explain how he can do it, only that it comes to him; that it came to him in the same way when he was a lad, and that he has made no improvement since he was a boy, either in speaking or spelling. Thus we see that a person may have specific gifts or talents, but may be quite deficient in the general action of the mind.

A man may be very learned and yet be deficient in executive talent, so that he cannot use his talents. I am acquainted with a clergyman who understands Greek and Hebrew, is well posted in literature, is generally intelligent, yet obtains for his services in preaching only £26 per year, and has to pay his expenses to and from the small town where he preaches every Sunday. Such a man hides his light under a bushel, and is not appreciated by the masses according to his real worth. His character would be of a far higher order than his reputation.

A man may be very wealthy and yet of not much account. A poor idiotic man in Massachusetts had a wheelbarrow, and was constantly employed to carry luggage from the steamboat to the hotel. His expenses were very few, and he put his earnings into the bank, till, to the surprise of his neighbours, he became a wealthy man; but he could never take a place in society, for he was not fitted for any responsible position.

A person may be very liberal and yet not have a character for honesty. A man in a certain town built several churches, and gave bountifully to many charities, but became a bankrupt and failed to pay his honest debts. A woman in Georgia wished to contribute to the missionary cause, so she sold two slave-women and separated them from their children. A man may be very zealous in the church and yet lack moral principle, manliness, and consistency of conduct.

When the energy, talent, or genius of a man runs in one channel, he is a one-sided, badly balanced man.

Napoleon, notwithstanding his hundred successful battles, was far from being a well balanced man. He waded in blood to the throne of France, not for the well-being of his country, but to gratify his own selfish love of aggrandizement.

Cicero had fewer faults and more virtues than most men of his age, yet he was excessively vain, and lacked decision and courage, except in the case of Catiline—whom he boldly accused, and whose treacherous designs he defeated for the good of Rome—and in submitting to his own death.

Success is a disaster to him who does not know how to turn it to a good account. Strong, sturdy oaks and tall pines grow where there

is plenty of wind to blow them about; the same is true of men. Troubles, trials, hard work, and severe discipline make a man or bring out his latent forces. Had Paul stayed at home with his father instead of going to the school of Gamaliel at Jerusalem, he might have been contented to have continued at his father's business, and remained a carpenter to the day of his death. Had he not been converted to the religion of Jesus, his learning would not have been of much use to the world.

Had Luther joined Tetzel in the sale of indulgences, the religion of the present day might have been very different from what it is now. Had Henry VIII. been contented with Catharine, his first wife, England might not have been the Protestant country she is at the present time. Sometimes it is accidental circumstances that shape the whole career of a man's life. Alexander the Great went East with a courageous, disciplined army, most of the soldiers of which were capable of leading an army into battle or ruling a conquered nation. He fought a demoralized foe, conquered, and was called Great.

Alexander, his cousin, equally well qualified to fight and command, had a less efficient army, went west, and fought the Romans in the height of their strength, and failed, and his name perished. The Romans flourished and sustained themselves so long as they had a rival in Carthage and Numantia. But when they had successfully silenced their rivals, they gave themselves up to luxury, idleness, and vain-glorying. The citizens began to be lazy when they learned to depend on the products of war and plunder. They fought among themselves when they had no enemy to fight, and had civil wars and dissensions at home.

Revolutions are continually taking place all over the world. Our selfish, social, commercial, political, philosophical, or theological views are constantly clashing with those of others, and the result is violent antagonisms, sometimes between individuals, then between communities and nations. The large fish eat the small fish, and men of power devour and monopolize those who are weak and inefficient.

Goodness and true greatness go together; hence, the real way to be great is to be good. Those who are the nearest to perfection when they fall, generally fall lower than those who have only commenced to enter the right path. We cannot have the wisdom and the experience of age while we are young. It is a difficult task to be good and bad at the same time; neither can we be both pure and impure at the same time.

Our religion is in harmony with our religious state of mind. Our ideas and conceptions of God are in harmony with our development and tone of mind. We are continually leaving the Present behind us, as we are leaving off our clothes that we have outgrown and worn out. To knowledge and investigation there is no end. The more we know, the more we desire to know. The more we think, the more we doubt. Implicit faith and contentment go together: but there is no stopping-place to doubt and unbelief; thinking, doubting people are rarely ever satisfied.

Diogenes lit his lamp and looked for a man. The inhabitants of Greece had become so degenerated and demoralized, that he found it necessary to search a long time to find one that he could call a man. The people in his day had moved into the base of their brains, and had given themselves up to luxury and idleness. Those who went to the wars were demoralized by the influences of war, while those who remained at home and lived on the plunder and results of war also became demoralized. The consequence was, that Greece fell very far short of what she had been in her honest, industrious days, her days of strength and power, so that Diogenes, who gloried in his philosophy, and his asceticism in all that appertained to the outward concerns of life, was really puzzled to find any one who approached to his ideal of what a man should be.

All ages and nations have had their standard of a man, and many have had an ideal or representative man, whom they have delighted to honour. The Chinese had a Confucius; the Greeks had a Socrates; the Romans had a Cicero; the Jews had a Jesus; the Italians had a Savonarola, and at the present day a Garibaldi; the French, a Napoleon; the Russians, a Peter the Great; the Scots, a Bruce and Wallace; the Irish, a St. Patrick; the English, an Alfred the Great; the Americans, a Washington; the Germans, a Goëthe and Humboldt. We might ask at the present time what constitutes the true type of a man? Or, when is a man worthy of the name? He is a man when he observes all the laws of his physical being, when he obeys all the laws of his higher nature, when he legitimately gratifies all his faculties, when he avoids all bad habits and morbid actions, when he avoids all that would have a tendency to injure him, when he avoids doing wrong to others, when he thinks and acts for himself, when he takes the responsibility of his own actions, when he is constantly improving, when he is anxious to protect the innocent and helpless, when he is true to himself and others, when he acts so as to command respect, when he allows his higher powers of mind to control the lower, when he is at once a patriot and philanthropist, and when he leaves posterity the better for his having lived in the world.

Then, in view of this subject, the query arises, what kind of a character will you form? shall it be one that is good, bad, high, low, small, great, pure, gross, natural, cultivated, balanced, demoralized, perverted, unperverted, converted, unconverted, private, public, strong or weak? shall it be one for genius, or talent, or both? Remember that while a man of genius has more or less talent, a man of talent does not necessarily have genius. Genius presupposes talent; but the latter does not necessarily presuppose the former. All are responsible, but men of genius are more so, because their influence is greater, both while they live and after they are dead. Inequality seems to be the order of nature. We have suns, planets, and stars of different magnitudes, we have mountains, plains, hills, dales, seas, and land. We have minds of different quality and power, faces of different expressions, we have different sexes, conditions of nations, empires, and diversities in the customs, manners,

and modes of life. These all contribute when harmonized to the happiness of the race.

While there are broad and general principles that should regulate all mankind, yet we cannot bring every one to the same platform, unless we can change the influences of climate and of circumstances, or can merge the races so that they shall lose their characteristic differences. The full-blooded German residing in London or in New York may in all the outward observances of life assimilate to the Englishman and American, but in spirit he is a German, simply because he is so by birth and has a certain type of character that was born with him. His children may gradually lose that peculiarity of organization after one or two generations, if they are born out of Germany. The same is true with regard to the Italian and Frenchman, and individuals of other nations.

The *German* nation ranks high in the intellectual scale, when compared with other nations. The German is celebrated for strength of mind, originality of thought, tenacity of purpose, power of execution, versatility of talent, musical ability, a tendency to intellectual pursuits, more especially to the study of philosophy, speculative theories and metaphysics. The German brain is above the average in its circumference. The German has a broad head above the ears, a high and broad forehead, a full basilar lobe, and is high in the crown of the head in the region of Firmness and Conscientiousness. The coronal brain in the region of Veneration is not so prominent, and the German is not so religious and devotional as mystical and speculative in faith and spiritual matters. He has a predominance of the Motive and Mental temperaments which give him physical and mental activity. He has a strong social nature, but his aversions are as strong as his friendships. The German blood, stock, and constitution are of the healthy type, owing doubtless to the blending of the strong and healthy blood of other nations with his own.

The *Italian* is very different from the German, and the Italian of the present day is very different from the Old Roman both in shape of head and in characteristic traits. The circumstances that surround the Italian at the present day do not seem to require that he should take the lead and command, as the Old Roman formerly did. The latter was remarkable for his heavy, compact, muscular structure, for a strong, enduring Motive temperament which enabled him to endure the fatigues of his long marches and the hardships of life. His head was high in the region of Firmness, Self-esteem, and Approbativeness, indicating great will, power, and ambition. His head was broad in the region of Combativeness and Destructiveness, and he was known for his courage, boldness, executiveness, and power of extermination. The social brain was not predominantly developed, and he manifested less Adhesiveness and social affection than executive power. Conscientiousness was one of his most prominent faculties, and he was very rigid in adhering to a cause he thought was right. This faculty combined with large Destructiveness impelled him to enforce the laws he made, and to execute them

with great rigour, severity, and promptness; Causality and Language were also large, which gave him great comprehensivenes of thought and originality of mind, as well as ability to express his thoughts in a free and easy manner. He had large Ideality, was fond of the beautiful in art, and appreciated architectural displays of the most ornate kind.

The present Italian is musical, affectionate, loving, and ambitious, fond of the emotional, sensational, and the beautiful, but less executive, less muscular, less original and forcible than the Old Roman, who was a splendid specimen of the Caucasian race.

The *African* is known under many different types of character. As a class, the Caffres take the lead in size of brain and in height of forehead, as well as in the development of the Mental temperament. They are more industrious, original, inventive, and ingenious as a nation than those of other African varieties. Some of them are finely formed, well proportioned, and appear to have good command of their powers. The Negro as a class has not so much volume of brain and not so high and full a forehead as we find among other nations; but the Perceptive faculties are generally large, and the Negro has more memory and power of observation than originality of thought. The moral brain is not sufficiently developed to give a very high degree of religious feeling, and his religion is of the emotional kind. The social brain is large, giving strong affections, domestic feelings, and a gregarious spirit. The executive brain is full, while Firmness and Approbativeness are large. The Negro manifests strong prejudices, is particularly tenacious in carrying plans and purposes into execution, is fond of display, can imitate very successfully, and under favourable circumstances develops mechanical talent and good powers of ingenuity.

The *American Indian* is a contrast to the Negro in several respects. He is bony, tall, spare, muscular, sharp featured, with high cheek bones, has a brain of average size, from 22 to 23 inches in circumference, is usually broad in the region of Destructiveness and Cautiousness, but is less developed in Acquisitiveness, Ideality, Imitation, Mirthfulness, and Constructiveness. He is forcibly strong in temper and in his resentments, is very suspicious, and always on the look-out for danger; is very guarded and cautious, and has great tenacity of will and ability to execute his purposes. He has not much passionate love, treats his wife more like a slave than as an equal, but he loves his children, and has strong local attachments; Self-esteem is larger than Approbativeness, and he has manliness, dignity, and independence. He is wanting in perception of wit, love of poetry and music, and has but little ingenuity. I have examined the heads of many Indians, especially Indian chiefs, and I have found only one Indian in whom Veneration was small. The Indian's regard for the "Great Spirit" is proverbial, and his sense of independence is so prominent that he would prefer to die at the stake rather than to be enslaved by the "pale face," while the Negro with less Self-esteem is more readily made a slave.

The *Spaniard* is remarkable for a high head in the crown; Self-esteem, Approbativeness, Firmness, and Conscientiousness are all large faculties.

He is proud, rather austere, distant, dignified, somewhat dictatorial, quite ambitious, anxious for notoriety, and fond of display. He has an unusual degree of tenacity of purpose, and an unwillingness to surrender or in any way to compromise his dignity or his principles, and he adheres rigidly to what he believes is the right course in life. He dislikes all changes of the laws, has great command of language, can learn languages readily, can systematize and arrange methodically what he undertakes to do. Amativeness is very large, and passionate love is one of his strongest elements of character. Physiologically, he has a predominance of the Mental and Motive temperaments, with a full degree of the Vital. This peculiar conformation inclines him to prefer to be at his ease, to devote himself to luxury,—if necessary, to endure continuous physical effort; but he is more characterized for his love of music, his powers of oratory, his military exploits, than for his philosophy, ingenuity, and artistic ability.

The *Pole* is remarkable for having a strong, tough, muscular organization, can endure mentally and physically more than many nations. His head is large, peculiar in shape, very broad in Destructiveness, Combativeness, Alimentiveness, Secretiveness, Acquisitiveness, and Cautiousness. The crown of his head is high in the region of Firmness and Conscientiousness. He has strong likes and dislikes, is very bold, courageous, and even ferocious if necessary to carry a point, and quite tenacious of his rights and prerogatives. He is wanting in continuousness of mental action, is fond of change and variety, and has versatility of talent. He has prominent social faculties, as well as a broad forehead, and he is noted for his sound judgment and philosophical turn of mind. The Perceptive faculties are also well developed, and give him a knowledge of practical life and availability of intellect.

The *Frenchman* is characterized by a predominance of the Nervous temperament with a less degree of the Vital than the Englishman. He is sprightly in his movements, delights to have things well arranged and systematized, is ingenious and artistic in doing everything. He has large Ideality, Constructiveness, and Approbativeness, and the social faculties are prominently developed. He has large Combativeness, rather large Destructiveness, is quick to resent an injury, spirited in opposition, and resolute in overcoming impediments. He is affable, anxious to please, very fond of everything that is beautiful and ornamental. His mind is not so philosophical as scientific, and he does not pursue a plodding investigation of a subject, but readily devises ways and means to accomplish his ends. He is ambitious, imaginative, polite, and readily adapts himself to different phases of life.

The *Irishman* has naturally a prodominance of the arterial portion of the Vital temperament, with a full degree of digestive power; hence he is fond of eating, drinking, breathing the fresh air, and of excitement of every kind. He is impulsive, easily affected by surrounding circumstances, and while under the influence of excitement will work very hard and accomplish much, whether it is in the battle-field or in an ordinary occupation. He is fond of social enjoyment, of political agita-

tion, and does not like a quiet life. His Motive muscular organization is not very prominently developed, yet he has a good constitution, and speedily recruits when exhausted. His Mental temperament is active but not predominant. He has large Language, and a remarkable gift of natural eloquence and ability to use words by which to express his thoughts and feelings. With ordinary culture, Ireland should produce the orators for the world. The Irishman has large Mirthfulness, and he is witty in common conversation, without intending to be so, He is quick of observation, readily gathers knowledge from passing occurrences, has a fully developed social brain, is very social, companionable, friendly, and very affectionate. Approbativeness is large, and he is very fond of display, is affable, polite, desirous to entertain, to please, and secure approbation. Benevolence is large, and he is liberal and kind-hearted among friends. Secretiveness is small, and the full-blooded Irishman acts without deception, and shows out his unfavourable phases of character as well as his favourable qualities; his Self-esteem and Veneration are not large, and he is frank, open-hearted, wanting in dignity, and puts himself on a par with "all the world." Some may give him credit for possessing Combativeness, but the excitable temper and irascible disposition that he often manifests, arise mostly from his peculiarly susceptible temperament. He is less plodding, thoughtful, imitative, and steady than the Englishman, and is more impulsive, excitable, ardent, warm-hearted, loquacious, witty, entertaining, and social.

The *Scotchman* has a predominance of the bony and muscular structures with more of the Mental than of the Vital temperament, hence he is characterized for action and thought, is a plodding, persevering, enduring, hard-working individual, is slow yet strong, steady and firm. He does not receive new ideas quickly, but when he is once called out, he holds on tenaciously, and likes to accomplish his plans and purposes. He has large Causality and Comparison; his coronal brain is also high, and he is strongly inclined to think and agitate subjects of a theological nature. His Conscientiousness and Causality work together, and make him rigid in maintaining the truth. A Scotchman would prefer to die a martyr rather than to yield a point where duty and sense of moral obligation convinced him he was in the right; he has Firmness and Cautiousness, which give him general circumspection, steadiness of conduct, integrity of mind, and wisdom in action. He is suspicious, reserved, and non-committal. He looks ahead, provides for future contingencies, and guards himself against the changes of the weather. He is industrious, economical, strongly attached to his friends, to his clan and circle, but has a great degree of prejudice, dislike, and aversion, whenever these traits are called out. The full-blooded Scotchman is characterized by thought, caution, circumspection, sense of justice, power of will and endurance, ambition, and strong domestic feelings.

I have spoken of the natural peculiarities of the Englishman in another lecture, and cannot refer to them here.

It will be seen by the above analyses of national characteristics, that

there are marked natural differences between one nation and another, physically and mentally, so that the same influences exerted upon these different types would produce a very different effect, and consequently a different character.

Hence we have a great variety and different degrees of enjoyment, of love and hatred, of pride and display. Though every human being has the elements of the same mental faculties, yet these are so much modified by climate and circumstances, that men living in different parts of the world have different standards of virtue and vice, different conceptions of God and what a religious life should be, different ideas of the right and wrong of actions, different grades of ambition, different manifestations of sympathy, and different ways of doing good.

Some are like the industrious bee, making honey all the day; others are like the moss-rose, fair and beautiful; some are tender as the sensitive plant, affected by the least touch; others are like the sun-flower, coarse and tough; some are like the turtle, and live within their own shells; others are like the gabbling goose, and live where every one can see them; some are soaring as the eagle, others are crawling like the worm; some are as aristocratic as a peacock, others are as democratic as a duck; some are as gentle as a lamb, others are as fierce as a tiger; some are as shy as a fox, others are as bold as a lion; some are as cunning as a raccoon, others are as confiding as a calf; some sing like the nightingale, others are as mute as an owl; some, like the lark, fly in the daytime, others, like the bat, fly and see the best in the night; some appear to be composed of brass, others of iron; some of wood, others of clay; some of silver, others of gold; some of treacle, others of vinegar; some are as bright as the sun, others are as dark as the moon; some are like primary planets in the midst of their secondaries, others are like secondary planets and revolve around their primaries; some are like fixed stars, others are like comets; some are like the evening star, others are like the morning star; some are like butterflies in the sun, others are like snakes in the grass.

I find by observation, that the most showy are the most shallow; that the most dressy and gaudy in appearance are the least worthy; that the proudest are the least useful; that the vainest have the least occasion for vanity; that the greatest talkers say the least; that the greatest brags do the least; that the most haughty are the most dependent; that those who have the greatest genius have the least common sense; and that the most tyrannical are the least obedient.

Man, everywhere, is under obligation to live according to his best organization, and though there may be no common standard of responsibility and accountability among the different races, yet every individual, with the exception of the imbecile, has the elements of kindness, sympathy, and humanity in his nature; also a moral sense sufficient to teach him his relations to a superior power.

It is a fact that many of the truths of nature are sealed to some nations, because they cannot decipher them, while they are clear and plainly read by others. Let all learn the true signification of

the words and sentences inscribed on each page, and all will be able to understand the heavens above our heads, and the earth beneath our feet.

We are not surprised to find a diversity of talent among the Nations. While Milton, Pope, and Byron may excel in Poetry, Fulton and Arkwright in Mechanism, Mozart and Beethoven in Music, Scott and Shakspeare in Romance, Luther and Melancthon in Religion, Locke, Bacon, and Newton in Metaphysics, Franklin and Washington in Statesmanship, Michael Angelo in Sculpture, Raffaele in Painting, each acts according to his own genius, or in the direction in which his talent lies. We are not surprised to find that one mind gratifies itself with carving marble, another with the contemplation of the stars, another dives down into the bowels of the earth; that while one goes along the world with a slow and steady pace, another rides in a balloon; that Franklin seeks to draw lightning from the clouds, and Columbus ploughs over the ocean in pursuit of a new world. These varieties are all necessary to make the entire harmony of the world. Each one should strive to develop what he finds within his own soul, and should endeavour to form such a character and will enable him to live in harmony with himself, with his neighbour, and his God; then he will ever be desirous of doing that which is right, and will avoid doing all that is wrong.

PERFECTION OF CHARACTER.

The fact that Phrenology recognizes the difference between the brain as the medium of mental manifestation and the mind as a spiritual essence, destroys the objection brought against the science that it leads to materialism.

The fact that it teaches that the wickedness, depravity, and deformity of the race arise from a violation of the laws of hereditary descent, from Adam to the present generation, from imperfect development and education, and from the perversion of the normal action of the mind, removes the objection brought against the science that it destroys accountability.

The fact that Phrenology admits of "growth in grace," "change of heart," and gradual approach to perfection, that it urges the importance of education, improvement, and the right direction of the faculties, at the same time that it recognizes the natural and intellectual ability to regulate the conduct, entirely does away with the objection that it leads to fatalism.

The fact that the teachings of Phrenology are in favour of virtue, morality, religion, and the precepts of Christ, entirely does away with the objection that they lead to infidelity. I intend to devote an entire lecture to the examination of these and other objections to the science, convinced that when people understand the genuine teachings of Phrenology, they will embrace and incorporate the science into everyday life.

Many individuals do not see any special reason why Phrenology should not be true, and yet they are afraid that its teachings will lead to something that is bad. Let such persons weigh and consider the general statements that I have made; for they constitute, in a summary, the true doctrines of Phrenology, which I again assert do not lead to materialism, irresponsibility, fatalism, or infidelity. Those who

maintain the opposite, have their opinions on the subject already formed, and then endeavour to harmonize Phrenology with their own infidel views, and thus Phrenology has had to suffer, and its promulgation among Christian people has been retarded. It is true that Phrenology does not teach sectarianism, or prescribe any peculiar form of creed or religious ceremony. Forms and creeds are adapted to certain tones of mind and stages of mental and moral development. Some persons can observe the laws of their Creator without external ceremonies, while some need the latter as types of the inner worship of the soul. Some individuals cannot pray unless they make loud demonstrations, while others do not have any outward ceremony, even audible words, and in silent devotion worship their Maker in spirit and in truth. Those who pray orally should not condemn a silent worshipper, because each from the Word of Inspiration find their sanction. The same is true with creeds and forms of worship. Let each one exercise his spiritual nature according to the light which is within him.

Phrenology teaches that the moral organs as well as the other faculties can be perpetuated or transmitted from parent to child, but it does not declare that "a spiritual birth" can be perpetuated; it does not teach that children will go to heaven because their parents do, but that accountability depends upon organization, natural ability, and opportunity for improvement; that there are moral idiots as well as intellectual and physical idiots. Upon the same principle that an individual is an idiot intellectually, will he be an idiot morally, and he is as constitutionally liable to moral defects as to physical and intellectual imperfections. It is a well-established fact, that some are defective physically because of influences from parents prior to their birth. If both parents are sickly, the children are frequently the same; and it is not very strange that such is the consequence, but more surprising when healthy children are born from feeble parents. There is an instinctive recognition of the fact that a relationship exists between parents and children as to organization. The same law holds true in reference to the moral nature. If parents are defective in the moral brain, or if the moral faculties are not much exercised by the parents, the minds of the children are not likely to have a high moral tone.

This is Bible doctrine also, for the Bible distinctly declares that "the sins of the parents shall be transmitted to the third and fourth generations."

Phrenology teaches that children are not to be blamed for their *natural* defects. How can a child help having black or grey hair, blue or grey eyes, a weak or healthy constitution, a strong or deficient intellect, large or small moral organs? The blame rests on those who gave it existence, but Phrenology is not responsible for these derelictions or differences. It only explains the reasons why they are thus. Phrenology also teaches that some children and nations have a great advantage over others in the scale of organization. When this fact is stated clearly, I have frequently heard the remark made that "God is partial to some of His children;" but if we look at the subject in the light of

progression, we shall see that such is not the case. Some children are superior to others because of the conditions and circumstances under which they were born and reared. Some nations are more elevated than others because of the superior advantages of climate, opportunity, and education which have brought them forward. Some nations are perfected by incorporating and blending the best qualities of others. Rome became distinguished because she collected from all parts of the world the most energetic, courageous, and warlike men, and after she had formed this firm physical foundation, the most intellectual, artistic, and scientific individuals congregated thither, so that Rome became the mistress of the world in the arts and sciences. It was the same with Greece, and is so at the present day with England and America. The Caucasian race is recognized as superior to any other on the earth, because it is the result of a combination of all the races and the best qualities of all the nations.

In order to attain perfection of character, the mind has to pass through a process of development, and that person is the nearest to perfection who has had the greatest discipline and the best opportunity for development. Some have the advantages of superior parentage, training, and intellectual culture, joined to the natural development of the moral brain. Some individuals are advancing in the right use and direction of particular faculties, while they are retrograding with respect to other powers of the mind. Some men are notedly good in certain directions, but notoriously bad in others; at times are scrupulously honest, and again very dishonest; on one day very benevolent, and, perhaps, on the next, mean and selfish; showing that the mind does not work with equal truthfulness in all its departments.

The climax of human organism is the coronal brain. What would a man be without a brain, especially the moral region? Without the moral faculties man might have intelligence, but it would be animalized in its operations by the lower nature, and man in reality would be an animal. But the moral brain elevates him above the animal and the purely intellectual; for, while the animal shows instinct approaching to reason, yet he has no moral perception, and never prays or exercises the moral faculties. The most God-like endowment lies in the moral brain; and parents who bequeath to their children a high-toned moral nature render them more service than when they leave for them large fortunes without this cultivation. In proportion as we live for high purposes, and bring our natures from the physical into their highest relationship, do we accomplish the great end of our existence. Man was not created merely to amass wealth, nor for the purpose of slaying hundreds and thousands of his fellow-men on the battle-field, nor only for intellectual greatness. He was born as a moral being, and in proportion as he lives in the atmosphere of his moral nature, does he rise to the true dignity of his character, and exert a purifying influence upon society. There was once a city, in which if there had been ten good men, the whole city would have been saved. They could not be found within the entire limits, and the city was destroyed. Daniel in

olden times, was good and superior to all the wise men of Babylon. He was of more service to the kingdom and exerted a more controlling influence than the majority of his race.

Let us strive to exert a good and moral influence in society. There are many great orators, authors, thinkers, warriors, &c., but not as many men distinguished for their goodness, or whose peculiar influence is of a moral character; for greatness is not always accompanied by goodness.

The Moral Faculties.

In the moral brain there are as many moral faculties as fundamental principles in natural religion. *Conscientiousness* is the first to which attention will be directed. It is located on both sides of the organ of Firmness, giving height and width to the head on both sides of the organ. In proportion as the head is high and broad in this region, there is a consciousness of the right and wrong of actions, a perception of duty, a sense of obligation, a desire to live a consistent life. This faculty does not necessarily tell us what is right and what is wrong: it only gives us the feeling of right, the pleasure of well-doing, and remorse when we have acted contrary to its dictates. It is the intellectual faculties, especially Causality, that point out the right and wrong path, and declare respecting the course we should pursue. It, however, requires the mental counsel, as a whole, in order to have a correct conscience and an enlightened perception. To *know* or *understand* what is right is an intellectual act. To *feel* or *do* what is right is a conscientious act.

St. Paul thought he was doing right when he persecuted the Christians; but when his mind became enlightened, his conscience made him feel that he had done wrong. So he pursued the opposite course of conduct.

The faculty of Conscientiousness is generally large in children and in women. It is also large in the majority of those men who raise stock and bring it to the market for sale. But those who buy and sell to make profits, have frequently less of this organ. For some buy as low as they can, and sell as high as they can, taking advantage of their customers whenever there is an opportunity, and, as a general thing, this is unfavourable to the growth of Conscientiousness. There are certain kinds of business where Conscientiousness is not needed; in fact, it is only in the way when developed.

Parents should be very particular in selecting such callings for their children, as will allow the action of Conscientiousness.

Phrenology explains inconsistency of conduct. Frequently good men are exceedingly inconsistent in their lives and daily walk. I once examined the head of a professional gentleman before an audience. He was very intelligent, and had honourably sustained himself in a profession for twenty-five years. I remarked that there was one organ, Conscientiousness, which I could not talk about, because I had not been able to find it in his head. It was very deficient—but he had Bene-

volence and Veneration, and probably was devotional, might be a pious man, and belong to the Church, but was liable to great inconsistencies of conduct, as one act of his life would not harmonize with another." Nothing was said in reference to this point at the time, but two days afterward, a clergyman called to see me, and thus referred to the fact :— "The gentleman whose head you examined the other evening has been a member of my Church for twenty years. The Bible teaches that we must forgive a man seventy times seven, when he goes astray, but it says nothing about what we should do after that. We have forgiven this brother nearly seventy times seven. He is a most zealous man while in the Church, preaching, exhorting, or praying, but his life out of the pale of the Church is very inconsistent. He will not hesitate to tell falsehoods when the truth would better suit his purpose, and he will cheat a brother even in the trading of a horse. When he reflects and perceives that he has done wrong, he is very penitent, asks pardon, and we can do no less than forgive him, although he goes immediately and does the same or a similar thing again. We could never understand why he could be so full of religious zeal at one time, and commit such gross offences at another ; but Phrenology explained the cause." If Phrenology was understood, we should be better able to make due allowances for many apparent inconsistencies, especially for differences of opinion that exist among members of Christian Churches.

Cultivate this faculty of Conscientiousness : in your children and the best way to do it is to show them wherein they have done wrong, so that they will see it themselves and be convinced of their error. Let them condemn their own acts if possible. If the parent always is the one to condemn, the child will justify its conduct and endeavour to prove that it was not quite as guilty. The true policy is to awaken the moral sense of an individual so that he may himself perceive his own departure from a correct course, and then, if Conscientiousness is at all active, he will not be slow in condemning his wrong doings. If we can induce this state of mind, it would do more toward rectifying the conduct than the condemnation of the multitude. We need to be educated to regulate our own conduct, and not to depend upon other persons to keep us in the straight path. We have a monitor within us. Let us educate this monitor, and our conduct will be right.

The faculty of *Hope* is very important in its influence. It is located directly in front of the organ of Conscientiousness, and when developed, it gives height and breadth to that portion of the head. A string from the opening of one ear over the head to that of the other, would pass over the organ of Hope.

By the action of this faculty we have a consciousness of a hereafter. When we go to bed at night, we expect to awake in the morning, we hope to see the dawning of the new year, to live to old age, to amass wealth, to complete our education, to attain position and influence in society. The young hope to be old, the aged to become still more so. Thus the action of Hope is constantly seen in all that we do, say, or think. When the organ of Hope takes a physical direction, it in-

clines us to go into business for the purpose of accomplishing physical ends, and we desire, riches, office, authority, and influence as connected with physical life.

I will here remark that each faculty of the mind has a two-fold influence—an action connected with material life, and another as refers to the life to come. The physical action of the faculty leads to present enjoyment. Its ultimate or spiritual action is for enjoyment hereafter.

Adhesiveness, in its physical signification, desires a friend that we can see, whose presence we can perceive, one by whose side we can sit, whose company we can enjoy. If it is a child, we wish to clasp it in our arms, to realize its existence. But in the spiritual exercise of this faculty, there can be a fondness and love for those whom we have not seen. In reading a book we sometimes become deeply interested in the author; not because we are acquainted with him, but because his written thoughts are in harmony with our own minds. How many love the Saviour, and yet they have never seen Him! The physical action of Acquisitiveness wishes property that the person can handle, that the eyes can see. But its spiritual action wants "a treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

The lower demands of Alimentiveness want bread to eat and water to drink; but in its higher manifestations, it hungers and thirsts after righteousness and knowledge. The same is true with the organ of Inhabitiveness. A young man is content to buy land, on which he can build a house, plant a garden and vineyard, and enjoy the fruits thereof. He sits evening after evening in his own castle, enjoying himself, for all his desires are, for the time being, gratified. Eventually, he becomes like an old man whose head I examined in his own house, in which he had lived for many years. Said I, "You were once satisfied with this house and with this land, garden, and its fruits. Many a time you have warmed yourself at your own fireside, have eaten at your own table, rested on your couch, and have been perfectly contented. But are you satisfied now—or do you, when you eat and sleep, when you go out and come in, sigh and long for another home and for other joys not yet attained?" "Ah, yes," replied the old man; "and it will not be long before I have all my desires fulfilled—not many days hence, when I shall be in a house not made with hands, eternal in the heavens." The old man's eyes kindled with a new light as he talked of the eternal city. His organ of Hope, joined to his Inhabitiveness, was taking a spiritual direction.

Those in whom Hope is small are liable to give way to despair. Those whose hopes centre on this life are happy in proportion as their worldly prosperity continues. But when our hopes are anchored on things that are eternal, we may lose property, position, and friends, yet we may enjoy the contemplation of our future, eternal home, and be more happy than those who are blessed in this life. It is the privilege of the human race to exercise their faculties in their highest relations, and thereby to secure the best and most unalloyed enjoyments. Do

not stop to recount your pains, troubles, and losses, the impediments that have obstructed your way ; they belong to the days that are gone—they are like water spilled on the ground. It is only a waste of time to recall them. Some go wandering about to tell over their troubles to their neighbours. They speak of every ache and pain ; and whenever you see them coming, you know that they will impose this heavy bundle upon you. They crave sympathy, and know not how to obtain it, unless they dwell continually on the dark side of the picture, and magnify their grievous condition. When Hope is small, and Cautiousness is large, persons are not sustained by buoyant anticipations of a bright future, but, being unhappy themselves, they make everyone else around them miserable by their gloomy forebodings and prognostications. They require someone else to sustain and encourage them. I am acquainted with a woman whom I will call "Granny Grumble." She was not born in the lower ranks of life, at one time had position in society, but was unfortunate enough to lose her husband and her means of support. Her son was a poet, consequently did not amass property, and in early life died a drunkard, leaving five children and a wife who was not able to take care of them. The burden on the grandmother was too heavy to be borne. She began to complain among her neighbours, and as she was an intelligent lady, she knew how to tell her story in an impressive manner, and was pre-eminently successful in eliciting their practical aid and sympathy. It was really amusing to see her face lengthen as she proceeded to detail the exquisite mental anguish she felt : as she continued her tale of distress, the tears would roll down her cheeks. "Ah, me ! " she would sigh in a broken voice, "I have five poor little grandchildren, and they have not had anything to eat since the day before yesterday, and I don't know where I shall get bread for them. If you can possibly give me anything, it would be acceptable, for I am nearly broken-hearted with the troubles of my life. I wish you would help me a little." This was said in such a whining manner, that if you did not give her anything from a benevolent motive, you would to get rid of her importunities. One day I examined her head, and found that she had very little Hope. I would afterward make remarks to shorten her face, and sometimes was successful. One day she begged very hard for two shillings. I told her "to take one, and have her likeness photographed for me, and keep the other." She promised faithfully, and I got rid of her for a year, when she came again on a begging expedition, weeping bitterly, and representing herself in a most desperate state. I reminded her of her promise, but she replied, "Well, I was so wretchedly poor, that I needed every penny I could get. I had to spend it on bread for my grandchildren." I then told her "she should go with me to the artist, and I would have him take her picture." While the photographer was preparing the plate, I said to the woman, "Please to think of your troubles during the operation." The result was that I obtained a faithful photograph of Granny Grumble, which I carry in my portfolio as a representative of her class. I have another that I call "Grandfather Grumble." They would make an interesting

pair should the originals meet and talk over their difficulties, their aches and pains.

If you have small Hope, do all you can to strengthen and encourage its exercise. If misfortunes have been your lot, look at the brighter side. These trials may be the discipline you need to brighten your armour, and prepare you for your eternal existence. Life is full of lights and shades, sorrows and enjoyments, but we frequently bring our miseries upon ourselves. Parents often inflict sorrows upon their children that a lifetime of prayer will never remove. Let us live aright, observing the laws of our being and the laws of our Creator, and we shall not have as many causes for complaint as at present.

The next faculty to which your attention is directed is *Spirituality*, formerly called Wonder or Marvellousness. By the action of this organ, we have a consciousness of a spiritual life, spiritual existence, and spiritual relationship with the future world. It gives faith, belief, and trust in the unseen. A man who has large Causality and small Spirituality is unable to recognize the "hand of Providence;" he cannot comprehend it, and hence belief does not come: he is sceptical in all things that cannot be demonstrated and clearly proved. The possession of this faculty enables us to feel that our body is one thing, and our spirit another. Like Hope, it gives a consciousness of immortality and makes us feel that man was originally constituted immortal. It is deeply engraven on his organization to hope for immortality, to feel that if he complies with the Divine requirements and has a spiritual birth, he will be prepared for a higher and better world. Phrenology teaches that man must use the organization that the Creator has given to him: it does not declare whether all will experience immortality or not, but that it is in the nature of man to crave it, and that we should not have this consciousness of another life and existence, if earth was our only dwelling-place, our abiding city. This faculty expands the mind and gives real enjoyment to the religious man. The doubter has not Spirituality, for he goes only as far as he can see, and yet he thinks he has progressed farther than the believer, and is in advance of conservative society. But the reverse of this is true. The moral nature of man is superior to his intellectual, and if an individual is enlightened morally and yields to his moral impressions, he advances more rapidly than the one who is governed by his intellectual perceptions. The sceptic is influenced only by his reason, while the believer is led by the higher faculties of the mind, which are satisfied with partial evidence. The sceptic is to be pitied, because he deceives himself and abridges his own enjoyment when he brings everything to the level of his intellect. The human mind is so constructed that it cannot fully comprehend truth at one glance. It gradually opens and enlarges till the child, who at first cannot understand the difference between one letter and another, by and by is able to put letters together to form words, then to make these words into sentences by which he can express his ideas. These are simple at first, afterward more complex and complete, yet in view of the highest power of the

human mind, it comprehends but little, because the atmosphere of the world in which we live does not allow us to see very far with the naked physical eye. It is the same in the moral world. Its atmosphere will not permit us to see distant objects clearly in a moral aspect. We have to climb gradually the hill of knowledge and perfection. We are passing through this world very much like two men who have been visitors at a dwelling in a strange locality. They leave the house at midnight to go to their own homes. The door is closed upon them, the gas is extinguished in the hall, the family have retired from the drawing-room, and the two strangers find themselves on the road, surrounded by gross darkness, and the heavy rain falling fast. One has the element of faith, and the other trusts only to evidence. The latter feels uneasy, and says to his companion, "What is the use of our attempting to go home on such a stormy night? It is so dark that we cannot see an object in the street: there may be pitfalls in the road, cellar-doors may have been left open, and we shall run the risk of breaking our necks if we advance at all. For my part, I much prefer to remain on these doorsteps till to-morrow morning than to travel on a road that I do not understand fully."

His companion replied, "Do you not see at all?"

"Yes, a very little."

"How much do you see?"

"Oh, perhaps a foot before me."

"Well, suppose we go as far as you can see—a foot."

"I have no objection to that," said the other; and he made one step.

"How far can you see now?"

"About a foot only."

"Well, then, let us go another foot," said his companion; and they marched onward a foot.

"How far can you see now?" asked again the one with large Faith. The same reply was made, and, little by little, they got over the road, till, their eyes becoming accustomed to the darkness, they perceived their way, and anon arrived safely at home.

In the same way, we travel through this world, seeing only a little ahead, comprehending only a part of the subjects we investigate. Still if we take the little evidence we have at the starting-point, gradually truths will be unfolded to our minds, till we can see the path of duty, and finally will rest in the promised haven.

Inventors have the element of faith: they perceive that they have a correct principle, and, though they do not see the end at once, they persevere till they accomplish their object. I know a man who has been working on a machine for thirty years, believing all the time that he has discovered a principle which, if he can only work it out, will change the existing order of machinery. Inventions are made because the inventors have faith that they will be able to mature the principles which at first they see with a glimmering light.

The same is true with reference to the character of God. The subject of Creation is too vast for us to understand at once, and it is

foolish for us to say that "there is no God" because we cannot see, feel, or comprehend Him; or that there is no truth in relation to cause and effect, because we cannot grasp the subject in our minds; that there is no relationship between man and his Maker, between one mind and another, because we cannot understand the relationship.

Those persons who have this faculty of Spirituality large are impressed spiritually first with reference to other minds, and secondly, with reference to the Divine mind. They have a spiritual eye to see into spiritual things, as a physical eye can perceive the real and tangible objects of sense.

Veneration is another faculty of the moral brain. It is the most important and crowning organ, occupying the highest point of the brain. If the head were to be made into a cone, the highest organ would be Veneration. As it is the climax of all the other organs, its action centres upon the highest object. Adhesiveness is manifested toward friends, Acquisitiveness for property, Causality seeks Ideas, Individuality regards external objects, but Veneration directs us to the Power who has created all the things which please the other faculties. Those who have large Veneration have an instinctive consciousness of dependence. They feel that there is a Power greater than themselves. They may be profane in consequence of a wrong education and unfavourable influences, yet they feel an inward check to their profanity, while indulging it.

This organ modifies and subdues the mind, gives gentleness to the character, and inspires feelings of gratitude that lead to prayer and praise. We ask God for blessings because we feel that He has them to bestow. Those who have not this faculty are liable to be devoid of this consciousness of a superior Power. The sense of duty from an active conscience, anticipation of the future, a belief in immortality, and the desire to do good may be prominent. They may actually pray daily, and yet manifest no Veneration. A person whose Veneration was declared to be small, seemed quite shocked. "Why, I have belonged to a church for twenty years, and, for aught I know, have lived a consistent life."

"Have you ever analyzed your prayers?" said I.

"Never."

"Endeavour to do it, and see how much devotion there is in them, how much of the feeling of dependence you manifest."

This person came to me again in a few days, and said I was right; and he believed that he had prayed, because he wished to express his gratitude, confess his sins, and implore for mercy, and he intended hereafter to cultivate more of the devotional spirit. Some prayers are those of confession, others are the result of the action of Sublimity &c. Veneration inclines us to pray, to worship, to feel that when we address the Throne of Grace we are doing something out of the ordinary way. He who has large Veneration manifests reverence and humility in the use of language in prayer. Blackhawk, a powerful Indian warrior, had large Veneration, and he said, "I never eat a morsel of bread

nor drink of the cooling spring, without thinking of the great and good Spirit who gives it to me." There are comparatively few who have this constant uplifting of the soul to God.

Woman, generally, has larger Veneration than man. She feels her dependence on a higher Source, and there is more of the spirit of prayer among the female members of the Church than among the brethren.

Cultivate the faculty of Veneration; exercise it in every-day life, and do not confine it to Sunday piety. Some persons do not connect their religion with their business, but keep it as separate as possible. They should go hand in hand. Though the church and the Sabbath may be the time and place for a more full and free expression of the moral sentiments, yet we can be as devoted to our Heavenly Father every day of the week as on Sunday.

The young man who loves a young lady works hard to pay for a home and furniture for her sake, to make her happy, so that they may spend their lives together. What would she think if, while he was at labour, he should say that he must cease loving her, for he cannot do both at the same time?

The fact is, he can work much faster if he loves than if he has no stimulus for his labour. It makes the burden lighter when we are carrying it for one whom we love. So, if we loved our Heavenly Father daily and hourly, the duties of life would be much lighter for us than if we crowded our love into the Sabbath, and had none to sustain us during the week.

Cultivate Veneration in your children by giving to them, as soon as possible, correct ideas of the character of God. I do not mean that theological ideas should be crowded into their minds, but tell them what God has done for them, and let them form their own conclusions. Show to them God in his works, and they will see the attributes of his loveliness and power. It will give to them not only respect for superiors, but reverence for the Deity.

Benevolence is the last organ to be described, to which your attention is directed. It gives fulness to the frontal region of the coronal brain. This faculty was defective in the head of Blackhawk. He took his first scalp when he was thirteen years of age, and was recognized as one of the most bold, cruel, and courageous warriors. Father Mathew had very large Benevolence. It was the crowning organ of his head. He was remarkably kind-hearted and benevolent—one of the most useful men who ever lived. Few have done more good than he, or were able to touch the hearts of a whole people as could this man. In the history of the Temperance Cause he stands pre-eminently in the front rank as the most efficient worker. He induced thousands to sign the temperance pledge and reform their lives and habits. But he did not abuse the drunkard and rumseller. When I examined his head in New York, I asked him "How he reached the hearts of his people so effectually?" "Why," he replied, "the human heart is made up of a thousand strings; and if you only know what string to touch, you can

play upon the human heart as upon a musical instrument. Some persons do not know how to play upon this harp of a thousand strings, and they only bring discord instead of harmony." Some, in attempting to reform the race, have zeal, but they do not know how to accomplish their object, and hence drive people away from the truths they would inculcate. Father Mathew, by the organ of Benevolence, could sympathize with his people, and he swayed the Irish heart as he liked.

Those who have large and active Benevolence can excite sympathy in the multitude. It is astonishing to see how one man can affect an audience. Some individuals, that we meet, attract, and some repel us. Some we wish to see again, and others we should be glad never to behold. The natural influence of Benevolence is to enliven the countenance, to give a pleasant smile instead of cross and snappish words, and, joined with Adhesiveness, to cement the bonds of affection.

This quality is a very important one when we look at it as the medium through which humanity is to be regenerated. The way in which progression of the race is to be effected is by the action of one individual upon another, each being the instrument in the hands of the Creator of a vast amount of good or evil. In proportion as we are surrounded by favourable influences, are we inclined to yield to them; and the reverse is equally true.

The organ of Benevolence inclines us to do deeds of kindness and charity—to relieve the needy and feed the starving. Some pass objects of want without any manifestation of sympathy, while others "go about doing good" wherever they have an opportunity. A man with small Benevolence will pray first for his own family, then for his relations, next for the church to which he belongs, and will not have time for any more; while the one actuated by large Benevolence will pray for blessings to descend upon all mankind, of all sects, creeds, and colours. Quite a contrast between such a prayer and one who prays to God "to bless me and my wife, my son and his wife; us four, and no more." You can tell how large the soul of a man is by his prayer. It is the best criterion, and really expresses the natural language of his heart. The organ of Benevolence removes prejudice, bigotry, and the spirit of persecution. It enables us to recognize the differences in the human race with a lenient eye, and teaches us that others want the same privilege of thinking for themselves that we require. It inspires charity, and leads us to believe in the sincerity and integrity of those who profess these qualities.

Benevolence is at the foundation of all the real reforms of the day—those which have the good of mankind for their object. It promotes not only blessings for ourselves, but for our neighbours.

John Howard was a disinterested philanthropist, and had the organ of Benevolence large. He delighted to do good, and spent twelve years in travelling from one nation and kingdom to another, suffering in dungeons and prisons, that he might know of the treatment the prisoners received, in order the better to interest others to ame-

liorate their condition. He ultimately lost his life in performing these deeds of benevolence.

This faculty is more actively exercised by the human race at the present era than ever before in the world's history. The great struggle for liberty is going on over the earth. All nations desire to be free; and those who show the most sympathy for the oppressed have this organ the largest. There are countries from which the lover of liberty flees by stealth, and there are other countries who have open arms to receive the fugitive. England, at the present time, is the home for the outcast from all nations. America has been the land of the free; and, though a cloud rests over her at the present, yet this will pass away when she has closed her present struggle, and she will again be the home for all nations.

Garibaldi has the organ of Benevolence large, and in its manifestations he breathes a prayer for the liberty of all people of all countries —that none may remain in bondage. He is willing to sacrifice himself for the cause of freedom—to break the fetters of the bondsmen. Italy must eventually be free and united ; Hungary is waiting for the opportunity to come when she can strike a blow for the heaven-born liberty so dear to every human breast; and ultimately, people and nations will preserve their unity and individuality.

The law of love is the strongest law that God has made. We never lose any influence by being kind and charitable.

Have you a horse that you cannot break by harsh treatment? Try the effects of kindness, and you can lead him with a cord. Have you a child impossible to manage? The most stubborn will yield to love and kindness. This is not appreciated by the mass. Few believe and fewer still practise it, for the law is not written in their hearts, and it is necessary to feel it in order to practise it.

Do all the good you can, if you want to be happy. It is not the individual who owns the most property, who has the most friends, who lives in the largest house, in the finest style, or who has the longest title to his name, who is the most happy ; but he who is conscious of having done some good to others has a joy unspeakable. When such a person takes a retrospect of his life, he will think of the deeds of kindness that he has done as the bright spots, and though he may regret not to have done more, yet these will always be a source of happiness. Multiply these bright spots, when, by-and-by, you will be purified and prepared for a better world than this.

We have obligations each to the other. No one can stand alone and say, "I am free from all the rest of mankind." Every one exerts an influence. The most inferior person can do something. Throw the pebble into the sea, and it displaces as much water as its bulk, and agitates the great sea as it finds its way to the bottom. So every individual—however small or large, young or old, in retired or public life—exerts an influence.

We can all do good in our own way and sphere. But I hear a young man say, "I want to be a preacher, and I cannot, for I have not the

opportunity." But you can do good as a layman ; and perhaps in your sphere and with your capacities you will accomplish more than if you attempted to preach and did not reflect glory on the ministry. We are all imperfect, and sometimes may exert an evil influence even when we desire to do good ; but we should strive to overcome the evil as fast as we can, so that the good may predominate.

Many are really anxious to do good, but think that all effort is useless because they have no money. It is possible to do good without a penny, and I will tell you the way.

First, be healthy ; the presence of a healthy person is beneficial wherever he goes, especially in the sick-room. He carries a healthy breath, an invigorating atmosphere, and every influence that comes from him is calculated for good.

No one, from choice, will come in contact with a diseased person. If he knocks at your door to beg for food, you close the door before you go to get it, because you are repulsed by his appearance. If there should be a plague in town, the country people would do as in Elam many years since—bring their provisions to the borders of the town, and take the money for it after it had been passed through a disinfectant, like vinegar.

We avoid those who have contagious diseases, for they contaminate the atmosphere around them, thus endangering all who associate with them. It costs nothing to be healthy, but it is an expensive thing to be ill.

Learn to be healthy, so that you may not transmit disease to your children.

Do you want to do good without money ?—then, secondly, be good yourselves. A true and virtuous man necessarily exerts a good influence. When he looks, speaks, or acts, the elements of goodness beam in his countenance, for he develops the natural language of his soul, which can be read by all men. If you cannot be perfect, strive to attain as near perfection as possible. This is the noblest struggle in which you can engage,—one which will elevate you and make you fulfil the great end of your existence. The clergyman gives two sermons every Sabbath—one in the morning, and the other in the evening ; but the man who is true to his higher nature preaches every day during the entire week a living sermon, and carries the glad tidings wherever he goes ; for actions speak louder than words, and those who see his goodness are stimulated to imitate it.

Phrenology gives us great aid in this respect. It encourages us to exercise our minds in order to improve them. It tells us that if we would "grow in grace," we must first find out our besetting sins, and overcome them by watchfulness, prayer, and good works.

What are these besetting sins ? They are the result of the deficiencies and excesses of our nature. Some have one besetting sin—it may be avarice ; another, pride ; others, passion, vanity, appetite, duplicity, want of sense of justice, of dependence and respect, of self-government, judgment, &c.

Let all endeavour to overcome their own excesses, strengthen their weaker faculties, and thereby secure a harmonious balance to all their powers.

Whatever may be the besetting sin, struggle against it; and in proportion as we overcome, we are perfecting our organizations, and preparing ourselves for our existence here and hereafter. The philosophy of living and dying may be summed up in a few words. Life, as applied to this world, has its beginning, continuation, and end. Perfection of life, mentally and physically, is secured by obeying the laws of mind and matter. Infancy and youth are necessary preparations to manhood. We must have—first, the body strong and vigorous; then the supremacy of mind over the physical; lastly, the spirit, which transcends both body and mind.

We exist, first, physically. We receive the breath of life and become a living soul. We struggle in our mother's arms, then creep about the floor, soon run, with many a fall, from room to room, and then commence in earnest the race of life, enduring hardships, manifesting great strength, becoming an individual power on earth. We are satisfied in infancy and childhood with something to eat, a rattle, a ball, a kite, or knife, as a prelude to the accumulation of wealth in lands, stocks, chattels, apparatus, statuary, paintings, and libraries. These increase our enjoyment and facilitate the acquisition of positive knowledge, which is a foundation to the study of philosophy, theology, and our spiritual relations.

We first see darkly, and only recognize the most brilliant objects; then we notice the difference in persons, voices, and actions; afterward desire to go abroad to see the world, to study the natural and positive sciences. This prepares us to think, inquire, and philosophize as to the origin and authorship of all these truths, laws, and conditions.

We begin to die gradually, as we begin to grow and mature. First, the digestive system becomes weakened, then circulation fails, and muscular action ceases. Weakness and debility are soon followed by cold extremities, until inaction, coldness, and stiffness pervade the whole system. The brain, being the last to be developed, is the last to become cold and inactive. The same is true of the mind. It ceases to act first where it began to be manifested. We lose our appetite and interest in material things, forgive old grudges and make friends with our enemies, become reconciled, calm and quiet in body and mind, lose our interest in our earthly possessions, which are freely given away, cease to love all earthly objects, and bid farewell to friends and family. We are no longer interested in science and positive philosophy, our thoughts tend upward, our fears respecting death are fast subsiding, we let go, one by one, of all earthly interests and tendencies, our prayers and sympathies extend to all mankind. We are on the threshold of Death, and feel at peace with man and God. The child that was fractious, impulsive, and selfish, is quiet, mild, and peaceful; the man who was passionate. arrogant, and thirsted for gain and

knowledge has radically changed; a new world and interests have opened to his view. If all die, they will die peacefully; but, suppose the disease of the child from this point is arrested. He begins to rally and recover. His appetite improves, the circulation is more regular, he calls for his playthings, evinces irritability of disposition and a ruffled countenance, while, if disease had accomplished its work, it would have left a smile and heavenly expression on the face. If the man recovers and regains his wonted vigour of body and mind, he again manifests the same predilections as before his illness, selfishness, temper, arrogance, worldly desires, thirst for knowledge.

But, suppose the man has lived the full measure of his days, has observed the laws of his being and of his God, has confessed his shortcomings, has experienced a spiritual birth, and has been introduced to a spiritual life experimentally, it is an easy thing for him to depart: to lay off his mortality and to put on immortality, is like laying off his clothing when he prepares to rest for the night. He bids farewell to friends and treasures on earth in anticipation of enjoying more durable treasures and eternal friendships. Having bid adieu to this world, in other words, the strength of the body having become exhausted, and, as it were, dead, the elements of mind in the base of the brain having become inactive, he manifests more and more interest in subjects of an elevated nature, until the last manifestations of mind, this side of death, are Spirituality and Veneration. His last thoughts, words, and expressions are about God and heaven.

Unnatural and perverted lives, untimely, violent, and sudden deaths, have their influences and effects according to the circumstances attending their existence, and such can in no way be compared to a proper life, a natural and peaceful death.

It is the privilege of us all to live the life and die the death of the righteous.

THE MORAL LAWS, DUTIES,

AND

OBLIGATIONS OF MAN.

WHOEVER discusses the question of Moral Law as applied to man has a standpoint from which to start. It may be well to state in the beginning, that this lecture is given in the belief that there is a God, our Creator; that man is accountable to Him; that man is immortal; that he is subject to divine and Spiritual influences, as well as affected by the laws of cause and effect in a material point of view; and that this life is preparatory to the eternal.

Man is the noblest work of God! the highest order of being on earth! the climax and lord of Creation! he embodies in his nature all creation; embracing all laws, principles, functions, and relations appertaining to a material and Spiritual life; he has power to subdue the Earth, and does all the work in this world of which we are cognizant; he represents both Earth and Heaven; is the medium of great and powerful influences; has laws to develop and execute; is organized and therefore subject to law, and the more obedient he is to the laws of his constitution, the more happy and useful he will be. This world is the theatre of his actions, and though many persons suppose that this world is not a desirable place for man, yet it is adapted to his life work, and gives him an abiding spot, while he is preparing for the world to come.

As man occupies such an important part in the economy of life, it is well to understand the laws that regulate his existence here and hereafter; and I shall endeavour to present these in a clear, practical, and definite manner.

Man starts out as a newly-organized being, and with an organization peculiar to himself. He is dual in body and mind, has a double consciousness, is, in fact, two human beings combined in one. He has a

double brain, double eyes, double ears, hands, and feet, and the entire organization is double. This duality is composed of the masculine and feminine elements. He is dual in his composition, formed of both solids and liquids. He has a mortal body and an immortal spirit; he has in his organism the elements of earth, for he came from it; and he has also in his nature the elements of Heaven, for his Spirit came from God who gave it. Man is a difficult study, and it will take a longer time to become acquainted with him in all his relations and peculiar functions, than with anything else save the nature of the Almighty.

Science and philosophy have done much towards solving this difficult problem, and have developed many laws and principles as applied to the nature and uses of things; but the age and origin of the human race are problems which science has yet to solve. Thus far, science has been able only to throw light upon the organs and functions of man's nature, and speculate upon the design and destiny of man's existence. At present there is a great diversity of opinion among scientific men, in relation to the age of man. Human remains have been found in such a condition that some have supposed that man existed thousands of years ago.

In an essay contributed to Types of Mankind, Professor Agassiz estimates that the age of the human foot and jaw discovered by him in the coast limestone of Florida, from data furnished by the growth of the land, is one hundred and thirty-five thousand years.

In making an excavation at New Orleans, an Indian skull was found under four cypress forests; it is estimated that each of these forests required fourteen thousand four hundred years for its growth. Allowing a period of five hundred years rest between the different growths, fifty-nine thousand one hundred years' must have passed away since the skull was deposited in the position where it was discovered. How long man was on the earth before that, no one can tell, for there is much diversity of opinion among savans respecting the antiquity of man, and it is difficult to arrive at a definite conclusion. The only thing we know is, that he exists, and that he has existed from a very remote date in the history of creation.

The Bible conveys the idea that man exists by Divine design and creation, and became a living soul by the breath of God. That he was designed by some superior power to himself must be admitted by every observing and reflecting mind. As an organized functional being he must be subject to laws that pertain to his functional nature.

Organized, vitalized, and mentalized existence, with their results, influences, and responsibilities, are intimately connected. The fact that we are vitalized, organized, and continue to exist, brings responsibilities that we *must* assume; for we cannot get rid of them if we would.

Man is composed of organs and functions subject to unalterable laws, and these laws will continue to exist as long as man is an organized being. He cannot change his organization, though he may modify his etmperaments and tone of mind. Success or failure, happiness or

misery, an enlarged or contracted state of mind, are necessarily connected with the obedience or disobedience of these laws.

All the requirements of nature are imperative, and as a consequence, we enjoy or suffer in proportion as we are obedient or disobedient.

Some men do not know why they fail, some nations do not know why they fail; but there is a cause for success or failure.

To obey one law, or to fulfil one obligation, does not lessen our responsibility to comply with all the other natural requirements of our existence. If a man owed ten men a pound each and paid nine of them their due, he would be under as much obligation to pay the tenth man as though he had not paid the others. If a man has a given number of functions to perform, he is under as much obligation to fulfil all as he is to attend to one. A man cannot excuse himself from observing one law of his nature because he has observed another. In order to fulfil his whole duty he must attend to the least as well as to the greatest.

Nations have come into existence and flourished so long as they have observed the laws of growth and progress; but have disappeared when they have violated those laws. Individuals, families, and communities are subject to the same results when laws are disobeyed, for nature has no respect for those who violate her laws. History is full of instances of nations and families that have passed out of existence simply because they have failed to observe the laws of progress.

There are distinct causes for the advancement or superiority of some individuals, families, communities, states, and nations, and for the inferiority of others, and their deterioration. Some may think that God is disposed to favour one nation more than another; but I suppose that He manifests himself to every nation that obeys His laws, and *vice versâ*. The Jews were considered God's chosen people, and every mercy and blessing were showered upon them; but they are now a scattered race, and their nation has lost its former proud prestige. The Roman nation has deteriorated. The Greeks are no longer famed for their arts and civilization. The Medes and the Persians can no longer boast of "laws that change not," for their glory has departed. Where is Nineveh, the city so extensive and magnificent that no other city could compete with it? It has become a "desolation," and almost a by-word. Tyre and Sidon, Pompeii and Herculaneum, Thebes and Samaria, Carthage and Babylon, Corinth and Marathon have all passed away, with a host of ancient and renowned cities.

England is a great and prosperous nation because many influences have been exerted upon her people. If there had been no influx of people from Rome, Normandy, Saxony, Denmark, &c., the ancient Britons might have transmitted to their posterity their rude customs, manners of life, and inferior development of brain. England has been disciplined by her thirty civil wars, and wars with other nations, so that at the present time she is at the height of her power, and prefers to disseminate the arts and civilization of peace, rather than encourage the demoralizations attendant upon anarchy, dissensions, and wars, with

her neighbours. America has had similar opportunities to become great and prosperous. She has in her veins the blood of all nations, has recently passed through a fiery discipline, and if she profits by her experience, will come out of the furnace resplendent and glorious in her freedom. In proportion as England and America obey the laws of growth and progress, will they become mighty nations, whose glory shall never be overshadowed.

Faith, purity, love, moral principle, and high-toned actions keep individuals and nations in the right path. Just as sure as we depart from the truth, just as sure as we violate the laws of our being, do we go down in the scale.

Punishment always follows violated laws, though sometimes it may be long deferred; yet it will surely come at last. When we were in Sheffield two years since, at a collation given to Mrs. Fowler and myself on the eve of our departure, the chairman, a very intellectual man, asked the company "to excuse him for sitting while he addressed them." He said, in a feeble voice, "Once I possessed a very strong constitution; but I squandered my vitality thoughtlessly, and the consequence is that I am now unable to stand long enough to give you my address. I now begin to see my folly and to feel my weaknesses, and I wish I had the vitality to-day that I had when I was a young man." After continuing in this strain, he said to the company, all of whom were younger than himself, "Let me be a beacon to warn you to save your vitality while you are young; for you will want it when you are old, as I do now. Very soon I shall be laid away, and shall feel that though I may have done something in life, yet I have not begun to accomplish all I had the talents and education to do."

Since then this gentleman has passed away, and his work in life is finished; though his constitution was naturally strong enough to have lasted him for a much longer period of time, if he had taken care of it.

Some young men do not live out half their days, for they consume all the oil in their lamps; they light both ends of the candle at the same time, and soon exhaust the fountain. The same is true of some nations.

Man is subject to many laws; but the violation of one law does not demoralize a man so quickly as the violation of many at once. Some can endure the violation of a law for many years, yet they finally feel the fatal consequences of their disobedience.

The importance of the law is indicated by the results of obeying or disobeying it. If we obey the most important laws and violate the least, we may keep up for some time, without any visible effects or apparent bad consequences; still a person who obeys all the laws of his being as strictly as possible is capable of exerting a more permanent influence than he would do if he occasionally transgressed.

Man's life is a struggle, as I have explained in my lecture on Temperance. God intended it should be so. This struggle is from the cradle to the grave. God gave the spirit to man and clothed it

with mortality; hence there is the continual struggle between the flesh and the spirit, and this will continue till the spirit leaves the flesh.

No great achievement is secured without effort. The greatest orator has had to study with diligence; the greatest musician has had to practise many long hours; and no one can sustain himself in any art or profession without close application and unwearied attention from beginning to end.

In the great reservoir of the earth the most valuable minerals and precious stones have been imbedded in the darkest and deepest caverns, and have been discovered only after a long research.

The body struggles to go back to mother earth, and the spirit to the God who gave it; and the result of this struggle is, that a man is all the better for the discipline he passes through, if he is at last the conqueror over the flesh and its worldly lusts. A man is a man in proportion to the activity of his powers, and in proportion as he can bring into exercise the various powers of his nature.

The mind grows upon the same principle that the body does, each being fed according to its wants. When we take into the system that which cannot be incorporated into it, when we eat and drink that which cannot be digested, we fail to feed the system aright and the body becomes stunted; but when we eat and drink that which is adapted to our systems, which can be easily assimilated into flesh, bone, blood, or nerve, we are then living within the limits of our organization, and doing the work that is necessary to be done for the benefit of the body. When we fail to feed the mind aright, and only give it husks to live upon, when we pervert or over-exercise some of the faculties and fail to develop others, we stunt the mind; but when we understand the legitimate function of each faculty or power of the mind, and feed these powers and faculties aright, giving them their legitimate work to do, bringing them into the right relationships one with the other, we can then develop the whole mind and demonstrate to the world how much the mind is capable of accomplishing. It is to be hoped that before man leaves the world, he will live in such a way that he will reflect the image of his Creator. Some may wait for "grace" to do this; but grace manifests itself only through the organization as it is; and the more perfect the organization, the more perfectly will grace do its work. Man is far from being fully developed; his strength is like that of a child compared to that of a full-grown man. He has yet to learn how much strength he has, both mentally and physically. Because he can lift three hundred pounds to-day, it is no reason why he should conclude that this is all he can lift at a future time. Dr. Windship, of America, was anxious to improve his strength for a certain purpose. He studied anatomy and physiology, and became acquainted with every bone and muscle of the body, so as to be able to exercise them to the best advantage. By practising, he has lifted nearly two thousand pounds; and he has proved what can be done in one direction. If others would exercise

in other ways different powers of the mind and functions of the body, we should perceive how much more could be done.

There are degrees of moral and intellectual capacity as well as physical, and there are causes for these differences. It is easily understood by the majority of persons why one individual is strong and another is weak. Parentage, education, and circumstances that surround the person, are sufficient reasons why there are so many differences. It is a well-known fact that when two parents have large perceptive faculties, with small reasoning faculties, their children will have the same shape of forehead, the same developments, and the same tendencies of mind that arise from this peculiar conformation of forehead. There are exceptions to this rule; and these arise when one or both of the parents have by the force of circumstances been required to use the smaller faculties vigorously. This has intensified their power, and has rendered them more apparent in the child than in the parent. The same is true with all the other faculties and conditions of the mind and body. Nature does not always imprint herself according to the original type; for the influences of circumstances upon the child before its birth, the feeding and educating of the child after its birth, have their own peculiar modifying effects upon the child. It would appear that nature sometimes puts forth efforts to aid the parent, but when she cannot labour to advantage, the result unfortunately is, that the offspring are often more feebly developed, physically and mentally, than the parents. An idiot cannot exert so much influence as Lord Bacon, and there is a corresponding cause for the difference between them.

Man is a free, moral, and accountable agent in proportion to his natural abilities and opportunities to improve them. In the case of the idiot, no one can say that he is as morally accountable as Baptist Noel or as Whitfield.

The causes for the varieties of talent and qualities of the mind are so manifold that they may be counted by millions. No two persons look alike, and there is a cause for this difference of countenance, as well as a cause for the difference in disposition and talent.

Some of these causes arise from the transmission of parental qualities and capacities. Children look more like their parents than like strangers; for nature endeavours to imitate the original. The blending of the temperaments in marriage, and the sympathy existing between parents, have their effects upon the children. The tones of mind of the parents have an influence in giving different dispositions to their children. I visited a family in New York where a child was dying with brain fever. I asked the father how many children he had. He replied, "thirteen; but they are all dead excepting the one who is now dying, and a little boy." I asked what the nature of the sickness was that carried off his family. "Brain fever," he replied; "the same that ails the one now ill." I said to him, "You have a large brain." "Yes," he replied, "and my father had a very large brain; hardly any hat would fit him. He had eighteen children, and I am the only one now living. They all died with the brain fever!" Thus two families

were destroyed by an excess of brain over the body. This peculiarity was transmitted from the fathers in both cases to their respective families. The children died because there was an excess of brain over the body, and because they were not trained and educated with reference to this peculiarity of organization. Children should not be blamed or punished for defects the causes of which can be traced directly to the parents. But how frequently is this the case. Not long since I examined a boy at the close of one of my public lectures. I stated to the audience that "he was imperfectly organized, only partially developed, and that, if they would enquire, they would find that there was a special cause for this partial development, and that his peculiarity of organization was owing to some hereditary influence."

The next day I became acquainted with the history of the boy and his parents, and learned that the father had led a very intemperate life, that he came home intoxicated one day, and frightened his wife so much that she had palpitation of the heart, from which she never recovered. This boy was her first-born, who lived only to be a source of constant anxiety. The mother lived long enough to give birth to other children, and then mother and children died, with the exception of the eldest.

The father afterwards reformed, but not soon enough to save his wife and family. I met the father a few days after I had examined the boy, and remarked to him "that his boy was very peculiar." I asked him "how he managed him." He replied, "I find it very difficult to do anything with him; he is so unruly and malicious." I said, "What do you do with him when he is unruly and disobedient?" He replied, "I beat him." "Does that make him good?" I asked. "No; but I often beat him as long as I can stand over him, all to no effect; he is just the same provoking boy as before. My patience is almost exhausted." I said to him, "Your boy is imperfectly organized, and there was a cause for it. If you will only look back for a few years you may be able to understand why your boy is so much trouble." He then said, "It is true I was very intemperate, and made my wife, a sickly delicate woman, very unhappy. This may have had something to do with the imperfections of the boy. My wife had nine other children, but they are all dead, and my wife also. I am now a reformed man, but sometimes become discouraged on account of the trouble I have with this boy."

This is only one instance out of many that could be cited of a parent who is in the constant habit of beating a child in great wrath for defects that the child has not been able to prevent or control.

If parents become demoralized, and then give birth to children, these children are not so well organized as those that were born previously. Some parents are sensible enough to understand this natural law, and make due allowances. Society should make allowances for the unfortunate organization of many individuals who are now blamed for eccentricities and mental malformations that they did not cause and cannot control.

The three Temperaments are capable of making thousands of combinations; then all the different faculties, when blended differently, can make millions of ever-varying changes, and we should not therefore be surprised to see a great variety of character.

The effects of education are very great. The natural talents of persons lie dormant without an education. Some are only partially educated, and others have every opportunity to develop every power of the mind. Thus, in a community, we have every shade of development and every variety of talent.

Habits of industry or idleness are also causes for a variety of talent.

Politics, religion, climate, occupation, and position in society have their modifying influences. Politics do much towards encouraging or restraining the mind. Children should understand more about the Government of their own native country, and then they would be better prepared at maturity to take part in making its laws. While there may be causes beyond climate to make the differences among the races, yet all are affected by the climate. An Englishman cannot visit America without feeling the stimulating influences of the dry climate, and unconsciously his steps will become quicker when he walks on Broadway than when going along Regent-street. If he should go to Southern Italy he would imperceptibly saunter leisurely along the streets, and acquire habits of ease and indolence.

The failure to comply with the commands of God, the want of correct knowledge and right direction of the mind, bring sin and depraved manifestations of the mental powers.

Society must pass through many changes before it is right.

The virtue and health of society depend much upon proper and suitable marriages among those who are its members.

War, commerce, and the various enterprises of the day take away the men, and leave behind the women, unprotected, without the sympathies of family ties to bind them to the domestic fireside. Both sexes are more liable to become demoralized when they are not associated together. Each needs the sanctifying influences of the other, to enable the whole character to become developed harmoniously.

Governments may eventually see these evils, and provide for them, or counteract their tendencies. Society is yet to be elevated and made prosperous by proper marriages, by giving education, employment, and right physical and mental training to every member. Though society has to suffer in consequence of so many evils heaped upon it, yet it is too apt to trust to Providence to remove evils that are only the effects that flow naturally from causes that must first be removed before the effects will vanish.

Many men have much larger families than they can support or educate properly, and while trusting to Providence to feed, care for, and educate their children, they find that these neglected children become paupers, criminals, and the dregs of society, instead of bright and shining ornaments.

A mother brought a boy to me to examine. She asked me, "What

he could do in life?" I said to her, "Make an engineer of your boy, for he has the natural qualifications for one." "Oh, no," she said, "we cannot afford to make him an engineer; we have so many children that we can scarcely get bread enough for them to eat, and we must put him to some business that will bring in something at once to the family." And so this lad was to be sacrificed for life, and would perhaps earn but a small pittance for the want of the requisite training in some department for which he was fitted by nature. I see scores of similar instances every day.

Almost every town and city in England are full to overflowing with people, many of whom cannot find employment adequate to support them honourably; and as yet only individual enterprises encourage emigration, with a few limited exceptions. Generally speaking, government does what it *must* for the public good, attends to sanitary improvements, enforces obedience to sanitary laws as a matter of *necessity*, and looks after public convenience, health, and amusement when it feels absolutely *obliged* to do so. The same is true as applied to individuals. We obey human and Divine laws when *absolutely* obliged to do so. Every town should attend to its own improvements, should widen its streets, should remove everything that will deteriorate the health of its inhabitants, should encourage more recreation, and promote the general well-being of the people.

We trust too much to Providence, and not to ourselves. There are some noble exceptions, which should not be forgotten. Liverpool has taken advanced steps for the improvement of her people in establishing a splendid gymnasium, and it is far better that young men should spend their evenings gaining physical strength than in rioting and in dissipation. Every town should have its gymnasium: and all money spent to further such an establishment returns a good interest of bone and muscle to society.

I have already hinted at the fact, that talents and peculiarities of mind are transmissible from parent to child. This world is full of imperfections arising from this incontrovertible fact. When "fathers eat sour grapes, the children's teeth are set on edge." All excesses and deficiencies are transmissible. Consumption, insanity, scrofula, deafness, shortsightedness, longevity, fineness or coarseness of organization, descend from father to son, from mother to daughter; or the reverse is equally true.

When parents fully understand this law, they will make allowances for idiosyncracies and imperfections. They will also understand that it is far better to live harmoniously, if they wish to transmit healthy organizations to their children; for if they lead a dissipated life and reform, the reformation may come too late to be of any service to their families. Let me repeat; young man, it is far better to have no occasion to repent a misspent life.

Man approaches perfection in proportion as he obeys the laws of his being and the laws of his God, and sustains all his relations to society. He will then exercise all the powers of his mind. What a lesson to

learn! This is the lesson that man ought to learn. When education shall be so complete, and the knowledge of man so extensive, that he will understand all his powers. and become acquainted with all his relations to time and eternity, when he shall know how to legitimately gratify every faculty of his mind, he will have gained that knowledge which will be of far greater importance than to learn music, Greek, Hebrew, mathematics, or all the studies that are included in a collegiate course. We need schools and teachers to teach man the lessons that God requires him to learn, before he can faithfully discharge his life-duties.

Man naturally becomes more elevated mentally in proportion as he attends to his physical needs. St. Paul says, "Present your bodies a living sacrifice." The man who fails to take care of his body, fails to take care of his mind. It is essential to attend to diet, to muscular exercise, to take sufficient rest from labour, and to be clean. If a man is careless of his personal habits, he is liable to be careless of his morals too. A man should not only be careful of his actions, but of his thoughts. If the thoughts tend downward the mind degenerates; if upward, it becomes elevated. The conversation has a powerful influence on the mind. A man who uses profane language cannot have a pure mind, and he exerts an impure influence. Whoever associates with such a person will not be benefited, but the reverse is always true.

The mind is elevated in proportion as a person attempts to do good and make others happy. Even the child is improved when it knows it is doing a good deed. A person can sleep much more comfortably at night when he knows he has exerted a good influence during the day.

The higher elements of our nature should control the lower; the moral and intellectual sentiments should govern the passions and propensities; we should live with reference to another life as well as to this life, and endeavour to imitate the example of the most perfect pattern of a character that has ever been given to us. In this way we approximate to perfection, and are more likely to reach the standard we may have in imagination reared.

Some may say, "*it will not pay*" to be so particular in the little things of life. So said the schoolboy, who, in consequence of his negligence, failed in his examination. So said a young lady who was going in the train,—"There's time enough to get my ticket." She loitered about, and the train went off just before she reached the station. She was going to the next town to draw some money from the bank, which was threatened with a failure. She went the next day, but was just too late, and she thereby lost all she had. So said a young lady who was a great coquette, "There's time enough;" but when she was ready to be married, no one would have her. So said a young man who had inherited a large fortune, but was dissipated and careless in his habits, —"Time enough to reform;" but he died a drunkard's death in his early manhood.

Carelessness as connected with ourselves will not pay.

We get a clear definition of virtue and vice from a consideration of

this subject, which aids us somewhat in understanding the legitimate functions of the mind. The definition of virtue is the doing of that which results in good to the individual, which aids in elevating and improving the mind ; the doing of that which results in harmony of action and influence to ourselves and to others.

The definition of vice is the doing of that which perverts or destroys the natural or normal action of the functions of the body and the faculties of the mind ; the doing of that which results in evil to the individual, lowers the tendency of his mind, and increases the action of one class of faculties at the expense of another.

The knowledge of our organization makes us acquainted with our natural rights and privileges, as well as strength and ability. Some do not know that they have natural rights. Others have a limited idea what these rights are ; but all men have a natural right to their personal liberty, to their own opinions, to be as healthy as possible, to be as happy as possible, to improve, and to be as perfect as possible.

Man is necessarily placed under certain restrictions, because he is a dependent being. Were he a god, he would have more liberty ; yet even then only to do right, to act justly, and to love mercy. He has no right, from any source, to do wrong.

He has no natural, legal, or moral right to violate any law of his constitution. He has no right to infringe upon the natural rights of inoffensive persons. He has no right to lead others into temptation, and induce them to do wrong for his own gratification. He has no right to wantonly interfere with the happiness or peace and quiet of other human beings. He has a perfect right to do right, but not to do wrong. He has a right to increase happiness, but not misery ; to promote virtue, but not vice ; to elevate, but not debase humanity ; to harmonize, but not disorganize ; to increase love, but not hatred.

We are all under obligations to ourselves, to each other, and to God.

What we do and say affects us and our associates for time and eternity. Let us therefore make the best use of our powers.

There are as many laws and obligations as there are primary organs and functions in the nature of man to be developed. These place man under the dominion of cause and effect ; and it should be his first and most important study to become acquainted with all these laws, duties, functions, and obligations.

Man has not, and does not, comply with the laws of his constitution or of his God, and is therefore unhappy and miserable, surrounded by moral darkness, spiritual blindness, physical debility, and suffering, in proportion as he fails in these respects.

The mind grows as a whole or in part, as we use the right means for it to grow and develop.

Growth in the Christian graces may be greatly facilitated by our understanding our physiological and phrenological excesses and defects. We shall be better able to understand the peculiar tones and tendencies of our minds, and know how to counteract those which are not calculated to add to our happiness.

Principles are eternal and unchanging. But man views them from his ever-changing standpoint; hence the variety of conflicting doctrines and opinions that are prevalent in society. The child sees from one standpoint; the young man or maiden from another; the middle-aged from another; the old man or woman from another. Truths are eternal, and cannot be changed. We have different views of God in proportion as we grow and develop. But God's character does not change. The change is in our own minds, though we may not be aware of it.

What man needs to know the most is the *truth;* for such knowledge will always be a safe and reliable guide. Truth removes all mysteries, destroys all speculations, dispels all darkness, scatters discord, settles the queries of the enquiring mind, enlarges and elevates the soul, is a foundation, corner-stone, feeds and nourishes the mind, is a guide to a correct system of philosophy and theology, can be depended upon under all circumstances, is sacred, and is the key to unlock all the treasures worth possessing.

A pure, true mind is in harmony with all truth, and becomes more readily the recipient of truth, of all improvements, of inventions, of new and important ideas. The higher our tone of mind is, the more elevated are our ideas, and the more susceptible we are to receive higher truths.

There is nothing new in truth or in principle, for each is eternal, and from the beginning; it depends upon the genius, the purity, the truthfulness and elevation of the mind, to find out truth and apply all truths and principles.

Taking it for granted that man is immortal, his state of mind in this life has some relationship with his condition in another life. The teachings of the Bible indicate that he begins his career after he leaves the body where he leaves off in this life. If he is on a low plane or platform here, he begins from the same plane in another existence. Heaven is heaven only to those who are prepared to enjoy it; for it is not the place, but the state of mind that makes Heaven. It is not the New Jerusalem, with its pearly gates, its golden pillars, its floors inlaid with precious stones, and streets of gold, that makes Heaven such a glorious abode; but it is the purity and elevation of mind, the capacity to comprehend the power and attributes of God, Christ, angels, and archangels, that give us our exalted ideas of Heaven. Yet all cannot appreciate this glory; only those who have the eyes to see it or the minds to comprehend and appreciate it.

The same is true as applied to beauty and loveliness in nature and art. Heaven is where God is, and He is wherever there is life; but the mind must be attuned to enjoy and appreciate spiritual communion with God, or we shall think, as too many do, that God is a great way off, instead of recognizing Him as everywhere present.

I went over the "Bridge of Sighs" at Venice; but I did not sigh as hundreds many years ago have done. When they were forced from their dark dungeons over this bridge into the black court-room, before

judges with black-veiled faces, they knew that they would never come out alive, and they had occasion to sigh ; but I had nothing to fear. I went over carelessly, and from curiosity, to examine the dark dungeons which had been living tombs to so many in the past ages.

We must infer that our lives and conduct in this sphere prepare us for a condition exactly adapted to our quality and expansion of mind in the next sphere.

There are *degrees* of moral perfection as there are degrees of social and intellectual perfection. A person may be improving one faculty, at the same time degrading another. Man puts a value upon himself in proportion as he understands the designs and character of his Creator. It should be the all-important thought and desire of man to ascertain who God is, what He is, where He dwells, and what He requires of man to do. When these lessons are learned, man will then begin to know how to live.

I have an implicit faith in the "Providence" of God ; but it is not wise to trust too much to its dealings. Providence cannot take the place of cause and effect. It will not prevent a man from becoming a drunkard, if he continues to drink enough to produce intoxication ; it will not keep a ship from capsizing, if the wind is too strong for the ballast ; it will not prevent a small ship from sinking when it is run down by a larger one on a foggy night ; it will not digest our dinner if we eat too much, or prevent us from suffering from indigestion or dyspepsia, if we eat indigestible food ; it will not prevent a man dying even in prayer-time, if he should fall asleep with a scarf around his neck drawn tightly enough to strangle him, as was the case with a young man in Nottingham ; it will not prevent a person from falling over a precipice, if he goes too near the edge ; it will not prevent persons from taking cold when they expose themselves too much ; it will not keep a family in health, if they are living in an unhealthy situation ; it will not keep a city from suffering from contagious diseases, if the sanitary laws are neglected. The appearance of cholera in Alexandria was said to be owing to the wretched sanitary condition of the town. More than seven hundred carcases of cattle were lying in the Nile canal, and the inhabitants were supplied with water from this canal. At this period the cholera carried off twenty thousand people at Mecca and upon Gebel Ararat in two months ; and one hundred thousand pilgrims died of this disease in consequence of their inattention to habits of cleanliness.

The worthy Dean of Westminster said, in 1849, in reference to cholera, "God worked no miracles to save the uncleanly and intemperate. It was a solemn mockery to pray to God to preserve us from disease, if we took no pains of preservation after all our warnings, and if having been unclean we should be unclean still, and having been intemperate we should be intemperate still ; if we neglected the late solemn and serious warning and should perish, the fault would be our own, and our blood and that of our children would be upon our own heads."

Providence will not prevent people in London from dying of the cholera when they drink filthy and impure water, that they are obliged to do in the eastern districts of the great metropolis. Providence does not counteract the effects of an uneven and badly balanced mind, or of an uncongenial marriage; it will not prevent imperfect parents from bearing imperfect children, in obedience to the laws of hereditary descent; it will not prevent clergymen and ministers from having bronchial affections if they wear a very tight cravat and overstrain their voices, and preach in ill-ventilated churches; it will not prevent death when the laws of life have been violated; it will not prevent a good man from being sun-struck, if his brain is tender and the sun is scorching hot at mid-day; it will not prevent good soldiers fighting in a good cause from being shot or taken captive by the enemy; it will not prevent an only son from falling through the ice when he ventures upon ice not strong enough to bear his weight.

Providence has a warning, restraining, guiding, admonishing influence. It may, for aught I know to the contrary, allow of losses, accidents, sickness, war, and deaths, that good results may follow. It may allow the wicked to flourish in high places for a time, in order to bring about a more speedy reformation. It may allow contagious diseases to spread in thickly-settled towns, to carry off some of the best citizens, in order to stimulate the remainder to attend to sanitary laws. It may allow an army to be defeated in order to promote its future success, or an oppressed nation to fail in securing its liberty at the time it seeks to gain it, in order that it may have more perfect freedom in the end.

Providence may, can, and does turn the wicked designs of men to a good account. The selling of Joseph into Egypt by his jealous brethren, the casting him into prison on account of the accusation of Potiphar's wife, the putting the chief butler and baker into the same prison while he was there, his interpretation of their dreams, prefacing the way to interpret those of Pharaoh, and thereby bringing him next to Pharaoh in power, thus enabling him to save his father and family in the days of the famine, may have all resulted from Providence. It may prevent a person from doing that which if done would prove his ruin. It may prevent a person from going on board of a vessel that is to be lost. It may have prevented Booth from taking the life of President Lincoln on the 4th of March, the day of his inauguration, as he had planned to do, or prevented him from kidnapping him at other times, in order to give the President an opportunity to see his work nearer completion, to have the satisfaction of visiting Richmond and the house of Davis after he and the rebel army had fled, to dictate terms of surrender to the rebel armies, to live to see the chief of the rebellion and his cabinet fleeing from their capital, and the General-in-Chief of the rebel armies surrendering to the General-in-Chief of the United States forces, to have a few more opportunities to prove to the world how kind and good he was by nature, and how little hatred he

cherished towards his enemies, to allow him to live and show clemency towards them until it ceased to be a virtue, to make that unparalleled, statesmanlike, Christian inauguration speech, and then to be taken when *his* work appeared to be done.

Providence may have sent General Grant to Philadelphia to preserve his life, and may have prevented Payne from taking the life of Seward. It may have prevented the Canadian Confederates from poisoning the Croton water, from introducing the yellow fever into the Northern armies and cities, and from burning the Northern ships and cities. It may have prevented the man who was to turn off the gas in the theatre, when he heard Booth's pistol fired off, from hearing it, thus necessitating Booth to fracture his leg by jumping from the President's box, and preventing his escape without recognition. It may have spared Corbett, a ranting, shouting, honest Methodist, from being shot by the Guerilla Mosby, or from being shot for disobeying orders, as he was condemned to be by a court-martial sentence, or from dying as a prisoner of war, as nearly all of his associates did, in order that he might shoot Booth and enable him to end his life as he had ended that of President Lincoln's.

Providence may have allowed Booth to shoot Lincoln, and Brooks to beat Sumner almost to death, in order that the world might see the effects of slavery on the human mind. Brooks died of mortification, while Sumner yet lives to be an important help to America in her halls of legislation.

Providence may have so ordered it that Lincoln's death should be more useful than his life, to bind the nation together and to bring out the sympathies of the English people towards America. It may have turned the introduction of Slavery into America by England to account; and even the civil war, with all its cost and sacrifices, may be of advantage to the young nation and republican government, by introducing fresh and warm blood into the nation, and a new loyal element into the government, eventually to make it the greatest nation on earth. It may have arrested the hand of justice from punishing England for introducing slavery into America, in order that she might have the opportunity to contribute to aid in educating the freed slaves: and nobly has England done this.

A miracle interferes with the laws of nature, and steps in between the cause and effect.

Providence may prevent a *cause*, but not the *effect*. God performs miracles, and angels work by means of Providence, and may have great power to guide the minds of the living. But we should not trust to Providence so much as to fail to put forth efforts to secure the ends that we desire to accomplish.

Goodness is the supreme power on earth, and tends to the salvation of man. What a glorious world this would be if we were all perfect in goodness and love! We should endeavour to use our powers to the best advantage. We cannot live without exerting an influence, or filling a place in the moral as well as the physical world; and we shall

leave a moral photograph behind us as a mark upon the page of history. As sure as one wave rolls after another when a pebble is dropped into the water, till the whole water is agitated; as sure as one grain of sand adds to the size of the mountain and one drop of water helps to fill the ocean; as sure as the light from one distant star not seen by the naked eye helps to augment the light of the universe; so sure does one mind act on the mind of society, of the country, and of the world. Our dress, expressions, tones of voice, habits, and actions have their due influence on others. If we are good, we exert a good influence, and *vice versâ*.

We are all under obligation to do good to each other, and we help to form the characters of each other. Let each do good in his own sphere and obey every law; then the work of life will be well done.

"JOHN BULL" & "BROTHER JONATHAN:"

THEIR NATIONAL PECULIARITIES.

God hath made of one blood all nations. Though there is a great diversity of people scattered over the face of the globe at the present time, yet it would seem as if, since railroads and steamboats had offered so many facilities to people to travel by land and sea, that there was an increasing tendency in the different races to associate together and blend their peculiar differences.

If it is the destiny of nations to be gathered into one fold, the high walls of Conservatism will not keep them separated from each other. It does not always preserve the blood of a family or nation pure to intermarry too closely with its own members or people. Running waters are the most pure; those that remain stationary become stagnant. The same is true with the vitality of the blood. There is danger of its becoming stagnant, unless it is mingled with healthy vital blood.

We may build artificial channels for water-courses; but in time the water finds its level again, like the water in the Roman aqueduct and in the valley of the Alleghany mountains. Prosperity may be entailed to the eldest child; the crown of any country may be entailed, and the laws may be framed so as to continue, like those of the Medes and Persians; yet after the lapse of years these old customs, laws, and entails pass away, and in time they become null and void.

Families and nations find their level in time. Some that are down in the scale go up, while others go down. The boundaries of states and provinces change, empires are dissolved, governments change their rulers, and even their outward forms and ceremonials of state. For a time one nation may hold another in subjection. The conquered African is sold into bondage at home or transferred to America as a slave; but in the course of events he becomes a soldier, an officer, a scholar, an orator, a citizen, and helps to form the laws of the new republic.

The gipsies of Spain lose their individuality when they migrate to America and are fast losing it in England.

The Irish are improving rapidly by their intermarriage with the Scotch, English, and Americans. The same is true with the Scotch. After a few generations they lose their nationalities.

The Jews were once God's chosen people, in the days of Jacob and Joseph; then they became slaves for four hundred years, wanderers for forty years, soldiers for many years; then a great and powerful nation; afterward they were subdued, made captive, and held in bondage. At the present time they are an unsettled, wandering people; but they have preserved their national characteristics longer than many nations, simply from the fact that they have not intermarried with other nations.

We know that trees, plants, flowers, fruit, and animals are as materially affected as man is by climate and culture; and we find as much difference among them as we do among the human races. Temperature gives colour; climate gives structure; education gives shape and proportion to the brain and skull. The people of a northern climate are generally white, while those who belong to a southern climate are always dark. Those who go from one section of the earth to the opposite, and remain for any length of time, generally change their complexion either from light to dark, or the reverse.

The form of the skull is changed frequently from the elliptical to the prognathous, and the reverse, under a change of circumstances.

The physiognomy of a nation is susceptible of a great change, depending upon climate, diet, temperature, and education. Man cannot be stationary in the midst of change; he is by no means stereotyped, but is pliable and easily affected in body and mind by his surroundings.

Yet the human race is essentially the same, and the more closely we study ethnology the more we shall perceive that the differences in the human family depend greatly, if not entirely, on climate and circumstances. If the *foramen magnum* of the negro was ever found in a different part of the skull than it is in the Anglo-Saxon, if the *os frontis* of the Arab was in a different part of the skull from what we find it in the Hindoo, we might begin to think that there were generic, organic differences between the species; but man is alike the world over,—subject to the same diseases, influenced by the same great causes, has the same pulse, the same degree of temperature, the same tendency to longevity, the same physical and mental organization, so far as the primary elements are concerned.

All tribes and races of men have similar ideas of God and a future life; all bury their dead with rites and ceremonies, and take pleasure in showing reverence for the departed; all have similar ideas of penances, sacrifices, pilgrimages, and fastings; all manifest pleasure or pain, and similar emotions of love and hatred; all practise vengeance toward their enemies, and have weapons to use in war by which they can exterminate those who are opposed to them. There is a general harmony in the shape of the heads of different nations which corre-

sponds to the harmony in their characters. As all nations love, eat, hate, and worship, we should expect that they would have the same corresponding faculties that would give these elements of mind, differing only in degrees of development and manifestation; and we find, on examination, that there are the same corresponding differences in the degrees of development of the faculties as there are in the manifestations of the mind.

There are several general truths that should be remembered. One is that the larger the brain is in circumference, all other things being equal, the more general and comprehensive is the mental power.

Again, the more elliptical, well-balanced, and fully developed the brain is, the more varied and complete will be the sources of enjoyment, and the more uniform the general life.

Again, those who have long narrow heads, shaped like a wedge in front, have but a limited degree of wit, taste, refinement, originality, ingenuity, impressibility, musical and arithmetical talent, love of system, order, and improvement.

Again, those that have low flat heads are devoid of philanthropy, sympathy, kindness, high-toned religious feelings; are only fit to do deeds of violence, and are barbarians wherever they live.

Again, those who have short heads at the back part, lack the social gregarious elements, and care but little about social and domestic life or family ties.

Those that have high crowns to the head, like the Spaniards, are characterized by pride and ambition.

Those that are high above the ears in the region of Firmness, like the Jews, ancient Egyptians, and the Scotch, are noted for their perseverance.

Those that have a heavy base to the brain, that are broad between the ears, as the Romans, Greeks, and Gauls, are distinguished for their courage, will, and energy.

Those that are broad at the side of the head, in the region of Secretiveness, Cautiousness, and Acquisitiveness, like the Chinese, will be conservative, reserved, and suspicious.

Those that have small Combativeness, Destructiveness, and Self-esteem, with large Cautiousness, like the Hindoos, will be timid and lack energy and the spirit of enterprise.

Those that are deficient in the coronal region, high in the crown, and broad at the base, like the New Zealanders and native Australians, will be thoughtless, headstrong, domineering, cruel, selfish, and unsocial; yet may be shrewd, knowing, and observing.

Those that have broad temples and are full in the region of Ideality, like the ancient Italians, will always be known for their artistic and musical talent.

Those that have high broad foreheads, like the Germans, are remarkable for their metaphysical, original powers of mind.

The above are general landmarks, that will apply to men of every nation.

There is, however, a distinct national character; and this national difference is in harmony with the national organization, the climate, government, and religion under which each may be found. The effects of the extremes of climate are very similar. At the Poles and at the Equator the people are less vigorous, industrious, versatile, and inventive. Between the two extremes in the Temperate region there is the greatest versatility of talent, learning, and progress.

We cannot study Ethnology successfully without basing our investigations on man's physical and mental organization; for we cannot understand man's body unless we study Physiology; and as intelligent people generally admit that the brain is the organ of the mind, it is quite important that, in order to understand the peculiarities of the mind, we must study the form, size, structure, and quality of the brain.

Man cannot be thoroughly known by studying his physical structure alone, any more than a man can be known or understood by observing the house in which he lives; but his physical nature should be considered merely as a stepping-stone by which we may gain an acquaintance with his mind.

Physiognomy will be found of great service as a medium by which we may learn the outward manifestations of the mind; but this will by no means preclude the study of the brain itself. The language, tones of voice, the religion, the politics, the architecture, modes of living and enjoyment, and the modes of warfare, each and all may give us information about the nations to which they may severally and collectively belong.

We may take it for granted that, among all the nations, that nation stands at the head whose people are the most symmetrical and well-balanced, bodily and mentally; who have a preponderance of the mental temperament; who have the intellectual and coronal brain well developed; whose language is the most perfect and clear in utterance; whose physiognomy is the most expressive of intellect; whose forms of marriage, modes of life and dress, and habits of industry, are the most perfect; whose architecture, inventions, improvements, conveniences for travelling, and facilities for labouring, are the best adapted to the welfare of the masses; whose politics are the best for the well-being of the community; whose religion is the purest, and whose ideas of God are the most elevated.

Some may excel in one department, and may have made greater advancement in some things than in others, while they may come far short in many things that constitute a nation a perfect model, worthy to be imitated by all. It may be interesting to allude to some of the characteristic peculiarities of a number of the different nations. These varieties of nations have been classified under different divisions by different authors. Dr. Latham makes nine divisions, as follows:—The *Monosyllabic* group, including the Chinese, Burmese, Anamese, Siamese, Tibetans, Nepaulese: these live in the south-eastern part of Asia, speak uninflected languages (the words of which are mostly of one

syllable), and are mostly Buddhists; they have crispy hair, well-formed bodies, of medium size, and are similar to the Mongolians in features. The *Turanians*, including the Mongolians, the Tungusians, the Turks or Tartars, the Ugrians or the Samoiedes, the Finns, and Hungarians, also the Peninsular tribes, or the Japanese and Kamtschadales: these generally live in Asia Minor, Japan, and some parts of Europe. They are mostly Pagans, though some of them believe in certain forms of Christianity. They are Mongolians in physiognomy, with prominent cheek-bones, flat faces, broad heads, eyes set obliquely, large ears, yellow complexions, black hair, and are short in stature. The *Caucasians*, including the Circassians, the Mizjigians, Lesgians, Georgians, and Armenians. The Circassians are tall in stature, strong and masculine, like the Romans, and are noted for their handsome faces and well-proportioned frames; but, like the others of this group, their language is monosyllabic. The *Persians*, that include the Kurds, Afghans, Kaffirs, and Parsees. These are mostly Mahommedans, are like the Caucasians in general appearance, and many of them are noted for their bravery, horsemanship, and their kind and social dispositions. The *Indian*, including those who live in the north and those who live in the south of India. The people in the north of India have lighter skins than those who live in the south, and their language is somewhat different, containing more of the Sanscrit. They are Buddhists and Brahmans in their religion. The *Oceanic* group, comprising those who live in Madagascar, East India islands, New Zealand, Polynesia, Australia, Papua, and the Solomon Islands. The *Americans*, including the Esquimaux and the North American Indians. The *African*, including nearly the whole of Africa, Syria, and Arabia. The *Europeans*, including the Basks of the province of Biscay and parts of Navarre and Gascony; the Skipitars, or the Albanians; the Celts, comprising the Bretons, Cornish, Welsh, Irish, and Highland Scotch; the Greco-Latins, comprising those who speak the Greek and Latin languages, with their derivations, as the French, Spaniards, Portuguese, Italians, Greeks, and Rumanians, or Moldo-Wallachians; the Sarmatians, including the Lithuanians; and the Slavonians, including the Russians, Poles, Bulgarians, Servians, Illyrians, Chechians, and Wends; also the Germanic or Teutonic nations, comprising those whose language is similar to the German, as the Germans, Hollanders, English, Swedes, and Danes. The Teutonic nations have migrated to other parts of the globe more than any of the others. The Teutonic nations are mostly Protestant, while the Greco-Latins are mostly Roman Catholics, and the Sarmatians are Greek Catholics.

The above classification is a very comprehensive one, but others are less complicated. Blumenbach has five divisions, which are generally received as being the best classification. These are the *Caucasians*, including the Caucasians, the Indians, the Persians, the Europeans, and the Semitic nations; the *Mongolians*, including the Monosyllabic groups and the Turanians; the *Malays*, or the Oceanic group; the *Americans*; the *Ethiopians*, or the Africans without the Semitic group.

Cuvier has a still less complicated classification. He makes the following three divisions only: The *Caucasians*, or white variety, including the same group of Blumenbach; the *Asiatic*, American or brown variety, including the Mongolian, Malayan, and American groups of Blumenbach; the *Ethiopic*, or black variety, including the same group of Blumenbach.

Dr. Pritchard makes still another classification, and arranges the human race under seven primary types, or stocks, as follows: The *Iranian* nation, comprising those nations which resemble Europeans in the form of their skulls, and in other physical traits, including many nations in Asia and some in Africa; the *Turanians*, including those nations that are similar in figure and in the form of skull to the Mongols and Calmucs; the *Native Americans*, excluding the Esquimaux and some tribes that resemble them more than the majority of the inhabitants of the New World; the *Hottentot* and *Bushman* variety; *Negroes*, Papuas, or woolly-haired nations of Polynesia; the *Alfourou* and *Australian* variety.

It would be interesting to describe at length the peculiarities of different nations; but as I wish to dwell particularly on some of the most striking comparisons or contrasts between England and America, I will briefly allude to the most striking characteristics of the different nations, and after referring to the English as a race, will proceed at once to describe John Bull and Brother Jonathan, and leave the consideration of other nations for another lecture.

The *Germans* as a class are thoughtful, thorough, tenacious, and metaphysical. The *French* are neat, showy, polite, tasteful, and artistic. The *Italians* are emotional, enthusiastic, musical, oratorical, and versatile in talent. The *Spaniards* are proud, positive, passionate, and conservative. The *Poles* are tenacious, courageous, enduring, and patriotic. The *Turks* are lazy, cruel, vindictive, and luxurious in their modes of life. The *Chinese* are patient, persevering, shy and ingenious. The *Irish* are excitable, loquacious, oratorical, witty, and familiar. The *Scotch* are cautious, plodding, economical, and studious. The *English* are proud, plucky, practical, persevering, courageous, and industrious. The *Americans* embrace the peculiarities of all the other nations, and are active, energetic, enterprising, inventive, courageous, social, witty, imaginative, and progressive.

The English as a class, possess the Vital temperament, excepting those who live in the manufacturing districts. The English generally are rotund in form, full-blooded, have an ample degree of Vitality, capacity to enjoy life, and naturally have good digestive powers; yet there are many exceptions with reference to the latter statement.

Phrenologically, the English have large Conscientiousness, Firmness, Self-esteem, Secretiveness, Acquisitiveness, Benevolence, Veneration, Alimentiveness, Social and Perceptive Faculties.

They are remarkable for their sociability, friendliness, love of home and family, for their hospitality and philanthropy, their practical talent, their knowledge of the world, their interest in general affairs,

their love of experiments, and their capacity to entertain persons with the knowledge they possess. They are generous in their impulses, and disposed to be just and upright in their dealings.

They are often very blunt in speech, and can say plain things in a very plain way, without stopping to put on the polish, like a Frenchman; but they do not mean any more than their straightforward words imply, and when a person has heard them say the hardest things, he has heard all that they think about him, and need not fear that any more is to come. But with all their bluntness, they have a kind heart, are generous to a fault, and if they find that they have gone farther than the truth will warrant, or than experience and observation will justify, they are just as willing to retract as they were ready to find fault in the beginning.

As a good example of the above, let it ever be remembered, that after *Punch* had caricatured President Lincoln and berated him as much as one person could berate another, he began to appreciate the singular honesty, native goodness, and real worth of the President. As soon as he became convinced that he had done him an injustice, he generously acknowledged his mistake, nobly retracted all he had said, and pronounced a high eulogy upon his character.

The English have Combativeness and Destructiveness, and they are not only energetic, but can be aggressive if they feel that they have been insulted. They plod, persevere, practise economy, are very saving, and turn everything into pounds, shillings, and pence; they have great originality and power of thought, are religious and reverential, but are not so ideal, sentimental, or abstract, as practical, available in intellectual resources, and ready to turn everything to account.

The mechanical or artistic portions of the English have a predominance of the Motive temperament, a large reasoning brain, large Constructiveness and Calculation. They are less plump and rotund in form, and much sharper and more angular in appearance, are more inventive and argumentative in their general dispositions, are more subject to extremes, and more liable to take radical and reformatory views of subjects, than those who reside in the agricultural districts.

The English derive their characteristics from so many different nations, that it is not at all surprising that we should find that they possess elements that seem to be antagonistic with each other. This is but the natural sequence or result of the blending of many different types. Neither is it at all surprising that there should be many antagonisms between the aristocratic, the manufacturing, and agricultural classes, when we consider that these are so often formed from conflicting elements, that never will really coalesce or become harmonious.

The English inherit from the Roman stock the elements of courage, will, energy, and ambition, their rigid ideas of justice, and their regard for law and jurisprudence; they derive from the Celts the warm, excitable, and social elements that are woven into their characters; they obtain from the Scandinavians the religious and sentimental

elements, also their roving disposition, and ambition to be "mistress of the seas"; and from the original Britons they receive their toughness, their endurance, their tenacity of mind, their practical, knowing, observing powers of intellect, and their strong love of home.

Though the English are called the Anglo-Saxon race, yet the race is composed of so many types, that it is very difficult to tell which predominates, or rules over the others. Some ethnologists claim that the Teutonic is the prevailing or predominant type; some say that the Phœnicians bear the palm; others that the British "crops out," like a stratum of granite. Had the ancient Britons remained sole possessors of Great Britain, we should have undoubtedly seen the Celtic prevailing everywhere among the people; but, fortunately for the march of civilization, for the culmination of the arts and sciences, in fact, for the improvement of the race, we find not only the Celtic, which is very good in its place, but the Roman, the Saxon, the Norman, and the Scandinavian.

It is not strange that the Anglo-Saxon race is at the head of all other races; for the Anglo-Saxon has a large volume of brain, which always gives power, when it is of good quality. The Anglo-Saxon has also a good healthy temperament, and the faculties that are at the foundation of all true greatness: these are Causality, Cautiousness, Destructiveness, and Firmness; or, in other words, he has the reflective, the conservative, the religious, and the persevering faculties. His brain is dense, fibrous, and usable. And it is not surprising that the Anglo-Saxon, with his great natural advantages, should have conquered the Chinese, with a smaller brain, less executive and planning powers of mind.

Though the English race will never vie with the French and Italian in taste, polish, refinement, delicacy, sentimentality, or sensitiveness, yet it will excel in any department that requires depth and comprehensiveness of mind, executiveness, truthfulness, and a strict adherence to justice.

There are some authors and ethnologists who suppose that there are still extant in different districts of England, distinct types that may be observed by those who understand the peculiarities of these types; that there are distinct branches of the Celtic, the Jutian, the Saxon, and the Danish, and that these have been transmitted from one generation to another. This may be true to a certain extent; for it is a fact that mental qualities are transmitted from one generation to another, and it may be equally true that physiological and physiognomical peculiarities are transmitted from generation to generation. So far as my own observations have extended, they warrant the statement that configuration of body, colour of eyes and hair, outline of features, shape of brain, &c., pass down hereditarily in families, and also that whole neighbourhoods often look and act alike. Yet much of this resemblance in districts may be owing to the people following the same kinds of business, the same professions, and pursuing the same modes of life.

There is, however, a world-wide difference between a genuine Celt and a full-blooded Saxon. The *Saxon* has blue or grey eyes, a full and rather prominent forehead, arching eyebrows, light hair, a full rotund broad face without points or angles, a broad executive head—inclining him, in his native state, to attack his opponent and resent wrongs or injuries—and a plump round body. He has an individuality of his own, yet is not particularly enterprising or forward in marking out a new path for himself, if it requires much energy and boldness. He was formerly disposed to plunder the Romans whenever he could conveniently do so, but this predatory disposition has been modified by circumstances, and by the present social code of justice and morality ; so that the Saxon at the present day is not only industrious and plodding, but sound, practical, self-relying, and disposed not only to live and thrive himself, but to let others live and thrive. We find the Saxon scattered over Great Britain, more particularly in the Middle and Southern districts.

Another marked type that I have observed in the northern part of England, on the eastern and western coasts, also in the Yorkshire and Lancashire districts, is called by some ethnologists the *Scandinavian* type. The most striking characteristics of this type are a long face, a long nose, a long head, a long profile, full earnest eyes, prominent cheek-bones, a full crown to the head in the region of Self-esteem and Firmness, as well as a prominent basilar brain. This type exhibits great energy, perseverance, ambition, and a desire to conquer and overcome obstacles.

The *Jutian* type, found in Kent, in the South, and in the Isle of Wight, have narrow heads, narrow shoulders, and narrow chests. They are practical common-sense persons, but are not so imaginative and sentimental.

The *Gaelic* type occupy the Midland, South-eastern, and North-western portions of England. These have a prominent but flat nose, oblique eyebrows, projecting mouths and jaws, retreating chins, and long faces. These are impulsive, combative, and are generally quick of perception in the practical affairs of life.

It would be exceedingly interesting if we had wisdom enough to draw the lines of demarcation, so that we could decide mathematically how much influence the different types had exerted in producing such men as King Alfred, Sir Walter Raleigh, and Shakspeare : then the consideration of the races might have a practical importance. But though we cannot tell how much to ascribe to climate, how much to surrounding influences, still it may be that as mind develops we shall be able at some future time to understand these subjects more fully. At any rate, the result of our investigations is that the English race is a mixed race, and was formed of many elements ; that the English have derived their habits, their customs, their language, and their modes of life and thought from a great variety of sources.

All must admit that England's eldest child, America, has an inti-

mate relationship to its parent. Owing to the influences of climate, circumstances, and a difference of government, there are some national differences between parent and child. After summing up some of the peculiarities of England and presenting them in the aggregate, I will compare and contrast her with her eldest born, giving to them their familiar technical names of "John Bull" and "Brother Jonathan."

John Bull in the South and West has a rotund form, and the Vital temperament; is easy, slow, and sure. John Bull in the middle portions of England is active and muscular in temperament. In the North, he is more bony, osseous, thoughtful, and plodding. All have thin skin, open pores, and are susceptible to external influences. When in health, their food is quickly digested; hence they are often eating and drinking. John Bull is subject to gout, dyspepsia, diphtheria, consumption, and insanity. Phrenologically speaking, he is slow, strong, safe, plodding, substantial, perceptive, practical, utilitarian, scientific, and skilled in the use of the harder metals. He loves his ease and personal liberty, but will work if necessary, and fight when cornered. He is proud, dignified, loves authority, wants to be master and take the lead.

Brother Jonathan is sharp-featured, tall, spare, bony, muscular, locomotive, always in a hurry, pushing business unless it is pushing him, takes an idea quickly and as quickly puts it into practice, is ambitious, independent, but not proud and haughty, knows how to brag, but is plucky and courageous. He lives in every extreme of climate, is composed of all nations, and has every variety of religion. His atmosphere is dry and electrical, his sun is hot, and his storms are violent. All these conditions combined aid to give him a varied and, at the same time, a unique character. He is subject to extremes, is on the look-out for something new, is scheming and inventive, has many internal and external resources, and is alive to the passing hour. His prevailing diseases are fevers, rheumatism, consumption, dyspepsia, and insanity.

John Bull requires and takes letters of introduction, delivers and receives them with ceremony; Brother Jonathan introduces himself without ceremony, and keeps his letters in his pocket. John Bull is a fast friend when made, if persons have patience to wait for him to warm up; Brother Jonathan is a friend or enemy at first sight. John Bull has a national religion; Brother Jonathan lets each man take care of his own conscience. John Bull calls upon Government to sustain his Church; but Brother Jonathan is independent of his Government in matters of religion. John Bull lets each individual sustain the school he desires his children to attend; Brother Jonathan's Government sustains schools, where all his children may be educated. John Bull believes in caste, and is divided into three classes, putting high walls between them; Brother Jonathan has only two classes, the saint and the sinner. John Bull grumbles; Brother Jonathan jokes. John Bull is too slow; Brother Jonathan is too fast. John Bull carves scientifically, and takes time to eat; Brother Jonathan cuts and eats

in a hurry. John Bull loves old things, and is conservative; Brother Jonathan loves new things, and is progressive. John Bull lives in the past; Brother Jonathan lives in the future. John is economical; Jonathan is profuse. John is modest and diffident; Jonathan is free and familiar. John shows old cathedrals, abbeys, castles, and ancient battle-fields; Jonathan shows magnificent cataracts, lakes that are small oceans, extensive rivers, and fresh battle-fields. John is firm; Jonathan is stubborn. John uses and applies machinery; Jonathan invents and makes it. John manufactures the cotton that Jonathan grows. John is substantial; Jonathan is showy. John's school-teachers punish their boys for stupidity; Jonathan's school-teachers punish their boys for doing mischief. While John's merchants are making one fortune to keep, Jonathan's make and lose two or three. John risks only a part of his surplus money in business, and says, "Half a loaf is better than none;" Jonathan risks his all in speculations, and says "Head and heels, or nothing." John enjoys an event when it has taken place; Jonathan enjoys in anticipation. John lives *within* his means; Jonathan lives *ahead* of his. John "waits for something to turn up;" Jonathan goes to work and turns something up. John's eldest born takes the lead, and inherits the property; Jonathan's youngest born rules the house, and spends the property. John's gentlemen are born; Jonathan's are created by good behaviour. John's fortunes are kept together by the law of entail; Jonathan's are scattered by the law of equal rights. John's nobility is made by the same law of entail; Jonathan's is based on mind and true greatness. John's motive power is "success" or money; Jonathan's is fame or ambition. John's territory is scattered over the globe; Jonathan's is more compact and condensed. John's wealth is in the bowels of the earth; Jonathan's is in the fertile soil. John's fortunes are growing when he is working in his shops; Jonathan's when he is sleeping, for they are in his crops.

John goes out of doors to take his shower-baths; Jonathan goes into the house to take his. John's Government makes beardless men great, by conferring titles, seats in the House of Lords, large incomes and salaries, without inquiring whether they have earned them; Jonathan gives to every man an opportunity to make himself great and distinguished, and confers titles, seats of honour, and large salaries when they have been earned, or when some service has been rendered. John is proud of his native blood, commingled with the Roman, Norman, Danish, Scandinavian, Celtic, and Saxon blood, and attributes the fact that he has splendid sons and daughters to this cause; Jonathan admits this, and says that "the same pure blood flows in his veins, and that the blood of all nations is pouring to his shores continually, so from the same reason he should be proud of his children."

When John's ores and coal measures are exhausted, and an earthquake buries him in his coal-pits, Jonathan will have hundreds, and perhaps thousands, more acres of ore and coal than John had in the beginning. John is digging his grave in order to get a living; Jonathan

is digging his grave by his living so fast. John has his swaddling clothes off, is weaned, is old, and is armed from head to foot, within and without; Jonathan is young, but just weaned, has hardly cast off the last remnants of youthful indiscretion, and finds it necessary to rebuild the old and make new fortifications. John has many resources, can lend money to all the world, can build railroads for all countries, and can make machinery to be used over the face of the globe; Jonathan has increasing resources, and when as old as John will not only be able to accomplish all that he does, but will be able and willing to clothe and feed the whole world. John is anxious to retain sects, circles, cliques, societies, usages, and habits that have been long established; Jonathan lets each man jostle against his neighbour, and find the place where he belongs, without reference to long-established usages or customs. John enjoys the honours and reminiscences of a long history of struggle and warfare with foreign and domestic foes; Jonathan is now writing his history, is beginning to count over his battles fought and ended, and to sum up his gains and losses.

John receives new ideas cautiously; Jonathan retains old ideas reluctantly. John has lifts or elevators in his warehouses and manufactories; Jonathan has them not only in his places of business, but in hotels and in many private residences. John's railway conductor says "All right!" Jonathan's says "Go ahead!" John has the most money; Jonathan the least beggars. John has been to school, and has graduated at the expense of eight million pounds sterling; Jonathan has been to school at the cost of one million dollars a day for five years, and will soon be qualified to graduate. Superstition and bigotry have been John's school-houses, Henry the Eighth and Charles the First his school commissioners, Oliver Cromwell and Wellington his schoolmasters; slavery has been Jonathan's school-house, Lincoln and Davis his school commissioners, Grant and Lee his schoolmasters. John has had his examination, his credit marks, and days of rejoicing; Jonathan's day of jubilee has just commenced.

John's *lion* has been at the head, both on sea and land, for a long time; Jonathan's *eagle* is fast working towards the head, with keen eyes and a greedy appetite. John's kings and queens are retained for life, whether they do honour to the crown or not; Jonathan's presidents are turned out of office every four years, whether they administer the laws wisely or foolishly. John's kings and queens are furnished without reference to the consent of the people; Jonathan's presidents are chosen by a majority of the votes of the people. John has some very highly educated men, and many that are not educated at all; Jonathan has a less number that are so highly educated, but he pays more attention to the masses, and endeavours to teach all of them the rudiments of knowledge. John's monied aristocracy sympathizes with Jonathan's Southern aristocracy; while John's middle classes sympathize with Jonathan's Union party. John's oratory may be occasionally tart and personal, but it is generally of a dignified, plodding, substantial kind, like his beef, plum-pudding, and beer; Jonathan's oratory is of the

extravagant, "spread-eagle" kind, full of practical wit, like newly-uncorked champagne.

John's soldiers fight, then brag; Jonathan's brag, then fight. John has a large standing army; while Jonathan has a marching army. John's church has chronic difficulties, that threaten to eventually divide it; Jonathan's has acute difficulties, which often threaten to shiver it into pieces. John's working classes are constantly on "the strike;" Jonathan's are better paid for their services, and have less occasion for "strikes." John's government has the gout; Jonathan's has the St. Vitus' dance. John says, "Nothing saved, nothing had;" Jonathan says, "Nothing ventured, nothing had." John has monster ships-of-war, high above the water, a good target for the ball of an enemy; Jonathan has little monitors, which are mounted with only one or two guns, and, being in great part submerged, are not easily damaged at fighting distance. John's war-ships are built of wood and iron, three feet and one half in thickness; but Jonathan has guns that will throw a ball through them at a distance of from five to seven miles. John has short railway carriages, without any communication between them, with three classes and prices, an entrance at the side, with partitions between the seats that are so arranged that travellers sit facing each other, and are locked into the carriages with any one who may choose to ride, whether it be a drunkard, robber, madman, or murderer; John's conductor stops his train out of the station, and frequently out of the town, to collect the tickets; Jonathan has cars or railway carriages that are forty feet long, or more, with an entrance at the end, a passage in the middle, seats at the sides, each to hold two passengers—and two seats can be turned so that a party of four may sit facing each other, if they desire to do so; the backs of the seats are usually turned in one direction; and there is always a saloon carriage at one end, with a sofa and other conveniences, for people who are ill or for women who have children; there is ice-water in the carriage in summer, stoves in the winter, gas for night travelling, and sleeping apartments for those who wish them. Jonathan's cars or carriages communicate with each other, and there is a cord running through the whole train, at the top of the car, which is attached to a bell in the conductor's office, so that any one can summon that official at a minute's warning; there is only one class, one price, and the tickets are easily collected while the cars are moving. After an extensive experience, I would say that John has the best railroads and highways, but Jonathan has the best carriages and the most conveniences for the masses.

John has many short railroads and few long ones; Jonathan has many long railroads and but few short ones. John has the best-tilled farms; Jonathan has the largest. John should set Jonathan a good example, for he has had a much longer experience. In olden times John used to drink with his head as low as his heels; Jonathan used to smoke with his heels as high as his head. John is characterized for his love of ceremony; Jonathan for his politeness. John's children are the best trained and the most obedient; Jonathan's are the most

forward and the best educated. John's wife calls him "master;" Jonathan's acknowledges no man as master. John talks through his nose; Jonathan follows his example. John's side walks are frequently monopolized by talkers who have no regard to passers-by; Jonathan's are monopolized by walkers who pass along with a rapid gait. John talks many dialects, takes liberties with the letter "h," and sometimes is not easily understood; Jonathan talks only one, knows how to use the letter "h," but has some yankeeisms or provincialisms peculiar to himself. John's acres are all cultivated and occupied; Jonathan has millions of acres of native soil that have never been ploughed.

John is like a full bee-hive; Jonathan is like a hollow tree, ready for swarms. John has a small territory at home and great possessions abroad, consequently he is constantly migrating; Jonathan has no possessions abroad, but a large territory at home, and consequently is rejoiced to receive emigrants from every shore. John's family is too large for his house; Jonathan's house at present is too large for his own family, and he has an abundance of room to accommodate all his cousins. John is distinguished for his moral, political, and commercial power and influence; Jonathan for his universal education, free schools, and liberal policy. May the time speedily come when both will be distinguished not only for having universal suffrage, but for having citizens worthy to exercise this great privilege!

John votes in Parliament by men taking sides and counting; Jonathan votes in Congress by calling names and making responses, yea or nay. John's ladies preserve their freshness and vigour into old age; Jonathan's ladies are freshest and brightest in their youth. John is modest, formal, respectful, acknowledges merit, and pays deference to rank and station; Jonathan is young without the modesty of youth, and is not very mindful about "tipping his hat" to his elders and would-be superiors, unless he receives the same tokens of respect and deference from them.

John travels with his pocket full of bread, cheese, and beer; Jonathan travels with his pocket full of newspapers. John travels during the day and stops at night to rest; Jonathan travels not only during the day but through the night, and thinks nothing of a week's continuous journey. John lives as he goes along; Jonathan goes along while he lives. John is noted for his brewers and topers; Jonathan for his smokers and chewers. John lets all civilization blow his trumpet; Jonathan blows his own trumpet. John has the lark and the nightingale; Jonathan has the whip-o'-will, the wren, and the humming-bird. John is indebted to Jonathan for the mowing, reaping, planing, and sewing machines, for Hoe's steam printing-press, for the use of electricity and for the productions of the soil; while Jonathan is indebted to John for good stock, for steam, for laws, for wares and manufactures, and for a surplus population to people his territories.

John welcomes the Beechers, the Stowes, the Finneys, the Cheevers, the Batemans, and all of Jonathan's children who have talent and genius; Jonathan, with a profuse hospitality, welcomes John's Prince of Wales,

his railway capitalists, his Dickenses, Thackerays, Cobdens, and Chowns, and is proud to show John's gifted children attention.

John lives in the same house where his ancestors lived, and dislikes to pull down the old shell; Jonathan pulls down, rebuilds, and moves often, hoping to better himself each time.

John lives in the past memories, and hence is considered stable, settled, and established; Jonathan may be considered unstable and fickle because he so soon forgets the past, while he is planning for the future. John dwells on details, is precise, critical, and particular; Jonathan dwells on general principles and things in general. John is social, domestic, and has concentrated affection; Jonathan is warm-hearted, companionable, and diffusive. John has many homes, and patronizes but few hotels; Jonathan has only one home at a time, and patronizes many splendid hotels. John paints the inside of his house; Jonathan paints the outside of his. John's poetry, art, and music are the result of study, discipline, time, and much preparation; Jonathan's are spontaneous, and less perfected. John has talent; Jonathan tact. John's workshops and factories are known the world over; while Jonathan's fruitful farms and plantations have an equal reputation. John's voting qualifications are wealth, caste, and citizenship; while Jonathan's are loyalty and citizenship. John's children are educated to understand one trade, or certain parts of it, and they aim to do that well; Jonathan's are educated to do anything to which they can turn their hand—are "jacks of all trades," but less thorough. John is very ready to give advice, and teach others the way to go, but is slow to take it under the same circumstances; Jonathan lets others have their own way, and take the consequences, and he wants to have the same privilege himself. John makes the largest and strongest ships and boats; Jonathan makes those that are the most novel in form and shape, and are the most beautifully finished and decorated. John ploughs very straight; Jonathan very deep. John's pet poet Tennyson was first appreciated by Jonathan; while Jonathan's pet poet Longfellow was first appreciated by John. The literature of John is known to all readers; while Jonathan's oratory is equally celebrated. John's climate helps to make him quiet, easy, meditative, and economical; Jonathan's makes him restless, speculative, and ambitious. John drills, schools, and regulates his genius according to rule; Jonathan gives vent to his genius at random, hit or miss. John loves his complicated flag, and is proud of his "Union Jack;" Jonathan loves his simple "Stars and Stripes," and hoists his eagle proudly to the breeze from the topmost mast of the ship. John knows how to look on and remain neutral, while Jonathan fights to quell a rebellion; Jonathan will try to do the same under similar circumstances. John's comparatively settled and established government, laws, society, church, and religion are impediments in the way of his receiving new ideas, or becoming interested in progressive movements; Jonathan's changeable government and society help to give him new ideas and inventions, and incline him to progressive labours. Jonathan quarrelled

with John, before he was fairly weaned, about *tea* and *taxes*, and the subject was agitated at the greatest tea-party in the world. John found the tea, and Jonathan supplied the water from Boston Harbour; but there was neither cream nor sugar used.

Jonathan has always blamed John for introducing slavery into the colonies of America; but John has condoned his error by liberally contributing to educate the freedmen. Jonathan thinks that John pushes hard with his horns, that his lion roars very loudly, and that he is very grasping for power and territory; but Jonathan sometimes forgets how tightly he holds on to every inch of his own roost with his claws, and that his eagle screeches as loud as John's lion roars. So long as John feels that he is the master spirit, and boasts that "the sun never sets on his possessions," and so long as Jonathan is satisfied with his own territory, and is conscious that he has never been conquered, both should be satisfied, and should not forget that they are branches of one family, divided only by water, which is nearly bridged over with boats and ships, and connected by telegraphs that are speaking-trumpets through which a constant communication is held with each other. Both can boast of navies and armies, but may God grant that they shall never encounter each other in warfare! John has improved so rapidly within the last fifty years, and has assimilated so much to Jonathan since 1815, that it is quite difficult to make the distinctions between them that could have been made fifty years ago. Jonathan sometimes taunts John for sending many of his vagrants and criminals to colonize portions of Virginia; but Jonathan does not sufficiently bear in mind the fact that he is more indebted to John than to all others for blood, talent, and education; for a good foundation on which he built his glorious government and liberal institutions. He could well afford to open his arms to receive some of John's best and noblest children when they sought an asylum from persecutions which they suffered at home.

John and Jonathan have been accustomed to work together for many years to promote the improvement of the human race in various ways. Both are known for liberality, charity, hospitality, and intelligence. The eye of the world is upon them. Let each vie with the other to show to the world what education, together with good governments and liberal institutions, can do for the elevation of mankind. Let each strive to benefit the other, to cultivate love, unity, and harmony, and so labour together as to be beacons to the sailor, lights to the benighted wanderers, and guides to travellers seeking a home of peace and liberty. Let both continue to work together in the missionary cause, to stand together at the head of creation, distinguished for a spirit of philanthropy, to strive to promote peace and good will toward all men, and, while feeling a mutual dependence upon each other, let each stimulate the other to develop individual talents and resources.

HOW TO LIVE;

OR,

TEMPERANCE IN A NUTSHELL.

NEARLY every Temperance lecturer has an "experience" to relate. I have one, but it is different from those which are generally proclaimed from the platform, or recorded on the printed page.

In 1827, I resolved to throw my influence into the scale of Temperance, and solicited a number of my associates to meet together and sign a pledge "to abstain from drinking alcohol." Thus, in my boyhood I helped to form the first Teetotal Temperance Society that was formed in America, little dreaming what an avalanche of influence would be thrown in the same direction in coming years by the Beechers, the Dows, the Marshes, the Goughs, the Hewitts, the Lees, the Trevelyans, the Liveseys, the Whittakers, the Munroes, the Noels, the Tweedies, the Forsyths, and many others.

When about 20 years of age I asked my father if I might go from home as far south as New Orleans. My father had been an "abstainer" from every kind of intoxicating drinks from his youth. He replied, "My son, I am afraid to have you go among such impulsive and excitable people, who fight duels, dissipate, and drink on all occasions, especially as they regard a refusal to drink with them a great insult." I replied "that I was very anxious to go, and I thought I could get along without drinking or insulting any one."

He finally consented, and I went to Natchez, Mississippi.

At that time there was more intoxication in Natchez than in any other town in America, and the health and lives of the people were sacrificed most fearfully. Almost every man whom I met, professionally, felt as if he must treat me to a glass of wine or brandy; but I invariably replied, "I do not like any form of alcohol, and cannot drink it." By using a little tact I refrained from drinking without offending any one.

As it was the universal custom, I found that I must take a decided

stand. "To drink, or not to drink," was the question. Being willing to hear the arguments on both sides, so that I might decide without prejudice, I called to see a man who was in the habit of continually drinking. He was intoxicated nearly all the time. His brain was literally "pickled" with alcohol. I said to him, "I am a young man just starting in life, and have all my habits yet to form. I perceive that there is a great deal of drinking throughout this section of the country, and knowing that you have had great experience on the subject, I came to ask you if you would advise me to commence drinking alcohol." "Drinking!" he exclaimed, "if you want to live in wretchedness in this life, and go to hell when you die, follow my example; form the habit of drinking. I expect no happiness here or hereafter. Take my advice, do not touch a drop, do not form the habit. This is the only safe course to pursue, for when the habit is once formed it frequently becomes so strong that it is impossible to break its iron chains." I thanked him for his advice, and decided to follow it to the letter; and though I have been constantly engaged for 35 years in mental labours —that exhaust the system more than severe manual labours—yet I have never felt the necessity of using alcohol in any form.

I observed that smoking was another fashionable custom in the town. In order to profit by the experience of an inveterate smoker, I called upon a gentleman who was seldom seen without a cigar in his mouth, except when he was eating or sleeping. He was constantly smoking, smoking, smoking. I said to him, "I am a young man just forming my habits for life; would you advise me to learn to smoke? I have been told that, in order to like to smoke, it is necessary to *learn* to like it."

"Advise you to smoke?" he replied, "If you want to avoid the worst kind of slavery, to have peace of mind, health of body, in fact, to be a free man, by all means avoid smoking. I am the greatest slave in this country, and feel the fetters every hour of my life. My nervous system is completely unstrung, and I would give half of my fortune to get rid of the habit, which has fastened itself upon me with an iron grasp, and will bring me to a premature grave. I would advise you, by all means, to avoid the habit of smoking." I replied, "I shall take your advice, for you can speak from experience." The result has been that I have never smoked a pipe or cigar.

I observed that many men chewed tobacco. They were always chewing and spitting; and nearly every one I met asked me to "take a quid." Anxious to benefit from a man of experience, I went to one who chewed tobacco from morning till night. He had worn off his teeth, but still persisted in the practice. I said to him, "I am about forming my habits for life; I have not yet learned to chew tobacco; do you advise me to commence?" He emphatically replied, "If you want one of the foulest habits a man can have—a habit which you cannot break, one that will bring other habits in its train, one that will gather strength day by day; if you want to be a slave to a habit that you will abhor every time you practise it, then learn to chew tobacco.

But if you want to lead a pure life, let it alone. I have repeatedly resolved that I would never touch it again; but just as often broken my resolution. The appetite, when perverted by tobacco, is more insatiable then when perverted by alcohol." I have strictly followed his advice, and have never had tobacco in my mouth.

I observed that the people in that section of the country were in the habit of taking snuff. Some carried it in their vest pockets, and every time they told an anecdote, made a joke, read a newspaper, or met a companion, they took "a pinch." Others carried boxes in their pockets, and it was a universal custom when they met their friends in the social circle, to pass round the snuff-box; and every one was expected to take "a pinch." Thinking there must be some enjoyment in the practice, I asked a man, who had taken snuff for 30 years, "if he would advise me to commence the practice?" He was a very intelligent man—one whom I esteemed, and I thought he would be capable of giving me good advice. He immediately replied in a very decided tone of voice, "Never learn to use snuff. The nose was not made to crowd snuff into it; but when the filthy habit is once formed, it is impossible to break it. I have been a snuff-taker for thirty years, and can speak from experience. My nervous system is ruined, and, as I look at the past, I know that I have scolded my wife and children many times simply because I have been so nervous and irritable. My natural disposition has been soured, and my organization has been so much impaired that I am ill nearly all the time. I have in vain endeavoured to break away from the habit, but I cannot do it. I hope I am a Christian; yet I am so strongly fettered by this vile habit that I yield to it every day of my life, at the expense of my constitution. If you wish to be free from a habit that will only do you harm, *never* learn to use snuff." I followed the advice of this man, and have never had a wish to take a pinch of snuff. Thus, throughout my entire life, I have been entirely free from the habits of smoking, chewing, snuffing, and drinking, "an out-and-out" Temperance man, and I believe I have had a great immunity from disease because I have led such an abstemious life. I can therefore present the advantages of Temperance as well as dwell on the evils of Intemperance.

I love the cause of Temperance with my whole soul. I loved it in my youth for its own sake, when it was unpopular to be known as a Temperance man. My earliest labours were devoted to it, and I hope my last efforts will be to promulgate its tenets. There is only one cause more worthy—the cause of religion; and that cannot flourish without it has Temperance as its basis. In fact, intemperance has nothing to do with religion; while Temperance is at the foundation of all that is worthy to be encouraged. We are commanded "to be perfect;" but a command must be understood before it can be obeyed. We cannot comply with laws till we understand the requirements of those laws. In order to be practical, I must treat the subject in a plain manner. My object is to convince the understanding, to increase moral capital in favour of the cause, and to make all feel the

force of the statement, that if society is ever to be improved, it must be improved socially, physically, and morally.

Different individuals advocate different methods by which these ends can be attained. Some would pursue coercive measures, and make all men yield to the force of law. Others would persuade men, and say, "Come, let us reason together." Both are good, and are necessary to reach different minds, and, if properly blended, they would clear the land of intemperance.

My definition of Temperance is, *to eat, drink, and do that which nature requires for life, health, and real happiness.*

My definition of Intemperance is, *to eat, drink, and do that which mars happiness, injures health, and shortens life.*

Man is too valuable to become demoralized. His image is too beautiful to become marred. Far better that he should not have been created than that he should live and die without accomplishing his destiny.

To learn how to live is the great lesson of life; but it is too often the last lesson that is learned, and sometimes it is *never* learned. In order to be perfect, there must be a harmony between the action of the functions of the body and the faculties of the mind. A man is imperfect in proportion as he is out of balance with himself. He who is at peace with himself is usually at peace with all mankind.

But how are we to secure harmony? Simply by observing the laws which are at the foundation of harmony. Some persons are born with stronger tendencies to go astray than others, and hence it is more difficult for some to be harmonious. They have a greater work to do because they have to supply natural deficiencies, and restrain guiding qualities of mind that are already too powerful, and liable to exert a monopolizing influence over the weaker elements. Some individuals have naturally too much appetite; some too much pride; some too much ambition; some too much will; while others have too much sympathy, with not sufficient prudence, respect, or circumspection. One faculty of the mind is too often gratified at the expense of another. Perfection depends not only upon harmony of organization, but upon the tone or quality of the organization. A man who leads a low life of dissipation, has a much lower tone of mind than the man who has been free from all habits of vice from his youth upward. The latter is much more pure, refined, elevated, and susceptible to the highest mental enjoyment than the former.

Life is a struggle: from the baby in the cradle to the old man tottering to the grave. The great struggle for man is that between the body and the spirit. The body is made of the earth, and goes back to mother earth; the spirit came from God, and goes back to God who gave it. Housed in the living organism, the spirit can grow, develop, and expand, if there is an opportunity for its development. While the body and spirit are so intimately connected, yet to a certain extent one is antagonistical to the other, for one came from below and the other from above. They meet, as it were, half way between earth and heaven. The body would bring the mind down to subordinate it to

its own desires, while the mind would draw the body up to its own sphere of action.

Let each individual ask the question, which predominates ?—Does the mind subjugate the body, or does the body subjugate the mind ? Which is the master, the body with its appetites, or the spirit with its longings for peace, joy, temperance, and immortality ?

As is the condition of the body, so is the condition of the mind. I would like to impress this principle indelibly on the understanding of every one. Physiology teaches us this most important lesson, and it is in the light of this science that I wish to show the folly, nay the unprofitableness, of intemperance. We cannot separate the condition of the body from that of the brain. If the body is in a good condition, if the blood is pure, if the muscles are healthy, if the bones are sound, if the nerves are steady, if the circulation is good, and if the temperaments are harmoniously blended, then the mind can be developed without any hindrances or stumbling-blocks. As the body is the soil in which the mind grows and expands, it bears the same relationship to the mind as the soil does to the crop of wheat. In proportion as the soil is good, there will be a good crop ; but if the soil is bad, no matter how good the seed is, the crop will be poor, much poorer than if the seed had been poor and the soil good. This principle is not sufficiently understood. The body is neglected, its education is almost entirely overlooked, and it is daily abused in a variety of ways ; hence we see so many enfeebled bodies, impaired mental energies, and premature deaths.

Another important principle is, *that what we eat and drink has a powerful influence on the condition of the body.*

The appetite was not given to man to enable him to have an excuse to eat and swallow everything he can put into his mouth. It was intended that he should eat only what he requires from day to day to nourish the body, so that he may have strength to direct the energies of his body, and develop his mental powers. But man has acquired the habit to eat not only what he needs, but also many things that irretrievably injure his constitution. Some persons do not discriminate between a natural and an artificial appetite, and they take no pains to control the latter any more than those who are inclined to be angry attempt to control their anger. Children should be taught to control their appetites, and only that food should be eaten that is prepared in accordance with the wants of the system. There is a gradual improvement in this respect, and in proportion as parents understand physiology, will they train their children in compliance with the laws of life and health. Farmers are beginning to understand how to feed their stock so as to make them more valuable for the market. Agriculturists are beginning to learn how to produce better crops than they did at a former period, and we have better food in proportion to the dissemination of knowledge. The early grains and grasses were adapted to the condition of the men and animals that lived one thousand years ago. The men were of gigantic proportions, many of them, in fact, were giants, and the beasts were of huge

size. But men and animals have improved, and the grains are also better in quality. The land is in a better condition after it has been tilled and ploughed for many years then when left in an uncultivated condition. At first, the earth was unfitted for the residence of man, but when he was placed upon it, it became his dwelling-place, and he has continued to improve it to the present time.

In conformity with the two principles to which I have referred, we perceive that whatever benefits the body benefits the mind, and whatever injures the body impairs the mind, and whatever impairs the mind damages all that depends upon it; hence the well-being of society depends upon the healthy action of both body and mind.

Habakkuk says, "Be not drunk with wine, wherein is excess." The human race is constantly damaged by excesses of various kinds, and the sin is in proportion to the evil connected with the particular form of the excess. Every excess connected with the body or brain is a kind of intemperance; we may see this exemplified in the excessive labours of the clergyman, who endeavours to promote the happiness of others at the expense of his strength; in the excessive labours of the physician, who sacrifices his own health and life in order to save the lives of his patients; in the excessive labours of the mother, who may over-work herself and become ill, while endeavouring to take care of her family. Any excess connected with the exercise of the different powers of the body and mind is intemperance. This is a broad and comprehensive platform, and it would require many lectures to elucidate it fully; but no candid person can deny that Temperance consists in eating as much food as the body requires to nourish it, in drinking as much liquid as is necessary for health, in sleeping as many hours as will restore the body to its vigorous state, in thinking and exercising all the mental faculties to their fullest extent without injury. If this definition of Temperance is correct, everything that is in antagonism with the above conditions is intemperance.

In view of this self-evident proposition let us enquire how the case stands with regard to the use of alcohol and tobacco. A man cannot eat tobacco as he can eat bread, nor can he drink alcohol as he can drink water. Alcohol does not quench the thirst, neither does tobacco allay the pangs of hunger. Both materially affect the stomach and derange the whole system, more particularly the nervous system. They will not prolong life, increase health, nor promote happiness.

The constitution is much better without than with them. Health does not require them, and diseases can be relieved, and even cured, without their aid. The special effects of alcohol and tobacco are to derange, disease, and destroy the tissues of the body. All of the vital functions are affected by their use. They are enemies to the entire system, which is agitated till they are expelled, when it is left in a debilitated condition. Every one loathes them at first. When alcohol is first introduced into the mouth, the mouth rebels, the throat refuses the alcohol poured into it, and the stomach is irritated at its approach, and makes a powerful effort to expel the burning fluid. It is then

taken into the blood, sent to the lungs, comes back to the heart, goes over the entire surface of the body, and the body attempts to send it out through the pores of the skin; but the lungs and the skin struggle in vain to free the system of the poisonous fluid, and the result is that it pervades the brain, and produces its most direful effects. These are frequently connected with the base of the brain at first. The animal passions and propensities located at the base of the brain are excited by the artificial stimulant; the appetite is perverted, and a craving desire for food is produced; yet the appetite does not crave nutrient food, but the stimulant that perverts the appetite. It stimulates the social feelings, and leads to licentiousness; it arouses combativeness and destructiveness, and creates a disposition to contend, to quarrel, to destroy life; it excites selfishness, inflates the vanity; swells the morbid influences of self-esteem, and provokes stubbornness. It creeps around to the frontal lobe, and mounts aloft to the coronal regions of the brain, dethroning the reason and stupefying the moral sensibilities. Then we have the saddening and sickening sight, the spectacle of an embruted man, a creature made in God's image, lying senseless on the ground like a beast, yet worse than a beast; a degraded being more like a demon than a person endowed with reason. The picture is the sadder because we know that the man has drunk, *voluntarily*, the abominable stuff that has produced these blasting consequences. Man has no right to do anything, eat anything, or drink anything that will mar the image of God. It is his duty to keep that image unblemished, to make it reflect as much as possible its heavenly origin. Some say that a man has a right to do as he pleases; but morally speaking he has no right or liberty to do wrong; he has no right to violate the laws of his constitution, and thereby derange his health; he has no right to drink that which produces disease and such disastrous consequences that the entire nature is changed, and becomes perverted. Physiology and chemistry come to our aid, and teach us the effects of alcohol on the system; and it may be well to allude to the fact, that alcohol is a part of all the drinks that are common beverages. Some of the most scientific men have analyzed these, and tell us that in whiskey there is 53·90 per cent. of alcohol, more than one-half; in rum, 53·68; in brandy, 53·39; in gin, 51·60; in port wine, 23; in cider, 7; in ale, 6·5; in pale ale, 5 to 9 per cent. If alcohol were food, and nourished the body, it would be well to take it; but as it has been proved to be a poison, and counteracts the digestive process, it only does a harm to the system. It changes the chemical properties of the saliva, which is necessary to commence the digestion; it decomposes the gastric juice in the stomach, and renders it unfit to digest the food. I know it has been said that beer will aid digestion, but I shall have a word on that by and by. There have been many experiments to prove that food remains a much longer time in the stomach of the man who takes alcohol, before it is digested, than in the one who never takes it, and that it tends to produce dyspepsia and indigestion. Alcohol disorganizes and deteriorates the blood by affecting its constituent parts,

the liquor sanguinis and the blood discs. As the blood loses its vitality, it is not surprising that the heart itself should suffer, become enlarged or hypertrophied, and be subject to "fatty degeneration," by which it loses its muscular power, and renders a person liable to die very suddenly, without any premonitory warnings. Alcohol congests the capillary vessels of the brain, hardens its tissues, affects the nerves, disturbs the mind, and destroys the intelligence. The brain of a man who is accustomed to drink alcohol is less susceptible to receive mental impressions, and his body becomes so debilitated or deteriorated in strength, that when the man meets with accidents he recovers from them much more slowly than the man who is temperate.

Many really suppose that "the mild, pale, old, bitter ales," and the celebrated "London stout," aid digestion and assist in the nourishment of the body; but, according to the French doctors Lallemand, Perrin, and Duroy, who have made many experiments, alcohol comes out of the body alcohol. It does not assimilate with the food, but the body treats it as if it were its enemy, and endeavours to eliminate it as quickly as possible from every pore. If it remains at all, we can easily see from the following analysis that it is of no use. A pint of pale ale contains 20 ounces of liquid. Let us see what these 20 ounces contain:—18 ounces of water, 2 ounces of alcohol, 240 grains of sugar, 40 grains of acetic acid, and a small quantity of hops; so that out of a pint or 20 ounces, nearly all of it, or 18 ounces, is water, while alcohol is the remaining 2 ounces: hence we conclude that ale, with the exception of a little sprinkling of sugar, acetic acid, and hops, is only water and alcohol.

If we analyze a pint of London stout, we shall find that there are 18½ ounces of water, 1½ ounce of alcohol, 281 grains of sugar, 54 grains of acetic acid, 131 grains of gum, 18 grains of salts, and 408 grains of extractive matter. Hence a pint of stout is composed of *water* and *alcohol*, with a little sugar, gum, acid, and extractive matter.

Persons make all kinds of *excuses* for drinking alcohol. Some drink because they have hard labour to perform, which requires an extra outlay of strength and an extra stimulant; others, because they have been to work, and are exhausted, or, on the other hand, have nothing to do; some because it is too hot; others because it is too cold; some because it is too wet; others because it is too dry; some are sleepy, and want to keep awake; others are wakeful, and want to go to sleep; some are alone, and use it as a boon companion; others are social, and in company cannot refrain; some require it because they are about to make a speech; while others have just made one; some are sea-sick, and others wish to prevent it; some are going to battle; others have been in battle; some wish to get an appetite; others have one and wish to gratify it; some wish to aid digestion; others wish to cure dyspepsia; some have just been married, and others have lost a companion; some wish to celebrate the birth of a child; others to bewail its loss; some drink because they are afraid to say no; others because they like to say yes. In fact there is no end to the excuses

that men invent, when they wish to stifle the voice of conscience, that so often tells them that an abstemious life is preferable to a life of dissipation.

Many suppose that alcohol is absolutely needed as a medicine. This is a great mistake; and if physicians could be disabused of the idea that stimulants are necessary to restore the patient's health, we should have a fulcrum on which to rest a great moral lever which would overturn the intemperate world. Dr. Carson, President of the Medical Association of Pennsylvania, and many other physicians, assert "that neither wine, malt liquors, nor alcohol are necessary for medicinal purposes, and that there are more harmless agents in the laboratory which have all the virtues attributed to alcohol." If this fact could be impressed upon the minds of the people, one of the greatest hindrances to the progress of Temperance would be removed. If a person is at all debilitated, he is ordered by his physician "to take wine, brandy, porter," etc. The result is, that such a person, if he likes stimulants, will be sick nearly all the time. Even if the Maine Law or Permissive Bill were strictly enforced, it would be impossible to arrest the downward strides of intemperance, so long as alcohol is sold and drunk as a medicine; for the sick list will always be full if alcohol is the favourite remedy. If people breathed pure air, took sufficient exercise, and the right kind of diet, they would not need any medicine, and then there would not be the temptation to use stimulants. Scores of men and women have become drunkards by taking alcohol as a medicine. It would be far better for a man to die of cholera or fever, than to recover from it, and by yielding to the appetite for brandy, which he acquired during his illness, live to degrade himself and all his relatives, and finally die a drunkard's death. The stomach and alimentary canal of a man who has cholera, are inflamed by the disease, and it seems a singular practice to inflame them still more, by pouring into them the burning fire of brandy, which would augment the flames rather than extinguish them. Far better to put out the fire by hydropathic appliances than to re-kindle it. The same is true of other diseases. Their treatment could be greatly simplified. Banish alcohol from the drug-shops, and half or two-thirds of the Temperance work will be done.

No one becomes a drunkard by taking one glass. The process is gradual, and the steps are progressive but sure. A man who lived but a short distance from New York city came into town every morning to pursue his business. He took a glass of wine, to refresh him after the short journey, as soon as he arrived. Before dinner he took another glass for a "lunch." He took a glass at his dinner, and then another after he arrived at his own home at night, to remove all effects of the journey. After a time he increased his allowance to two glasses at once, then to three, and being of the nervous temperament, he soon found that he not only became exceedingly nervous, but had a habit fastened and riveted upon him so strongly, that he was unable to break the chains. He gradually neglected his prosperous business,

neglected to keep correct account-books, commenced betting and gambling, till he began to go down-hill, when his character was soon gone, his home and family deserted. Everything worth living for was sacrificed to enable him to gratify his appetite for stimulants. He tumbled into the gutter, amid the sneers of the boys, and was taken into prison with other unfortunate wretches, who had become criminals and vagabonds by yielding to their appetite for stimulants. This man was naturally a warm-hearted, sympathetic, liberal man. In fact, stingy, cold-hearted men rarely drink or treat others, and it is too bad that those who are so well calculated to be happy themselves and make others happy, should be ruined by a perverted appetite.

A young gentleman whom I recently met told me that the first step he took on the road to intemperance was taken in consequence of his inability to say "No" to a lady. A young and beautiful lady offered him a glass of wine, saying, "You will not surely refuse to drink with a lady?" He could not refuse, or he did not dare to say "No," and for ten years of his life he was a common drunkard. He lost his property, became an outcast, and was separated from his family. When I saw him he had reformed, was lecturing on Temperance, and making arrangements to return to his wife and family. How much better it would have been if he had never poisoned his system with alcohol, and had remained temperate, instead of passing through such a sad experience, that will embitter his whole subsequent life. Different organizations are differently affected by alcohol. A man who has the nervous temperament predominant, with a limited degree of the vital, is much more susceptible to the pernicious effects of stimulants than one who is coarsely organized, having a large body and small brain, a dull and unimpressible nervous system. Men belonging to the latter class frequently drink enormous quantities of beer, wine, and brandy without any apparent effect; but if men with active nervous systems and susceptible brains drink freely, the injury done to brain and nervous system is irreparable.

Alcohol destroys the balance of power in a man's mind. It excites one faculty to undue activity, while it blunts and stupefies another, and thus leads to all kinds of vice and crime. Twenty per cent. of all those who commit murder are either in the habit of drinking to excess, or are intoxicated at the time they do the fatal deed. In Derby, a young man determined to kill his father, because he wanted a little money that his father had saved. This unnatural son drank alcohol and went to commit the deed; but his courage failed, and he was obliged to drink four or five different times before he could take his father's life. Gibbs, the pirate, killed four hundred individuals during his career as a pirate. He confessed before his death that he had to drink five and sometimes six glasses of brandy before he could take the lives of some of his victims. It is a matter of great importance that measures should be used to prevent individuals from getting into that state of mind which may lead them to take the life of a neighbour without provocation.

Alcohol besots, benumbs, and deranges the organization. In a town in the state of New York, a man died from excessive drinking. His wife was so intoxicated that she did not know that her husband was dead, and she was so brutalized by alcohol that she tried to pour alcohol down her husband's throat after the life had left his body. We see enough of the manifestations of depravity in the ordinary actions of every-day life, without requiring the aid of alcohol to stimulate the passions to a greater activity. Peaceable, Temperance-loving men never trouble policemen by fighting in the streets, raising mobs, and promoting disturbances. It is the man who is under the influence of alcohol that disturbs the neighbourhood by his bacchanalian songs and brawlings. The man who is intoxicated does not stop to reason; but seizes the first weapon at hand, and hurls it at the object of his wrath.

The long-continued use of alcohol produces a singular effect on the different faculties of the brain. It intensifies their action till their normal power is neutralized; or, in other words, it wears them out. The moderate drinker becomes a debased sot, a prodigal son, and gives himself up to riotous dissipation. The economical man becomes a spendthrift; or, on the other hand, his acquisitiveness may have become so perverted, that he will exert himself beyond the province of legitimate industry, and resort to all kinds of dishonest practices to acquire money, till he is utterly ruined. Temperance men rarely gamble. It is true that old gamblers avoid stimulants when at the gaming-table, because they want to have clear brains, so that they can fleece the younger victims whom they intoxicate and rob under the semblance of fair play. The ambitious man, who was vain of his personal appearance and fond of display, no longer cares for the opinions of friends. His ambition is gone, his clothes are rusty, his boots are full of holes, his hat soiled, and he rivals the beggar in his appearance. The proud, positive, and authoritative man may become dictatorial and overbearing till alcohol fairly takes possession of him, and then his pride is consumed, and he becomes a laughing-stock for the boys. Alas! he has not spirit enough to avenge their railleries. Alcohol may stimulate firmness for the time. A man exclaims in a confident manner, "Stop drinking?—Oh, yes, I can stop whenever I like!" A man once joined the pledge four times and broke it every time. He swore each time he would keep it, and he had naturally large firmness, but this organ had lost its normal power through the excessive use of alcohol, so that he vacillated when he should have been decided.

Alcohol exhausts the energies of the moral brain. It gives false eyes and ears, and increases the sensitiveness of a person so that he fancies slights and insults are given to him when it is not the case, and hence the person is always in difficulty. It checks the highest action of the superior faculties, and calls into exercise the lower in their most degraded forms. It destroys a religious tone of mind and prevents moral growth, disfigures a man's person, burns out his

moral energy, weakens his mind, destroys his character, and blasts his temporal and eternal interests.

Alcohol produces *three Social Evils.* First, *domestic misery.* It is impossible for the tongue to describe the harrowing miseries that are brought upon a family by an intemperate father and husband. Broken-hearted, dejected wives; pale, sickly, starving children; poverty-stricken homes, destitute of the ordinary means of comfort, are the natural consequences. The half-starved, half-clad children of the drunkard are sent into the streets to beg and steal, and they either go to the poor-house or are brought up surrounded by all the disadvantages and disheartening influences of poverty caused by the intemperance of an unnatural father. This should be a sufficient cause to induce legislators to banish alcohol from the community the same as they banish any other vice, evil, or crime. The sooner they do this, the sooner they will close workhouses, prisons, and penitentiaries.

The *second Social Evil* resulting from intemperance *is that which is entailed on posterity.* "The fathers eat sour grapes, and the children's teeth are set on edge by them." Innumerable facts can be adduced to prove that intemperate parents transmit intemperate tendencies to their children. The New York "Casket" publishes the following statement relative to eight different families in one town. The parents were *moderate* drinkers in every case:—In the first family there was an only child, a daughter. A great sum of money was expended on her education, and she was very accomplished; but she died a drunkard. In the second family there was an only son. He was very talented and well educated; but died a drunkard. In the third family there were four sons and one daughter. The daughter became a drunkard, the eldest son has gone to a drunkard's grave, while the others are addicted to intemperence. In the fourth family there were three sons; one died of intemperance, one was killed in a duel, and the third is a drunkard. In the fifth there were three sons; one killed himself by drinking, the other two are drunkards. In the sixth there were five sons; four are drunkards, and one has become imbecile from excessive drinking. In the seventh there were five sons; two died from the effects of intemperance, and another is a drunkard. In the eighth there were five sons and three nephews; four of the sons and three nephews have gone to their graves, common drunkards. These are startling facts, taken at random, and are not exceptional cases.

In 1848, Dr. Howe, of Boston, the chairman of a committee appointed to make enquiries on the subject of Idiocy, reported to Governor Briggs, of Massachusetts, that he had examined from fourteen to fifteen hundred cases of idiocy, and that from eleven to twelve hundred were the children of intemperate parents. In nearly every other case the parents were addicted to vice, were scrofulous, were predisposed to insanity, or had intermarried with blood-relations.

There were three hundred and sixteen boys sent to the Westboro' Reformatory School in Massachusetts in the course of two years. All

the parents of these boys were drunkards, and there were two hundred and sixty-one of the boys that were addicted to drunkenness. If we examine the records of every State, we shall find the sad traces of intemperance everywhere in legible lines. From the days of Cain and Noah to the present time, the world has been full of facts to prove conclusively that parents transmit both physical and mental tendencies to their children, and that intemperate parents transmit to their posterity the degenerating influences of intemperance. The children of intemperate parents are to be pitied. It takes three or four generations to wipe out the stains that intemperance makes on the family escutcheon.

The *third Social Evil* connected with intemperance arises from the influence that the drunkard exerts upon society. He is like a moral pestilence, a canker-worm, a plague among virtuous, temperate, and upright citizens. Idleness, ignorance licentiousness, and all kinds of vice follow in his track. Intemperance is a robber that takes away and gives no equivalent for what it takes. It empties the pocket of money needed for the comfort of the family, and gives *delirium tremens* as a recompense; it takes away virtue and gives vice; it takes a good spirit and gives a bad spirit; it changes an honest man into a rascal; it makes a virtuous man an immoral man, and entirely perverts the mental faculties. I might give a whole lecture from each of the above texts.

Intemperance destroys connubial love, and we never find domestic happiness in a family when either husband or wife is intemperate. A sensitive wife said to me not long ago, "My husband has acquired the habit of drinking, and he often comes home at night intoxicated. I am mortified by his conduct, and when he is under the influence of alcohol, he beats me and scolds the children, and I am in constant dread of his coming home every night, for fear that he has drunk too much. Is it my duty to live with such a man, and take all the consequences of his intemperance? The thought of it almost drives me to insanity, and yet when he is himself, he is exceedingly kind to us all."

It is difficult to give advice in such cases, but I believe that no man would become intoxicated, if he knew that he could not have the companionship of a pure-minded, faithful wife, unless he was sober, and remained sober.

Intemperance blunts the finer susceptibilities of the mind. An experienced beer-drinker, whose father was a noted surgeon in London, gave me his testimony on the subject. He had once been a distinguished surgeon in London, but early acquired the habit of drinking beer, and gradually became so besotted that he neglected and lost his practice, so that his delicate, nervous, and sickly wife supported the family by hard work. He gave himself up to a smoking, drinking, idle life. I lectured in the place where he lived, and he came to hear me, thinking that he was strong enough to resist any arguments I might adduce in favour of an abstemious life. Before the evening had passed away, he was touched by the simple truth presented in a plain and

practical manner. He went home from the lecture feeling both ashamed and condemned in view of his past useless life. The next morning he threw his tobacco-box across the adjoining field and gave me his pipe. He declared he would never smoke or drink again. He came to his senses and determined to do his utmost to take care of his family. He attended to the calls he had, and in a short time a thriving business occupied his whole energies. He said to me afterwards, "Beer does a man no good: it makes him dull and gross, blunts his finer feelings, and in time he cares more for his beer than for his family. He is cross if he gets it, and is doubly cross if he cannot have it. He likes the comforts and convenience of having a home, and a family to attend to his wants, but he uses no endearing language to his wife and children. He never caresses the latter, nor expresses himself in tender language to her whom he has promised to cherish, love, and protect. I am an example of this: I began to drink before my marriage, and have continued to do so to nearly the present time, and though I have one of the most faithful of wives, yet I have not kissed her for twenty years, nor spoken to her in terms of endearment. But I shall try to do better, and become wiser as I grow older."

A man who has thus wasted the energies of his youth and manhood has neither constitution nor vigour of mind or body to transmit to posterity, and his children suffer from the effects of his weakness.

"Intemperance lights the candle of life at both ends; hence the drunkard does not live out half of his days."

A lady said to me, "A certain friend of mine has been drinking for a whole week, and he looks ten years older than he did a month since. What has wrought this wonderful change in his appearance?" I replied, "he has probably lived ten years of his life in one week, and unless he discontinues the practice, he will come to a premature end, though he has naturally a fine constitution, and might otherwise live to old age."

A drunkard may be naturally ambitious and energetic, but when age comes, if it comes at all, his nervous energy has been prematurely exhausted, and he has none left to sustain him. His children begin life with an enfeebled constitution, and have a shorter span of life than their father.

No one is a better Christian by being a drunkard. No one is rendered more moral, intelligent, peaceable, virtuous, or long-lived, by drinking alcohol.

It is a sad sight to see a young man who has a high purpose in life, an intellectual aim, whose moral and intellectual faculties have the ascendancy over the passions, gradually yield to temptation, till he falls from his high estate, takes his place as a common drunkard in the groggery, and selects his associates from those who frequent such places.

Those parents who have sons, should by all means banish beer and

all kinds of stimulants from the table, unless they wish to help their sons to form pernicious habits that will remain with them through life. On the contrary, let parents encourage their sons to form such habits as will redound to their honour, and will be a source of comfort to the family.

Those parents who have daughters, should banish beer and all stimulants from the table, unless they wish to help their daughters to form habits of dissipation. They should not grow up in idleness, but should acquire solid attainments, and cultivate a taste for substantial knowledge rather than showy accomplishments.

There are no greater impediments to progress than the evils that follow intemperance. A nation is composed of societies, and societies are composed of individuals. If a community of persons is besotted by the use of stimulants, that community cannot be elevated in the social circle, and as the community enlarges and becomes a nation, the whole nation is lowered in its tone. If we examine the history of all the great nations that have fallen, we shall find that intemperance in some form has done more to secure their downfall than any other cause.

Intemperance has a tendency to destroy good governments. This is especially true where the government is formed by the suffrages of the people; for in many instances the votes of the people are bought by beer and alcohol, and there is often more smoking and drinking on election day than on any other in the year.

The candidates for office are not exempt from these practices, and the result is that they are not so well qualified to attend to their legislative duties when they are elected, and hence the laws are not so beneficial as those made by counsellors with brains free from stimulants and narcotics, who have no interest in pandering to the appetites and passions of the people.

The query may arise, what is the most prolific cause of intemperance? Many things lead to it. The *occasional* use of alcohol as a beverage is a very common cause. The drinking of beer, porter, and wine at dinner, or when making and receiving friendly visits, is frequently the beginning that leads so often to a sad end. The only way to prevent this evil is to abstain altogether from the use of that which is not necessary, and is only an enemy to the constitution. It may require moral courage, as every other good resolution requires it, but it is far easier to say "No!" in the beginning, than to attempt to reform after the constitution is broken, and an appetite for stimulants implanted. *Many a young man has been ruined because he could not say "No" when his conscience told him he should say it.*

Rev. Mr. Ormiston, one of the most popular ministers in Canada, was invited to take a part in a festival held in honour of Washington's birthday, at the Anglo-American Hotel, in Hamilton; but knowing that the festival would not be conducted on Temperance principles, he declined the invitation, and sent the committee a reply, "regretting that he was obliged to sacrifice his strong personal inclinations to be present with a large majority of staunch teetotallers, especially on such

an interesting occasion." He added, "I have for the last ten years declined all invitations to be present at any place of festivity, where I cannot consistently maintain the principles I profess, viz.:—To discountenance, in every possible way, the drinking usages so prevalent in society" He exerted a powerful influence, and all the more because his theory and practice were the same.

Allusion has been made to another cause of intemperance, viz.: hereditary influences. When the parents are intemperate, the children are more liable to be so, and the curse extends to several generations.

One of the most fruitful causes of intemperance is the wrong feeding of children. As long as the idea prevails that infants require sweetened brandy-and-water, or stimulants of any kind, we shall have intemperance. As long as nursing mothers believe that they need porter, ale, or beer, to enable them to nourish their children, we shall have intemperance. If the craving appetite for stimulants is formed in childhood, it grows with the growth of the child. As long as parents buy the good conduct of their children, by promising them something good to eat if they will be good, the early appetites of children will become morbid, and as they advance in years they readily believe that the desire for stimulants is a natural demand, instead of an artificial want, and hence all kinds of excuses are framed to enable them to gratify an appetite for that which does them harm.

Ignorance is another cause of intemperance. People are not aware, when they conform to established social usages, that they are obeying the lower law of their natures, by yielding to perverted alimentiveness; in fact, they rarely think of the struggle between the flesh and the spirit. St. Paul says in Galatians, "that the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law."

The great question is, whether the lusts of the flesh or the fruits of the spirit shall prevail? Our Saviour says, "that it is to him that overcometh that is to be granted the privilege of sitting at his right hand." The community should decide whether it will have the traffic in liquor carried on or abolished. Whether the flesh shall work the mischiefs and evils enumerated by St. Paul, or whether the spirit shall be allowed to bring forth peace and joy.

Why should not the traffic in liquor be abolished? Why should not the higher law be obeyed? It may involve a sacrifice, but there is a sacrifice now to society, whenever a human being is degraded by yielding to an unhallowed appetite. Should society be called upon to imperil or sacrifice the health, virtue, and the temporal as well as the eternal happiness of its members, for the sake of filling the publican's

pocket, or should the dealer in alcohol be induced to find some other calling that shall be more honourable, by which the general happiness may be enhanced? Humanity suggests that the traffic in strong drink should be abolished at once. There are some objections that can be urged against this course; but these objections can be counterbalanced by arguments in favour of doing this. Objectors say that there are one million three hundred thousand persons engaged in the manufacture of alcoholic liquors, who would all be thrown out of employment. That the vast capital now invested would be sacrificed, and in many cases the capitalists would be ruined. That several millions sterling would be taken from the national revenues; that three firms in one small town, each of which pays more than eighty thousand pounds per year duty on the malt they make, which Government would lose, would have nothing to do if there was no beer or porter drunk; and that the value of the buildings used for manufacturing and selling liquors, would be greatly depreciated.

The counterbalancing arguments are, that without this traffic society would be better than it is at the present time. More happiness would be generally diffused. Gambling, horse-racing, street brawls, and murders, would be almost entirely abolished, and the mass of humanity be placed on a higher level. If there were a "Maine Law," or "Permissive Bill" to regulate the traffic, the beautiful public edifices, such as court-houses, jails, houses of correction, penitentiaries, almshouses, and hospitals, would become comparatively useless. Doctors and surgeons would not have so many frightful maladies to cure, clergymen would not have so many specimens of depravity to present as beacons to warn the congregation; constables, policemen, lawyers, and judges engaged in the administration of justice would not have so much work to do; young men would be freed from the principal temptations that now beset them, and the fruitful sources of iniquity would be stayed; the most effectual means of arresting human progress, destroying health, happiness, social order, domestic felicity, and even life itself, would soon be terminated; the gates of hell would be closed, and the gates of heaven opened to receive thousands of human beings who are now on the broad road to everlasting death. In view of these things, can any one hesitate in answering the questions,—will it pay to abolish the liquor traffic, will it pay to reform the character of our population, to promote their health, happiness, and usefulness, to lengthen their lives, to enhance their domestic felicity; to make them virtuous, to strengthen their judgment, to increase their knowledge, to elevate their feelings, and to purify their sentiments? Will it pay to make men and women better and wiser, to advance the world in righteousness? I would reply, it will pay, and by all means let each one do his or her part toward hastening the glorious day when men shall prefer to be pure and righteous rather than the opposite. But I would endeavour to remove ignorance respecting the claims of the Permissive Bill. It is doubtless known to all that Neal Dow introduced the Maine Law to arrest the

progress of drunkenness in the state of Maine. Nathaniel Card, of Manchester, originated a movement in England, in 1852, to bring about a similar result, and hence the United Kingdom Alliance was formed, with a determination to introduce a Permissive Bill, by which the people may protect themselves from the baneful influences of intemperance. Its tenets are the following: that when a majority of the ratepayers of a parish can agree that they desire to have the public sale of alcohol abolished, they may have the power to stop the issue or renewal of licences to sell; so that, while it would not infringe the private rights or liberties of individuals, it would vest the power in two-thirds of the ratepayers in any parish to say whether there should be in the parish harmony or discord, peace or midnight revellings, caused by the drinking of alcohol. Though I have ever been a convert to moral suasion, yet men require laws on other subjects, and as alcohol is a poison, it is as reasonable for legislators to suppress its sale by law as they do all other poisons.

There is another kind of intemperance alarmingly prevalent which produces results almost as direful as liquor drinking: I allude to the intemperance caused by the use of *tobacco*. There is a powerfully narcotic plant called *nicotiana tabacum*, the prepared leaves of which are sold under the name of tobacco. It contains a highly poisonous juice. The leaf is rarely found pure, but it is systematically adulterated with irritants that tend to excite the senses, already benumbed by the use of wine and brandy. To increase the pungency of snuff, sal ammoniac and common salt are frequently added, and lime is often mixed with the Scotch, Welsh, and Irish snuffs. Pearlash is sometimes added to keep it fresh and moist.

The *effects* of tobacco on the healthy system are the following:— In small doses it causes heat or burning in the throat, a sensation of warmth in the stomach followed by nausea and giddiness; in large doses it produces vomiting, purging, and a distressing feeling at the pit of the stomach, which is followed by languor, relaxation of the muscles, trembling of the limbs, great anxiety, and a tendency to faintness; the vision is obscured, the brain is confused, the pulse is weak, the respiration is laborious, the surface cold and clammy, and convulsions follow cold sweats. When the dose is very large, these symptoms are aggravated, and are followed by paralysis, stupor, and death. It makes but little difference as to the form in which tobacco is used; the general results are the same.

Tobacco manifests its anti-vital, nerve-destroying power, in the effects produced on the senses of hearing and seeing. Those who habitually use tobacco become prematurely dull of hearing and dim of vision, which will be in proportion to the extent of the indulgence. Many persons who smoke or chew excessively are afflicted with a troublesome deafness or a defective sight at middle age, when the senses should be the keenest. The other senses are also deteriorated in their functions. When tobacco has been habitually used, the more prominent outward symptoms are not so plainly seen; for after the

senses have become blunted, tobacco produces a peculiar exhilaration, a wonderful charm, a mysterious spell, a fascination which binds the organic sensibilities, the moral emotions and intellectual powers, in a servitude which in most cases terminates only at death.

The prostrating effects of tobacco are similar to those from using alcohol. A person, at first, loathes the sight of tobacco, but after the first nausea has been overcome a habit is formed that is far more difficult to break than that of drinking alcohol. The nervous system is rendered very irritable, the muscular system is weakened, and a person will have a great weakness of the limbs that is very difficult to cure; and sometimes *delirium tremens*, has been produced by tobacco. The brain is either in a state of exhilaration, or, when the reaction comes, is in a stupidly morbid condition, so that its power in either case is abnormal. Hence the person can neither think, reason, nor observe clearly with any precision for a length of time. He may be disturbed by dreams and phantoms at night, and by a great dulness during the day. Even if he uses the same quantity of tobacco every day, he will gradually but prematurely exhaust both brain and body.

Eighty-seven different diseases result from the use of tobacco. They are as follows: insanity, loss of memory, hypochondriasis, a tendency to commit suicide, hysteria, apoplexy, vertigo, cephalalgia, congestion of the brain, palsy, neuralgia, nervous tremors, intoxication, *delirium tremens*, epilepsy, fainting fits, cramp, nightmare, chronic wakefulness, pains at the epigastrium, nervous weakness, inflamed eyes, spasms of the eyelids, cataract, amaurosis, impaired hearing, total deafness, earache, nasal polypus, inflamed nasal mucous membrane, coryza or chronic nasal catarrh, ozoema or ulcerated nostril, inflamed frontal sinus, discoloration of the teeth, caries of the teeth, inflamed mouth, gum-boils, wasting of the gums, chronic tonsillitis, salivation, drivelling, deficient salivary secretion, impaired voice, inflamed throat, ulceration of the larynx, hemoptysis, stricture of the œsophagus, depraved appetite, anorexia, depraved thirst, bronchitis, pulmonary consumption, foulness of breath, palpitation of the heart, great sinking at the heart, pyrexia or feverishness, deficient heat, dyspepsia, cardialgia or heartburn, gastralgia, pyrosis, cramp of the stomach, nausea, vomiting, constipation, hemorrhoids, neuralgia of the rectum, diarrhœa, fistula in ano, torpor of the liver, malignant disease of the liver, perverted sexuality, impotency, urinary derangements, acme, greenish hue of the skin, fœtid perspiration, depraved blood, skin disease, ulcers, loss of flesh, obesity, spinal weakness, rheumatism, gout, and cancer.

The above is an appalling list of diseases that result from the use of tobacco, and should be a sufficient argument to convince every reflecting person that there is safety only in total abstinence from the use of such a dangerous narcotic. The man who uses tobacco is rarely satisfied with water to drink, but craves beer, ale, and alcohol. In this way many drunkards are made by the use of tobacco. It has been ascertained that ninety-six out of every hundred persons who use tobacco, drink alcoholic liquors, and hence the liabilities to disease are

greatly increased. The inveterate smoker generally drinks, and the hard drinker is a great smoker. Narcotics and stimulants prepare the system for epidemics, and these commit more frightful ravages among the intemperate than among the temperate. In 1863, when the yellow fever visited New Orleans, about five thousand of the supporters of grog-shops died before the disease attacked a single temperate man, and in the same year, out of nine hundred who died of cholera, only three hundred were teetotallers. In Albany, N.Y., during that year, when one in sixty died with the disease, only one in twenty-five hundred of the strictly temperate were affected by it.

Tobacco deadens the sensibilities, benumbs the intellect, and retards mentality. A number of students wishing to enter the Polytechnic School, in Paris, were examined, and it was found that those who did not use tobacco bore a better examination than those who used it; and it was ascertained that those students who passed the best examination when they graduated were those who did not use tobacco. In Paris, where the short pipe is used among the poor, cancers of the mouth have become so common that there is a special branch of surgery established to extract these from the mouths of smokers. While the effects of alcohol are more speedy than those of tobacco, yet tobacco has a more enfeebling, deadly, and prostrating effect. The man who reforms from the use of tobacco cannot recover as much of the natural tone of his mind and body as the inebriate who reforms; for in the former case the brain is affected, and the heart also is so deranged that no medical skill can restore the lost tone. An intellectual man called upon me, in New York, and told me "that he had a disease of the heart." I replied, "If you do not stop smoking, your heart will cease beating." He said, "It did stop beating a few days since, and it was only by a great effort that it started again." The man left my office. In about three weeks after his heart stopped for the second time, and then the result was fatal; it never beat again.

Many children have been attacked with spasms, convulsions, and have even died in the cradle in consequence of the thoughtless father filling the room with smoke, and thereby destroying the vitality of the air. God gave us pure air to breathe; but when men smoke they fill the air with that which destroys its purity. If children are not killed they are rendered sickly, puny, nervous, and irritable in body, peevish, dull, and stupid in mind, by being poisoned with the atmosphere that has been rendered impure by the fumes of tobacco. Frequently a wife has been made ill by breathing the effluvia that always attends the use of narcotics. If an inveterate smoker should be put into a vapour bath, in a short time the whole apartment will be strongly impregnated with the effluvia of tobacco that has emanated from the pores of the skin.

The use of tobacco is an expensive habit. Every man who has a small salary cannot afford to smoke if he has a family to support, unless he gratifies his own morbid appetite at the sacrifice of the

comforts of the family. A man left off smoking and put into the bank what two or three cigars a day would cost. At the end of twenty-five years he had over five hundred pounds. Many persons think that they cannot afford to buy a library, and yet they smoke the price of one away every year. They cannot afford to buy a newspaper, and yet they will spend eight or ten pounds every year for tobacco. When young men learn to live they will be able to buy books and get an education out of their savings. Few persons are aware how much they spend on foolish and idle habits, and are constantly grumbling because they earn so little wages and have so many expenses.

The Dean of Carlisle collected the following suggestive statistics:—In 1856, 33,000,000 pounds of tobacco were consumed in England, at an expense of £8,000,000; that £5,220,000 went to the Government as duty. In 1821 the average was 11·70 ounces per head every year. In 1851 the average was 16·36; in 1853 it was 19 ounces—an increase of one fourth in 10 years. There are 12 city brokers in London devoted to the sale of tobacco; 82 clay pipe makers; 7,380 workmen engaged in the different parts of the business; and 252,048 tobacco-shops in the United Kingdom. It has been calculated that the entire world of snuffers, smokers, and chewers consume 2,000,000 tons of tobacco annually, or 4,480,000,000 pounds weight, as much in tonnage as the co n consumed by 10,000,000 Englishmen, and at a cost sufficient to] ay for all the bread-corn eaten in Great Britain. At least one-fourth of the race are smokers, or 100,000,000. Every working-man that consumes only an ounce per week, or four pounds per annum, pays to Government, as a tax on this useless habit, twelve shillings and eightpence.

"If my master gets to heaven, and smokes, I think I can," said a little boy who came into my room with a cigar in his mouth. A father, who smoked, told me "that he had often beaten his two boys to make them stop smoking." I replied, "Example is better than flogging. Throw away your own cigars if you would influence your boys." For the benefit of those who would like to reform, I will give the following receipt for getting rid of the desire for smoking:—Go without eating for a day. Two or three days would be better. Drink freely of water, and nothing else. After the system has become renovated by the water, take a wet shee' pack, and let the tobacco escape through the pores of the skin. The sheet will soon become impregnated with the smell of the tobacco that the man has taken into his system in the form of snuff, cigars, &c. The man will soon begin to acquire a distaste for the weed. He should be very careful of his diet, and eat only the most simple food necessary for his nourishment, as brown bread with baked apples, baked or roasted potatoes and fruits, without any stimulants. He will soon cure the craving, especially if he would fill his mouth with water, and throw it out again, as often as he had any hankering for the tobacco. He can, in this way, by perseverance, work a radical cure. In the battle of life some are cowards. Some go to

the enemies' ranks ; but very few die while fighting. Life is a theatre, and all play their parts. Life is like a railway train. Sometimes on, and then again off the track. Life is like a sea voyage ; pleasant and smooth, or rough and dangerous. Life is a trade ; our bodies and minds are our tools. Life is a journey we are all travelling. Let us be sure to reach the haven at last. Life is a school. We learn to read the laws of life ; but the intemperate are the dullest scholars, for they spell backwards, and stagger while they read. Belshazzar went to school, but he made a great feast ; and when his lords had drunk well of the wine, neither he nor his lords and soothsayers could interpret the handwriting on the wall. His temperate wife, like a good angel, suggested that Daniel, who was a wise man, and feared God, might solve the difficulty. The sequel proved that the temperate Daniel was a better scholar than his royal master. Life is a vine. How fruitful some of the branches are, but they must be well trained and trimmed. Life is a puzzle easily understood to those who can unravel the mystery. All can understand that four glasses of alcohol may make a man drunk ; but they cannot or will not see that three will make him three-fourths drunk ; two, one-half ; one, one-fourth drunk.

We read "that wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." In order to save life, some call in alcohol as a doctor. He kills all his patients by his own presence, or by the aid of opium and tobacco. Life requires stimulants, the stimulants of good motives, lofty aims, and high purposes, but not such as are sold in the dram shops. Life may continue in spite of drugs and poisons, but it is far better to eschew them all and obey the laws of life.

At the end of our journey we shall all look back and we shall reap what we have sowed. We may remember then the text "that no drunkard shall inherit the Kingdom of Heaven." Two men died not long ago, about the same time, in America, and went to their graves. Both had gained elevated positions in society, and filled high offices under the Government : but one of them led a life of dissipation, lost his position in society, treated his wife cruelly, killed his only child by dashing its brains out against the wall, in a fit of intoxication, and finally died with *delirium tremens*, cursing and swearing. He rendered up his soul to his Maker with an oath on his lips, and left behind him a blighted reputation, and tarnished honour. The other man retained his office to the day of his death. He died in peace, surrounded by friends who mourned the loss of such an estimable man. On the morning of his death, he desired to have the curtain of the window raised, that he might see the dome of the capitol at Washington for the last time. While he was gazing on the glittering dome, the twenty-third Psalm was read aloud, and then his wife knelt by his bed-side and prayed. When she arose from her knees he folded her in his arms, and as his breath was leaving his body he said, "What ! can this be death ? Is it come already ?" Suddenly uplifting his hands and eyes, he exclaimed, "I see it ! I see it, the gates are wide open, beautiful !

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beautiful!" and thus expired one of the noblest men that ever lived. As his life was blessed and happy, so was his end serene, peaceful, and holy. May this be the happy lot of us all. Woman has a great influence in assisting man to reform, or in helping him to live a noble life. A man may work, talk, and legislate, but he cannot begin to do as much as a woman. There is no power equal to her loving principle, and when this is on the side of humanity, she wields a mighty power. If young ladies want smoking, drinking husbands, young men will smoke and drink to please them, but if otherwise, there would soon be a change in the habits of young men. If married ladies and young ladies would exert their influence in favour of total abstinence, they could do more than all the Temperance societies in the world. The mother should train her children in the way they should go, and the foundations of Temperance would be thoroughly laid. Fathers should set a good example to their children, should provide entertainments for them, and thereby prevent them from forming intemperate habits. We have splendid churches and magnificent cathedrals for the sabbath, and we need pleasant halls for the assembling of the people during the week, so that they shall not be tempted to go to drinking and gambling saloons.

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Young ladies, do not waste your energies, but train your own minds so as to be prepared to train your children, and by the combined efforts of both man and woman, society can be purged from its evils and the world will become purified.

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