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MATRIMONY:

OR

PHRENOLOGY AND PHYSIOLOGY

APPLIED TO THE SELECTION OF

CONGENIAL COMPANIONS FOR LIFE:

INCLUDING

DIRECTIONS TO THE MARRIED

FOR LIVING TOGETHER

AFFECTIONATELY AND HAPPILY.

BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST,

EDITOR OF "THE AMERICAN PHRENOLOGICAL JOURNAL; AND AUTHOR OF "PHRENOLOGY
PROVED, ILLUSTRATED AND APPLIED;" "FOWLER'S PRACTICAL PHRENOLOGY;"
AND OTHER PHRENOLOGICAL AND PHYSIOLOGICAL WORKS.

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"Natural Waists, or no Wives."  
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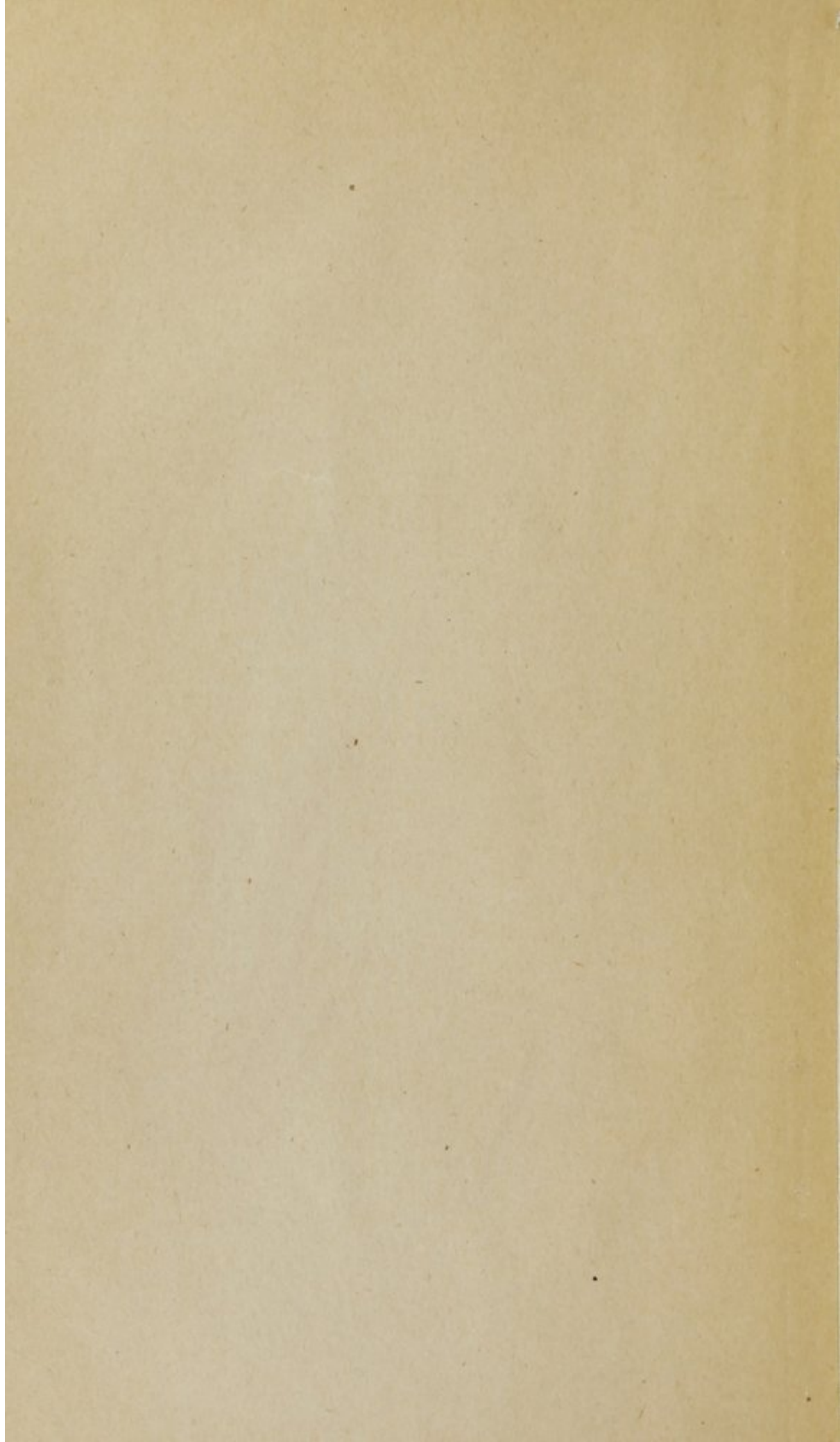
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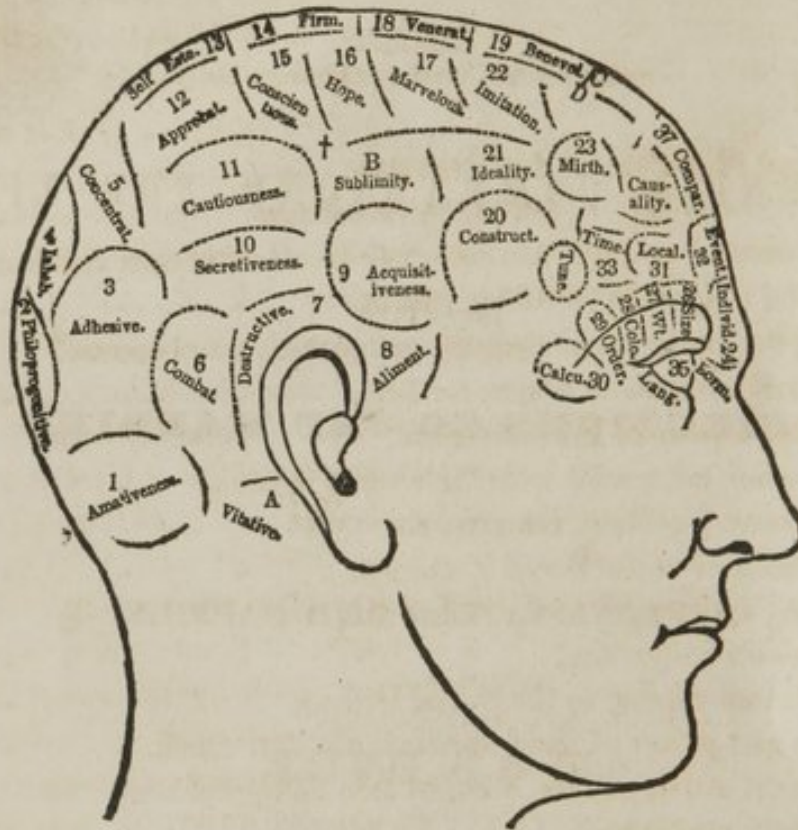
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PREFACE TO THE FIRST EDITION.

Although the Author is fully convinced, that the premature publication of this work will not do honor to himself or justice to the subject, yet he cannot longer resist the importunities of those who have earnestly solicited its publication in a cheap and abbreviated form. It will soon be revised, enlarged, and incorporated into the American Phrenological Journal. (See Prospectus of that work.)

It expounds *scientifically* the laws of man's social and matrimonial constitution; and thereby exposes some of the evils caused by their violation: shows *what* organizations and phrenological developments naturally assimilate and harmonize with each other; that is, with whom given individuals *can*, and with whom they *cannot*, so unite as to live affectionately and happily: explains, in order to diminish or remove, occasions of discord between husbands and wives, by showing them *how* to adapt themselves to the phrenological developments of each other, and thus how to strengthen the ties of connubial love: and conducts ALL who follow its principles to a happy *union for life* with a congenial spirit. Some of its positions are new, others startling, and ALL vitally important to the virtue and well-being of man. Read attentively, ponder deeply, and act accordingly.

PREFACE TO THE SECOND EDITION.

Though the first edition of this work was all written in the business intervals of *one week*, and therefore, necessarily imperfect, yet an edition of 5000 copies sold in *three months*. This, together with the almost unqualified commendation every where bestowed upon it, shows that the intrinsic merit of its *matter*—for which the reader is indebted to Phrenology---outweighed the minor defects of its composition. Only one point has been criticised, namely, that *love constitutes matrimony*; which, a little farther explanation and qualification would, doubtless, have rendered unexceptionable. But the argument on which it is based, is *invulnerable*, namely, that matrimony consists in *mutual LOVE*, and *not* in legal enactments; and that making it consist in its man-made *ceremony*, strips it of all those high and holy sanctions with which basing it in mutual *love* invests it; because the latter makes its origin *divine*,---the former, *human*. If legal *enactments* make and break marriage, it is *easily* broken and modified---and a very different thing one inch *east* of the line separating New York from Vermont, but quite another thing an inch *west* of that line.

But if marriage consist in mutual *love*, a feeling implanted by *God*, its origin is *divine*, and its obligations infinitely more sacred and binding than they can be made by all the legal injunctions and penalties that can possibly be thrown around it. Let this portion be read and pondered, and also the one entitled "*Marry your FIRST Love*," which assigns the cause, and points out the only remedy, of licentiousness. As long as the main cause of this vice exists, and is aggravated by purse-proud, high-born, aristocratic parents and friends, and even by the virtuous and religious, just so long, and exactly in the same ratio, will this blighting Sirocco blast the fairest flowers of female innocence

and loveliness, and blight our noblest specimens of manliness. No sin of our land is greater. Reform in no other department of vice is equally demanded, and the Author wishes this work to contribute its share towards pointing out the cause and remedy of this evil, and thereby promote *moral purity*. Those who concur in this opinion will, of course, aid in extending its circulation,---to facilitate which its price is put low, ---but those whom it rebukes, will of course rebuke it; but it will be like iron cutting steel. Its main positions are *immutable*, because founded in the *nature of man*. Let time be my judge, and common sense my jury.

Its directions to the married, if followed, will enable even those husbands and wives who disagree, to adapt themselves to each other as far as to prevent discord, if not to secure harmony of feeling and concert of action.

PREFACE TO THE THIRD EDITION.

The second edition of 10,000 copies of this work was exhausted in *four months*, and the third edition, containing nearly three times as much matter as the first, and greatly improved in regard to style and arrangement, is now offered to the public. An important chapter has been added on FEMALE EDUCATION, and another on "Single-Blessedness;" and that on "Directions to the married," has been enlarged so as to present the duty and means of making families happy, and neighborhoods agreeable.

Thus improved, it is sent forth to be an agreeable and healthful intellectual repast to the reader,---a beacon light to guard the unmarried against making matrimonial ship-wreck upon the rocks and shoals of discordant and unsuitable marriages; and a pilot to guide them into the haven of matrimonial felicity, as well as an olive-branch of peace to discordant husbands and wives.

Instead of encountering that deadly opposition which the Author expected it would excite, not only has its reception been most cordial, but hundreds have expressed the most heart-felt gratitude for the pleasure and profit of its perusal. To have thus laid my fellow-men under a contribution of gratitude by *benefiting* them, is the highest object of the labors and efforts of my life. It was written *to do good*, and its success in this respect gives me unspeakable pleasure. May it continue to throw a fresh stream of benign, purifying, and reforming influences over the *marriage* relations of mankind, till all are brought to drink deep, and drink through a long and happy life of *reciprocal love*, at this fountain of connubial bliss.

THE AUTHOR.

NEW YORK, 131 NASSAU-ST.
July, 1842.

PHRENOLOGY

APPLIED TO MATRIMONY.

MAN is eminently a SOCIAL being. This is evinced by his phrenological developments, and by his disposition to congregate and form friendships. His social affections even lie at the very *basis* of his virtue and happiness, or vice and misery. Parental and connubial love are among the highest species of enjoyment belonging to his nature; while blighted affections and family dissensions bear the most bitter fruits he *can* taste—the former, placing its happy possessor above the reach of trouble; and the latter, being the canker-worm of his every pleasure. No element of his character is more conducive to virtue or happiness, and the destruction of *none* would leave him more utterly desolate and wretched.

The domestic relations, how beautiful, how perfect throughout! The family group, gathered around their own fire-side, how comfortable, how happy! Husbands and wives quaffing the unalloyed sweets of connubial love—parents protecting their children, and children nestling under the kind wings of parental fondness—the former providing for the latter, and the latter serving the former, and waiting upon one another—the elder children serving the younger, and the younger clinging affectionately around the elder—the whole family commingling their joys and sorrows; bound together by the strongest and most tender ties of our nature; bestowing and receiving the caresses of affection, and reciprocating a *continual succession* of kind offices. Oh! if there be a green spot on our barren earth—a pleasing picture upon which the fatigued eye rests with delight—a redeeming trait in fallen man—it is the *happy family*—it is domestic bliss. What other class of faculties

exerts a greater influence upon his present or future happiness or destinies than his social? From what other fountain of his nature gushes forth a deeper, broader, or more perpetual *stream* of happiness or misery? And, since the obedience or violation of those laws which govern these social relations CAUSE all this enjoyment or suffering, a *knowledge* of these laws is ALL IMPORTANT, especially to *young people*; for, by obeying them, they will enjoy all the blessings flowing from their obedience, and avoid the penalties attached to their infraction. Phrenology beautifully and clearly unfolds and expounds these laws, and conducts the inquirer in the paths of their obedience to the fruits they bear.

But, in order fully to appreciate the vast power of the social faculties, or understand those laws which govern their action, by obeying which their exercise will be rendered always pleasurable, we must briefly *analyze* them. They are—

AMATIVENESS:

The reciprocal attachment and love of the sexes for each other.

SOME means for multiplying our race, is necessary to prevent its extinction by death. Propagation and death appertain to man's earthly existence. If the Deity had seen fit to bring every member of the human family into being by a direct act of creative power, without the agency of parents, the present wise and benevolent arrangements of husbands and wives, parents and children, friends and neighbors, would have been superseded, and all opportunities for exercising parental and connubial love, in which so much enjoyment is taken, cut off. But, the domestic feelings and relations, as now arranged, must strike every philosophical observer as imitantly beautiful and perfect—as the offspring of infinite Wisdom and Goodness combined. Amativeness and its combinations constitute their origin, counterpart, and main medium of manifestation. Its primary function is *connubial love*. From it, mainly, spring those feelings which exist between the sexes as such, and result in marriage and offspring. Combined with the higher sentiments, it gives rise to all those reciprocal kind feelings and nameless courtesies which each sex manifests towards the other; refining and elevating both, promoting gentility and politeness, and greatly increasing social and general happiness. So far from being in the least gross or indelicate, its proper exercise is pure, chaste,

virtuous, and even an ingredient in good manners. It is this which renders men always more polite towards women than to one another, and more refined in their society, and which makes women more kind, grateful, genteel, and tender towards men than women. It makes mothers love their sons more than their daughters, and fathers more attached to their daughters. Man's endearing recollections of his mother or wife, form his most powerful incentives to virtue, study, and good deeds, as well as restraints upon his vicious inclinations; and, in proportion as a young man is dutiful and affectionate to his *mother*, will he be fond of his *wife*; for, this faculty is the parent of both.

Those in whom it is large and active, are alive to the personal charms and mental accomplishments of the other sex; ardent admirers of their beautiful forms, graceful movements, elegant manners, soft and winning tones, looks, accents, &c.; seek and enjoy their society; easily reciprocate fond looks and feelings with them; create favorable impressions, and kindle in them emotions of friendship or the passion of love; and, with Adhesiveness (or Friendship)* large, are inclined to marry, and capable of the most devoted connubial love.

Those in whom it is deficient, are proportionally cold-hearted, distant, and ill at ease in the society of the other sex; and less tender and affectionate, less soft and winning in their manners, less susceptible of connubial love, less inclined to marry, &c.

Its combinations, which so modify its action as actually to change its character from the best of feelings to the worst of passions, will be given after the other social faculties have been analyzed. They are given in full in "Fowler's Phrenology."

Amativeness, is supposed to be sub-divided; the lower and inner portion manifesting the mere animal passion, or physical love; the upper and outer portion, next to the ears, giving a disposition to caress, accompanied with pure Platonic affection.

* Phrenology has suffered somewhat from the attempt of its founders to put it on a *scientific* footing, and especially in giving *learned* names to the organs, instead of plain, English names, expressive of the *function* of the faculties. In order to make himself more fully understood by all, the author will use the term Friendship, instead of Adhesiveness; Parental Love, instead of Philoprogenitiveness; Resistance, instead of Combativeness; Appetite, instead of Alimentiveness; Belief, instead of Marvellousness; Observation, instead of Individuality; and so with others the names of which do not already express the function performed by the organ.

PHILOPROGENITIVENESS:

Parental love: attachment to ONE'S OWN children: love of children generally.

If man had been brought forth, like the fabled Minerva from the brain of Jupiter, in the full possession of all his physical and mental powers, capable, from the first, of taking abundant care of himself, without requiring parents to supply a single want, this faculty would have been out of place; for then it would have nothing to do. But the FACT is far otherwise. Man enters the world in a condition utterly helpless. Infants require a *great amount* of care and nursing. This infantile condition of man has its counterpart in this faculty. Without its stimulus to provide for and watch over infancy, every infant must inevitably perish, and our race soon become extinct. No other faculty can fill its place, or accomplish its end. Infants cannot be regarded as friends, so that Adhesiveness cannot help them. Though Causality might *devise* ways and means for their relief and comfort, yet it would not execute them; and, though Benevolence might do something, yet it would be far too little for their physical salvation, or for their moral and intellectual cultivation; for, how many are there who are kind to adults, but unwilling to take care of children, and even unkind to them?

These vexatious and expensive little creatures, are far more likely to array Combativeness, Destructiveness, Acquisitiveness, Self-Esteem, &c., *against* them, than Benevolence, or any other faculty, in their behalf. If parents were not endowed with a faculty *expressly* adapted to the nursing and training of children, their burden would be intolerable; yet this faculty not only casts into the shade all the toil, trouble, and expense they cause, but even lacerates the parental heart with the keenest pangs when death tears parents and children asunder. It renders children the richest treasure that parents possess; their greatest delight; and an object for which they willingly labor, sacrifice, and suffer more than for all others. What sweetens parental toil by day, and watchfulness by night? *Parental Love*. What parent will sell his child for gold? But *why* not? Because lacerated Parental Love causes far greater pain than gratified Acquisitiveness gives pleasure. What loss, save that of companions, equals that of children? None: not all others combined. But *why*? Let the amount of brain allotted to this faculty, especially in *mothers*, answer.

Its primary, distinctive function is, PARENTAL LOVE—attachment to ONE'S OWN children: and the more helpless the child, the more vigorous its action. It also extends to grand-children, and the children of others; yet its power is far less towards them, than towards one's *own* children. None but *parents* can ever know the genuine feelings of a parent's heart. There is something peculiarly endearing in the thought that our offspring are bone of *our* bone, and flesh of *our* flesh;* and this feeling is still heightened by their being born of a wife, or begotten by a husband, whom we dearly *love*. Hence, children are regarded as "the dear pledges of connubial love;" because Parental Love is located by the side of Connubial Love; so that the exercise of either, naturally excites that of the other.

This train of remark renders it self-evident, that husbands and wives, having children, should never be *divorced*; for, then, this parental feeling must be lacerated, at least in *one* parent. For parents to dislike each other, and yet love their mutual children, must make *both* unhappy. On no account, therefore, should husbands and wives, who do not love each other, become parents; yet those who do love each other, will find their enjoyments greatly augmented thereby.

The duties and relations of *mothers* to their children, require a much stronger development of this faculty in woman than in man.

* This analysis renders the inference clear and forcible, that *parents* should NURSE and EDUCATE their OWN children. What end in life is more important? Is it not infinitely more so than making of money, or acquiring fame, or office? If parents cannot do all they desire, and yet find time to care for and educate their children, let them hire the *other* things done, while *they themselves*, not over-see, but actually *train* and *educate* their *own* children. If they do not *know* enough, or if they cannot afford the *time*, they are bound, by the most sacred obligations of our nature, not to *become* parents. Getting children nursed out; sending them to school just to be *rid* of them; employing "wet nurses," and pretending to be too great a *lady* to nurse or tend one's own children, is a breach of nature's laws, and will inevitably incur the consequent penalties. Strange! that mothers will ruin their children, and violate their natures, just to be *fashionable*. Let those who cannot hire their children taken care of and educated, count this their gain, and let those who employ low, ignorant, or vicious nurses—a practice as common as it is reprehensible—bear in mind the principle brought to view in the text, and also remember that these grovelling and often immoral associations are sure to pollute their children; besides, their intellects being often too feeble to excite or discipline the intellectual faculties of the young. But more of this in my work on "Phrenology applied to Education and Self-Improvement," in which mothers are presented with a recipe for finding time to educate their own children.

Accordingly, it is much larger in females than in males. This increased size of the organ, and power of the feeling in woman, and their adaptation to the far greater demand made upon her by her offspring, not only evince the truth of Phrenology, by showing it to harmonize with nature, but show that upon *her* devolve more of the *nursing, training,* and *EARLY* education of children, than upon man. They peculiarly adapt woman to develope the minds, and train the feelings of children; and hence teachers of small scholars should always be *females*. Woman's delicacy of feeling and quickness of perception; her tenderness and willingness to do and to suffer; her intuitive knowledge of their little wants; her gentleness and playfulness, peculiarly adapt her to expand and mature the tender germ of infant intellect; to train the feelings, and to instil into their susceptible hearts the first principles of moral rectitude and sense of character; to purify and elevate their feelings, and implant a disgust for vice and immorality; to cultivate benevolence and piety, and all the moral virtues; to develope the affections, and to start the immortal traveller in the paths of virtue and intelligence the goal of their terrestrial and celestial enjoyments.

The great development of this organ in woman, is a beautiful instance of Divine Wisdom and Benevolence, in thus rendering her principal *duty*, her greatest *pleasure*. But this delightful task, conceded by all to woman during *infancy*, is *too soon* wrested from her hands. *Mothers* should be their children's *chief* instructors. Happy would it be for families, happy for society, if woman were to devote herself more exclusively to these duties. To you, young ladies—ye future mothers of our race! do we look for the *faithful* performance of this momentous duty. In more respects than one, *you* are to form the intellectual and moral character of our race, and should prepare yourselves accordingly. Is it right, then—does it comport with this great end of your being—that your time should be spent in following the fashions, in acquiring “the *graces*” (as this fashionable foolery is called,) or in fashionable boarding-schools, where not a thing is thought of appertaining to a *preparation* for becoming wives and mothers? Before you “set your caps” for a husband; before you think of bestowing or receiving a single attention from a gentleman, see to it, I beseech of you, for his sake, for your own sake, for the sake of your offspring, that you fit yourselves to develope all the *physical, the moral, and the intellectual* capacities of children.

This powerful development in woman renders it evident, that the *primary* object of female education should be to *fit young ladies* for the *station* of *wives* and *mothers*, and to act well their parts in that capacity. But more will be seen, in reference to female education, in another portion of the work.

ADHESIVENESS:

Friendship: the SOCIAL feeling: love of Society: desire and ability to form attachments, congregate, associate, visit and entertain friends, &c.

If man had been created a lonely, unsocial, solitary being, nearly half his faculties, having nothing to excite them to action, would have lain dormant, and the balance have been but feebly exercised. The activity of every faculty in one, naturally excites the same faculty in those around him. Hence, without the element of Friendship, to bring mankind together into associations, neighborhoods, families, &c., they could have had no opportunity for the exercise of Language, Ambition, Imitation, and many other faculties, and little for that of Kindness, Justice, &c.; and all the remainder would have been far less efficient and pleasurable than now. Without this arrangement, co-partnerships, and those public and private works which require the combined labor and resources of more than one individual for their completion, would have remained unknown, and the selfish propensities have rendered all men Ishmaelites; turning every man's hand against his neighbor, rendering each most hateful to all; kindling rising jealousies, animosities, &c., into burning flames, and for ever blotting out the pleasant smile of glowing friendship—the cordial greeting of old associates—the hearty shake of the hand, and that silent flow of perpetual happiness which springs from being in the company of those we like.

This faculty casts into the shade the modern ceremony of formal *introductions*, and waiting for the last call to be returned, or letter answered. It should be in *constant* action, and therefore, lonely travellers should wile away their tedious hours by opening at once the portals of their hearts, engaging freely in conversation, and “scraping acquaintance” at first sight. Still, *intimate* friendships should be formed *judiciously*; for, it is a most powerful means of intellectual and moral elevation or degradation. Young people in particular, (though they should form speaking acquaintances and passing friendship readily, to which they are strongly predisposed,)

should, nevertheless, be careful how they make confidants and *bosom* friends.

The *young* form attachments much more readily than those who are older, partly because the latter become hardened by frequent disappointments in finding supposed friends unfaithful, and partly because they have been longer separated from the friends of their youth. This blunting of the fine, glowing feelings of friendship, is certainly most unfortunate. Friendship should be regarded as *most sacred*, and never to be trifled with. Do almost any thing else sooner than violate this feeling; and let friends bear and forbear much, at least, until they are *certain* that a supposed injury or unjust remark was *premeditated*; and then, when friendship is thus violated, think no more of your former friend, not even enough to hate him. Dwell not upon the injuries done to you, but banish them as you do him from your mind, and let him be to you as though you had never known him; for, *dwelling* upon broken faith only still farther lacerates and blunts or sears the feeling of genuine friendship. Never *form* friendships where there is any danger of their being broken, and never break them unless the occasion is most aggravating and intentionally given; but rather let friends try to make up little differences as soon as possible.*

These remarks apply with redoubled power to members of the *same family*. Let parents cultivate affection for one another in their children, and let brothers and sisters separate as little as possible, correspond much; and never allow a breach to be made in their attachments. Add continually new fuel to the old fire of family friendship. Let the right of *hospitality* be extended more often than it now is, and let friends entertain friends around the family board as often as possible, instead of allowing them to eat their unsocial fare at the public hotel. We have too little of the good old Yankee custom of "*cousining*," and of English hospitality, and spend far too little time in making and receiving *social visits*. Still, those *formal, polite* calls are perfect nuisances—are to friendship what the smut is to the grain—poisonous. True friendship knows no *formality*.

* I have seen a young man rendered crazy, and thrown into a perfect phrenzy of excitement, by being imposed upon by a supposed friend, one too of his own sex. He appeared very much like those who have been recently disappointed in love.

UNION FOR LIFE.

There is little doubt of the existence of another faculty, located between Adhesiveness and Amativeness, which disposes husbands and wives in whom it is large and active, to be *always together*. They cannot endure the absence of their companion, even for an hour, and feel as though the time spent away from them, was so much of their existence lost. It is developed before Amativeness appears, and hence this Union is often formed in childhood. It purifies and refines the sentiment of love; desires to caress and be caressed; and is the soul and centre of connubial love; creating that *union*, that *oneness* of feeling, that harmony of spirit, and that *flowing together* of soul, which characterize true conjugal affection. It is very reluctant to fasten upon more than one, and that is the FIRST love.

I have seen several striking proofs and illustrations of the existence of this faculty, and the location of its organ. I know a lady in whom both are marked, who, whenever her husband is about to leave her for a few days, feels an acute *pain* in that organ. When she pointed out the location of this pain, and stated that it always accompanied the absence of her husband, I saw that it belonged to neither Adhesiveness nor Amativeness, but was located *between* the two. As the intensity of the pain rendered this matter certain, I surmised the existence of another organ, and, two years afterwards, found it confirmed by observations made in France.

It is much larger and more active in woman than in man, and which causes and accounts for the far greater power and intensity of woman's love than that of man.

INHABITIVENESS:

Or love of HOME, and the DOMICIL of both childhood and after life: attachment to the PLACE where one lives, or has lived: unwillingness to change it: desire to locate, and remain permanently, in one habitation, and to OWN and IMPROVE a homestead: Patriotism.

"Home, home! sweet, sweet home! There's no place like home."

The advantages of having a permanent HOME, and the evils and losses consequent upon *changing* it,* are each very great. "Three

* It is estimated, that the expenses of moving on the first of May, in the city of New York alone, exceeds \$25,000.

moves," it is said, "are as bad as a fire." Those who have homes of their own, be they ever so homely, are comparatively rich. They feel that no crusty landlord can turn them homeless into the streets, or sell their furniture at auction for rent. Rent-days come and go unheeded, and the domestic affections have full scope for delightful exercise. Every married man is bound by this *inhabitive* law of his nature, as well as in duty to his family, to *own* a house and garden spot; and every wife is bound by the same law and duty, to render that home as agreeable as possible. The prevalent practice of *renting* houses, violates this law and arrangement of man's domestic nature, and must necessarily produce evil to both owner and tenant. This is established by facts as well as theory; for, what observer is not at once struck with the general fact, that landlords improve their houses only to raise their rents, and charge enormously for every additional convenience; and tenants will not make improvements, because they intend soon to "*move*;" besides, often wantonly damaging their dwellings. All permanent improvements, such as fertilizing or beautifying a garden, rearing fruit of various kinds, setting out trees, shrubbery, &c., raising stock, and getting *conveniences* and *comforts* for a family around you, require a succession of years; and, therefore, tenants are compelled to do without them. If they wish fruits or vegetables, instead of plucking the fully ripe cherry, the delicious peach or pear, and the ever varying fruits of the seasons, and setting down quietly to enjoy them "under their own vine and fig tree," by which their relish would be doubted, they are obliged to take their hard-earned money, pay a four-fold price in market, and, after all, take up with articles that are green, wilted, or stale; it being the universal custom to pluck fruit for market *before it is ripe*, so that it may keep the longer, and not spoil by being transported. Who has not tasted the difference in eatables fresh from the garden, compared with those purchased in the market? Again: market men, being generally too poor to own land, are obliged to demand high prices in order to cover exorbitant rents, which furnishes an excuse for those who raise things for market on their own land, to do the same. This, together with the markets being forestalled by hucksters and speculators, increases the price of provisions so enormously, that one dollar earned by those who *own* a house and bit of land, brings more than five, if not than ten, earned by city tenants. What consummate folly, then, to emigrate from the country to cities, because

a dollar a week more wages may be given, when the increased expenses of rent, fuel, food, &c. are perhaps five times more than the additional earnings. This reveals one cause of the greater degree of poverty, privation, and suffering in the city than in the country.

Again, city tenants usually buy a small quantity at a time, such as a pound of meat, half a pound of sugar, a pint of milk or molasses, a cent bunch of onions or radishes, an ounce of tea, a pound of flour, &c., and hence are obliged to pay double price, or at least all the difference between the wholesale and the retail prices, besides the increased price of articles in the city above those of the country; while those who *own* land, usually raise, or else lay in, their year's supply of provisions at the time of their production, and at a comparatively trifling cost. To this *renting* system *mainly* do we owe the exorbitant, but merely nominal, prices of "city property," the rents and the rise of the property *combining* to increase them; whereas, were there but few tenants, the city prices would sink far below those demanded for country property, from which a living could be obtained. It is one of the most efficient causes of "hard times" and distressing poverty. For a small room, too contracted to yield scarcely a comfort, and often in the basement or attic, many tenants are compelled to pay their hard-earned dollar every Saturday night, or be turned into the streets. It has infused its baneful influences into nearly all the arrangements and relations of life. Indeed, so great and multifarious have its evils become, that they will compel men ere long to abandon it, and *buy* a poorer house in preference to *renting* an expensive one. Rents will then fall, and landlords be losers. To own the house you live in, is enough; owning more, will injure all concerned.

This faculty and its combinations, plainly indicate that the prevalent practice of *boarding*, is not the most profitable or agreeable. Those generally take boarders who are too poor to take care of them, so that the fare in a boarding-house is far inferior to that in the family. And then, too, the *social* feelings cannot find gratification or reciprocation. Boarders frequently waste more than is necessary, so that boarding creates a selfish feeling, where all should be harmony and friendship. And, then, to be sick in a boarding-house or tavern! Let those who know its horrors, bear witness. To be sick *at home*, with all the attentions that affection can bestow, is bad enough; but to be *sick* among *strangers*, and have only such attention as *money* can procure, is the climax of

wretchedness. Let young men whose circumstances compel them to board, choose some *good* family, and identify themselves with it, and cultivate the *social affections*, and then change the boarding-house for a home as soon as possible. Nor should young men leave their father's house as soon as they generally do, but, in most cases, they should stay *at home* till they get homes of their own.

I have always observed, that children who have lived in one dwelling, and especially on a farm, till they were fifteen, have this organ large; whereas it is small in those who have lived in *different* places during childhood. This shows the importance of cultivating it in children, and says to parents, in the language of nature,—"Make as few moves as possible, and generally keep your children *at home*."

It is also large in most farmers, and, with Approbativeness large, gives a kind of pride in having a *nice* farm, house, furniture, garden, &c., together with a disposition to *improve* one's residence. The lower portion of Parental Love, is supposed to create a fondness for pets, stock, and young and tender of animals, with a disposition to improve their breed; and the union of the two, increases the charms of husbandry and farming. No life is equally independent, or free from care, or healthy, or more favorable either to virtue or to intellectual pursuits. If our farmers, instead of laboring with all their might to become *rich*, would labor just enough to earn a livelihood, and devote the balance of their time to reading and study, no class of people on earth would be equally happy, or moral, or talented; and to leave the farm for the city or counting-room, evinces a species of folly bordering on derangement, or else sheer *ignorance* of the road to happiness. The best heads I have examined, are or have been farmers; and a majority of our great and good men, will be found to have once followed the plough, and reaped the harvest.

This organ, also, is supposed to be double; the inner portion creating attachment to the home of childhood, to the *family* domicile, to the stones, trees, and place of youth, and delighting to revisit them; the outer, creating patriotism, and love of the more recent homestead, with unwillingness to "*move*."

THE COMBINATIONS OF THE SOCIAL FACULTIES.

Though the individual action of these social faculties, is powerful, and productive of intense enjoyment or suffering, still their *combinations* are much *more* so; and also account for the infinite diversity of tastes in the selection of friends and companions, and in the management of children. I will give enough of them here to present to view the general doctrine and law of the combinations, and for additional ones, refer readers to my work on Phrenology.

Thus, those who have large Amativeness, combined with large Adhesiveness, not only love the other sex as such, but contract a strong *friendship* for them, and make them their warmest and most confidential *friends*; and, with the addition of large "Union for Life," experience that *love* for some congenial spirit, some kindred soul, which makes "of twain one flesh," and perfectly "unites two willing hearts," and are tender and affectionate as companions; will mingle pure friendship with devoted love; "cannot flourish alone," but will be inclined to love and marry young; will invest the beloved one with almost angelic purity and perfection; magnify their mental and moral charms, and overlook their defects; feel happy in their company, but miserable without it; freely unbosom every feeling; communicate and share every pain and pleasure; and have the whole current of the other faculties enlisted in their behalf, with large Ideality: and the mental Temperament added, will experience a purity, a devotion, a fervor, an elevation, an intensity, and even *ecstasy* of love well nigh romantic, especially the *first* love; fasten upon *mental* and *moral*, instead of *personal* charms, or, rather, blend the two; can fall in love only with one who combines good looks with refinement, good manners, and much delicacy of feeling; will be soon disgusted with what is improper, not in good taste, coarse, or vulgar in the person, dress, manners, conversation, &c. of the other sex, but exceedingly pleased with the opposite qualities; will express love in a refined, delicate, and acceptable manner; be fond of poetry, love-tales, romances, and the sentimental; but with Ideality moderate or small, will be the reverse: with Parental Love also large, will be eminently qualified to enjoy the domestic relations of companions and parents; be as happy in the family relations as they can be in any other, and stay from home only when compelled to: with Inhabitiveness also

large, will travel half the night to be at home the other half; sleep poorly from home; and remove only when they cannot well avoid it: with large Firmness and Conscientiousness added to this combination, will be constant, and keep the marriage relations inviolate, regarding them as the most sacred feelings of our nature: with large Combativeness added, will defend the object loved with much spirit, and indignantly resent scandals or indignities offered them: with large Approbativeness added, will hear them praised with delight, and greatly enjoy their approval; but be cut to the heart by their reproaches; and if moderate or small Self-Esteem, and large Ideality, and only average or full Conscientiousness and Causality, be added, will be too ready to follow the fashions demanded by the other sex, and too sensitive to their censure: (a combination too common in woman:) with large Secretiveness and Cautiousness, will *feel* much more affection than is expressed, appearing indifferent, especially at first, or till the other party is committed; and perhaps not bring matters to a direct issue till too late; but with Secretiveness only moderate or small, will throw wide open the portals of the heart; freely showing in every look, word, and action, all the love felt: with Firmness, Self-Esteem, and Friendship, all large, will not be subdued by love, however powerful, nor be humble or servile in this matter; and bear its interruption with fortitude; but will be the reverse when Self-Esteem, Firmness, and Combativeness, are only moderate, or average: with Causality and the head only moderate or average in size, the vital or mental temperament predominant, and Adhesiveness, Approbativeness, and Ideality large or very large, will prefer the company of the fashionable, dressy, gay, superficial, witty, showy, &c. of the other sex, and love to talk small talk with them, and love and marry those of this class: with the moral faculties predominant, will choose the virtuous, moral, devout, and religious for friends and companions: with the intellectual organs large or very large, can admire and love only those who are intellectual, sensible, and literary, and will almost adore them; but be disgusted with the opposite class: with the vital or vital-motive temperament predominant, Ideality large or very large, and Causality and Conscientiousness only average or moderate, will be less particular as to their moral than their personal charms; will love the pretty face and figure last seen; and have an attachment by no means exclusive; courting many, rather than being satisfied with individual attachment, and inclined to the

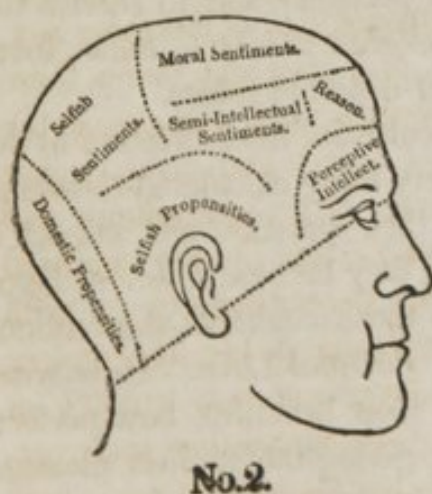
merely animal gratification of Amativeness; and with large Language and Mirthfulness added, will delight to joke with and about the other sex; often be indelicate, fond of hearing if not of relating improper anecdotes about them, and of seeing vulgar prints, &c.; and, with large Tune also added, be prone to sing objectionable songs, if not to revelry and profligacy; and extremely liable to pervert Amativeness: and, with large Acquisitiveness added, will marry for money quite as soon as for true love, especially after the first attachment has been interrupted, &c.

But those in whom Amativeness is only moderate or small, the mental temperament predominant, and the moral faculties more active than the propensities, will not love or marry young, and have more friendship and pure, Platonic affection than animal feeling, &c.

These combinations are given mainly as a sample of the others, and also to illustrate the law of love, and account for different matrimonial tastes. Additional ones will be found in the author's work on Phrenology.

LOCATION OF THE SOCIAL ORGANS.

These social organs are located together, in a kind of *family group*, in the back and lower portion of the head, behind the ears, as seen in cut No. 2. They predominate in the cut of the "affec-



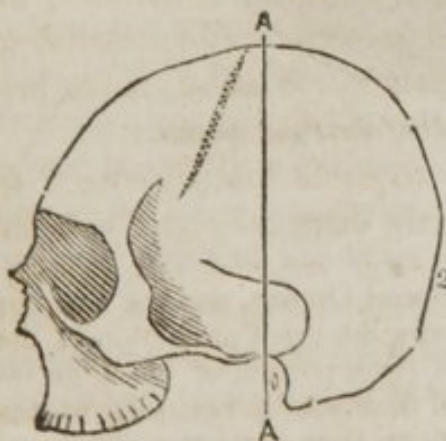
tionate female," No. 3. This is the usual form of the female head, and the social faculties constitute the predominant quality of the female character; though Amativeness is usually smaller in women than in men. These organs, when very large and active, elongate the head backwards, behind the ears, as in cut No. 3, and their activity causes the head to recline directly back towards the spine. Those who have a slim neck, and a head projecting behind the ears, but narrow at its junction with the back of the neck, as in cut No. 3, are susceptible of much purity and tenderness of love, which will be founded in friendship and union of soul more than in animal passion: but those whose heads are broad between the ears and at their union with the back of the neck, and the back parts of whose heads do not project much behind the neck, or are nearly on a line with it, as in cut No. 4, will have more animal passion than pure affection. Though a full development of Amativeness is important in a companion, yet large Friendship and high moral faculties are quite as much so.

In this family group, there may be two or more additional organs one of which is doubtless located between Friendship and the upper part of Parental Love, and creates attachment to *keepsakes*, or gifts presented by *friends*, to old household furniture which has descended from parents, to children; also, to things long used. Another is probably located at the sides of Parental Love, which experiences the emotion of FILIAL LOVE, causing children to love, obey, and wait upon their parents; to sit at the feet of age and experience, and learn lessons of wisdom, or listen to their stories; follow their counsels, especially those of parents; and to cherish for parents that filial affection which delights to serve, nurse, love, and support them, and weeps over their departed spirits.

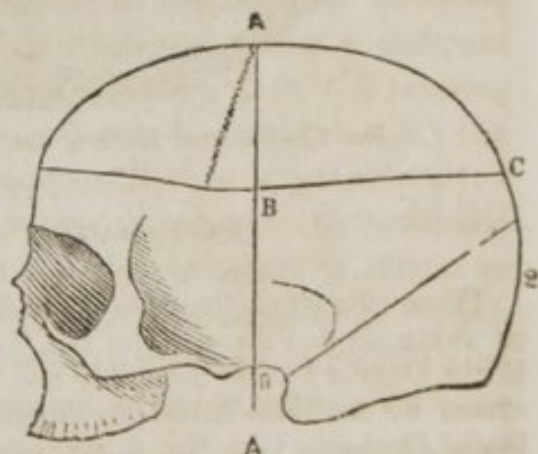
Let parents assiduously endeavor to cultivate filial affection in the bosoms of their children, and avoid every thing calculated to wound or weaken it; and let children love their parents, and cherish a disposition to serve them, so that when they become feeble or helpless, *Filial Love* may delight to *return* those unnumbered attentions received in childhood at the hands of *Parental Love*. How wise, how admirable, this Parental Love! How beautiful, how perfect, this Filial Attachment! The former, giving the highest pleasure in nursing and providing for their children; and the latter, giving these same children equal pleasure in bestowing the very same kind of attentions upon the very same parents: the former, softening the pillow of infancy, and supplying its wants; the latter, softening the

pillow of age, and alleviating the infirmities of dotage, and kindly proffering those attentions which Filial Love alone can bestow! What quality in youth is more praise-worthy; what recommendation for virtue or goodness more unequivocal, than obedience and devoted attachment to parents? How *can* vice or immorality dwell in a bosom filled with love and devotedness to an aged or needy parent? What is more meritorious, or what yields a richer harvest of happiness, than toiling to support an infirm parent?

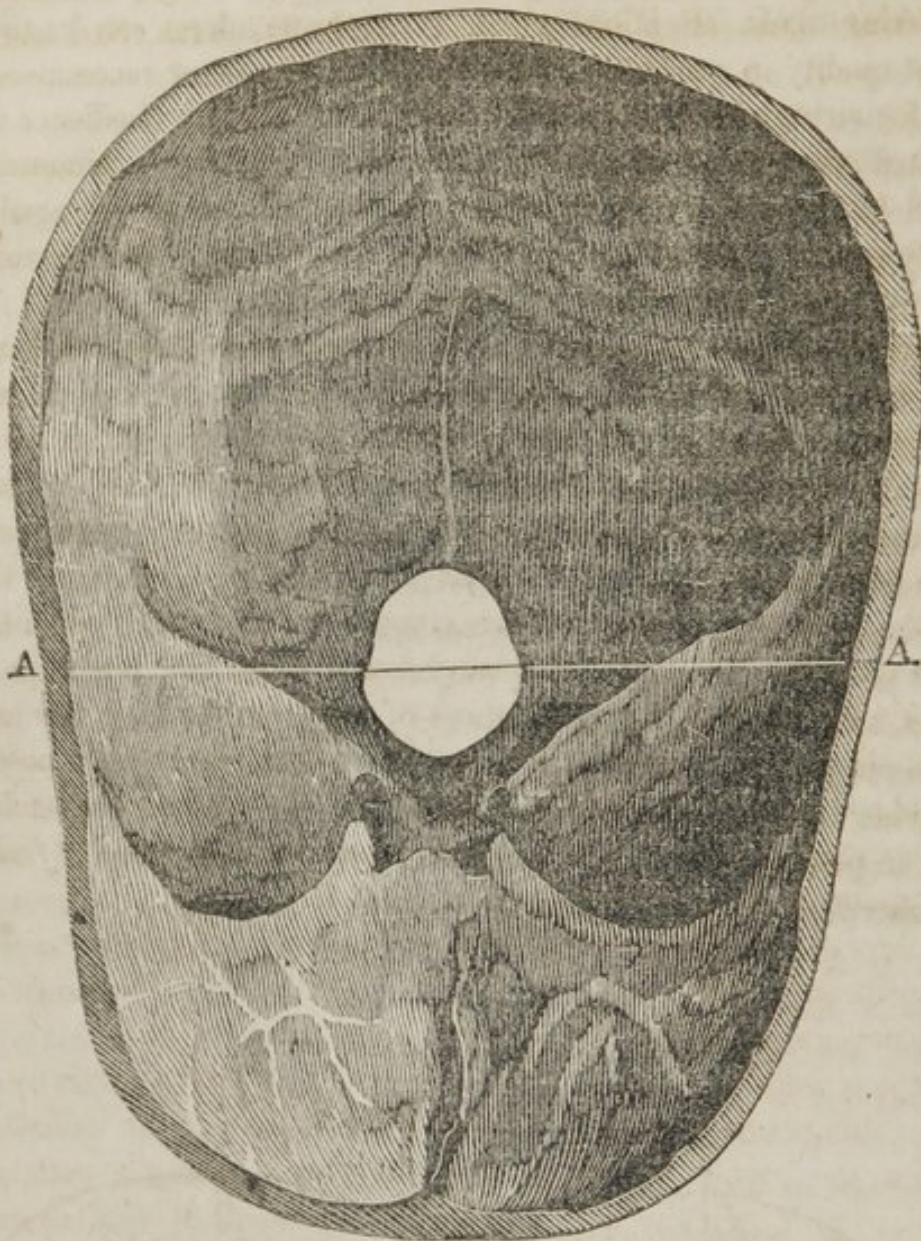
But, on the other hand, how ungrateful, how utterly depraved, how superlatively wicked, must those be who neglect this pleasing duty of taking care of them, or who let them want; or, above all, who desire their death, or hasten it by neglect or abuse, in order the sooner to inherit their patrimony! Give me the glorious privilege of cherishing my dearly beloved parents—of listening to their advice, and being guided by their counsels; and, at last, when their days are all numbered, let them breathe their last breath in my arms, as is my desire to do in those of my children, to be gathered unto our fathers in the family sepulchre! Let my bones repose by the side of those of my ancestors, and let those of my descendants rest in peace by the side of my own; and let this *family feeling* be cherished from generation to generation!



No 4



No 5



No. 6 —*Internal View of the Skull of the Fond Mother.*

EXPLANATION OF THE CUTS.

These cuts show the *position* of the Social Organs, and the **AMOUNT OF BRAIN** allotted them. Cut No. 3, shows the great projection of the Social Organs *behind* the ears; and that large portion of the brain inclosed by the lines A. B. C., in cut No. 5, is mostly occupied by the Social Organs. Cut No. 6, was also drawn from the same skull, and shows how large a portion of the **BASE** of the skull is occupied by these Social Organs; namely, all that part *behind* the line A. A., or the *upper* portion of the cut. Cut No. 5, shows the *depth* of the Social Organs, while cut No. 6, shows their *basilar surface*.

AMOUNT OF BRAIN ALLOTTED TO THE SOCIAL ORGANS.

Nothing exhibits the power and energy of these social faculties, or the importance of their proper exercise, in a more striking light than the *great amount of brain allotted to their organs*,— which averages from one-twelfth to one-sixth of the whole. The accompanying cuts of “a fond mother,” Nos. 5 and 6, exhibit this point in its true light. In her, these feelings were too strong, especially Parental Love; and, in harmony with this development, her excessive fondness spoiled all her children by extra attention and nursing, by indulging them in idle habits, and rendering them helpless by doing every thing for them. Nearly all the brain behind the line A. A., belongs to the domestic group, which, it will be seen, engrosses nearly a third of the entire brain. The cut of the perfect female head, (to be inserted hereafter,) will show about how much brain *should* be allotted to the social organs. Do not, on any account, marry one the back of whose head resembles cut No. 4; nor is an excess of affection, as represented in cuts Nos. 3 and 5, advisable; for one may have too much even of affection. Still, an ample development behind the ears, is a primary and most important requisite in a companion and parent. Those in whom it is deficient, will never enjoy a family, nor render it happy.

It is a well established principle of Phrenology that, activity and other things being equal, the larger the amount of brain called into action, the greater will be the enjoyment or suffering experienced. This, in part, explains and imparts the immense power of the social feelings over the happiness and misery of mankind. And this power is greatly augmented by their *location*, or physiological relation to the other portions of the brain,—it being directly calculated to throw much of the latter into a state analogous to their own. Hence, the natural action of the social feelings, tends to quiet all the others, which is highly promotive of virtue and enjoyment; but, their fevered or inflamed condition, tends to inflame the whole brain, especially the *animal propensities*, among which they are located, which causes vice and misery. This inflammation renders those recently disappointed in love, irritable, fault-finding, and displeased with every thing and every body, and unfit for study or the advantageous exercise of intellect; because their whole brain and

mind are thrown into violent commotion, and all their animal propensities highly excited. Nothing excites Combativeness and Destructiveness to so high a pitch of indignation, if not revenge, as to be cut out, or "get the mitten," or be "crossed in love," or have a supposed friend prove untrue; or lose a child, companion, or friend; or any other interruption of the social feelings.

Why are more duels fought, and more animosities engendered, by interruptions in love and consequent jealousy, than by any other cause? Let the juxtaposition of the organs of Love and Resistance, answer. Even the moral and religious organs are greatly disturbed thereby. On the other hand, doubtless many readers can bear experimental witness to that peace of mind, that delightful composure, that happy state of feeling which follows marriage, or the final and favorable adjustment of reciprocated love. These, and kindred states of mind are caused, and beautifully accounted for, by this principle.

And what is more, the facility and power with which these faculties *combine*, individually and collectively, with each and all the other faculties, is greater than that with which any other class combines with any other class. This greatly augments their power of exciting all the other faculties to the highest pitch of pleasurable or painful action, accordingly as they are properly or improperly placed; so that their condition reciprocally affects, if it does not go far actually to control, that of the balance of the brain, and with it, the state of the mind; and they proportionally hold the keys of our happiness or misery.

To illustrate: Though the meal eaten alone may gratify Appetite, yet, even the pleasures of the palate are greatly augmented by the exquisite satisfaction derived from eating at our own table, surrounded by our family and friends. This increased enjoyment promotes digestion and health, which redoubles all our enjoyments, besides prolonging life.*

* An extensive census, taken in England, for the purpose of comparing the ages of a specified number of married persons of both sexes, with the same number of those who were single, shows, that seventy-eight married men attain the age of forty, where forty-one bachelors attain the same age. As age advances, the difference is still more striking. At sixty, there are ninety eight *married* men alive, to only twenty-two *unmarried*, or 4 1-2 to one. At seventy, there are only eleven bachelors alive, to twenty-seven married men, or nearly three to one; and at ninety, there are nine married men to three bachelors. Nearly the same rule holds good with regard to the female sex. Married women, at the

Combativeness, or the element of resistance, is called into more powerful action, by indignities offered to one's *family*, than by being cheated, or reproached, or by any other imposition that *can* be practiced upon one's self. What husband or father will not resent an indignity offered to a *wife* or *daughter* sooner and more powerfully than one offered to himself? Our heroic forefathers, actuated by love, neither of blood nor gain, nor glory, but mainly by love of their *families*, and to protect their *fire-sides*, braved every danger, endured every privation, and conquered the conquerors of the world. To this combination mainly, do we owe our ever glorious Independence. This principle holds equally true of Destructiveness and Secretiveness.

Marriage doubles and quadruples the energy of Acquisitiveness. Many young men, who, before becoming husbands and fathers, were prodigal of their time, and lavish of their money, spending much of both in what injured instead of benefiting them, after marriage, save every farthing, and practice rigid economy, besides converting every hour to some useful purpose. The best recipe for becoming wealthy is to *marry*, not a *rich*, but a *frugal*, companion. Marriage renders a *home* necessary, and greatly increases efforts to provide one; which serves as a depository of many useful articles that would otherwise be lost.

Cautiousness is agreeably and continually excited by the *cares* of a family, by watching over them, and providing for their present and prospective wants; while Self-Esteem affords parents as much patriarchal pleasure in governing their household, as it does a king in ruling his kingdom. The agreeable exercise of Acquisitiveness greatly increases this delight in those who have it to say that they *own* a house and land enough to live upon; so that they are independent; can defy the banks and hard times; and owe no man any thing.

Approbativeness, or love of the good opinion of others, in the unmarried, is confined mainly to *themselves*; that of parents, reverts to their children. The single lady is pleased with marks of com-

age of thirty, on an average, may expect to live thirty-six years longer, but the unmarried, only thirty, (that is, one fifth less.) Of those who attain the age of forty-five, there are seventy-two married women alive for fifty-two single ladies,—the difference being nearly one third. Beyond all doubt, there is something in marriage highly calculated, in itself, both to *prolong* life, and to render that life more peaceful and happy.

inendation bestowed upon her dress, appearance, attainments, and things appertaining to *herself*; while the mother is doubly delighted with praises bestowed upon her darling *child*, taking more pride in adorning its person and improving its mind, than she ever took in regard to herself. Praises bestowed upon it, sound more sweetly in her ear, and awaken more thrilling emotion in her bosom, than those bestowed upon herself ever had the power of doing; because the latter strike but the single chord of Approbativeness, while praises bestowed upon the *child*, sweep harmoniously the *two* chords of Approbativeness and Parental Love *combined*, thereby more than doubling her pleasure, and opening the shortest and surest way of access to the good will of parents. What but this powerful combination, uncontrolled, could produce that excessive and almost sickening parental vanity which many parents lavish upon their children, or account for their conceit that *their* children excel those of most others, of which the majority of parents are guilty?

The family affords Conscientiousness ample scope for delightful exercise in dealing out even-handed *justice* to all; and, combined with Combativeness, of defending the injured and righting the wronged; and in implanting in the tender minds of their children lessons of *duty*, and the principles of *right*; while Hope feasts itself upon the promises their expanding intellects afford of dawning talents, virtue, and honor; transporting Parental Love in view of the brightening prospects of their coming prosperity, as well as of the enjoyments yet to be realized in the family circle.

To him who delights in prayer and praise to God, the exercise of Veneration may yield a rich harvest of pure and exalted pleasure; but it is when offering up the morning and evening sacrifice of prayer and thanksgiving around the FAMILY altar—when praying *with* the family for blessings *upon* the family, that this faculty is kindled up to its most devout and fervent action; melting the heart, purifying the soul, and reforming the conduct. How much more gratifying to “go up to the house of God *in company*,” than alone? This increase of pleasure has its origin in the *combination* of Veneration and these Social Faculties. Marvellousness, also, delights to commit and commend these objects of affection to the merciful protection, and gracious guidance, of an all-wise and overruling Providence.

Though the exercise of Benevolence towards strangers, or even brutes, gives a great amount of real pleasure, yet we feel double gratification in conferring favors upon those we love. The family presents many an opportunity for doing little acts of kindness where the world at large affords one. Indeed, it enables us to be doing and receiving an almost continual *succession* of kind offices, perhaps trifling in themselves, but great in their aggregate, and highly promotive of reciprocal good feeling. Children can gratify Imitation by taking pattern from their beloved and venerated parents, while the wife can indulge her Ideality and Order in keeping the house and children neat, tidy, and clean, and in cultivating vines, flowers, &c.* The family also affords her an admirable opportunity to exercise her Constructiveness—which is called into action in nearly every thing done with the hands—in making and repairing garments and conveniences for those she loves, and at the same time to endear herself to her husband by gratifying his Acquisitiveness in saving many a tailor's bill, &c. while he will find his Constructiveness agreeably exercised in “fixing up things, and making conveniences about the house, repairing a door, inserting a broken glass, &c. &c., as well as in the daily labor of his hands in their support.

With all the freedom allowable in the *family* circle, Mirthfulness can let fly its sprightly jokes, its agreeable sallies of wit, and its tart repartees, without the least fear of giving offence, or any of that studied guardedness or artificial precision required among others. The Language and Eventuality of parents and grand-parents, find frequent and delightful exercise in recounting to their young and eager listeners the incidents of by-gone days, and the history and genealogy of their ancestors, and in telling or reading to them stories calculated to strengthen their memories and improve their morals; who, in return, also indulge *their* Language, in their incessant prattle and childish sports.

It is in the family circle, also, that Tune can exert its powerful

* Every good wife will gladly improve every opportunity to adorn her house, especially with *natural* charms, and render it as pleasant and agreeable as possible. This seems to be one important and leading duty, or rather pleasure, of a wife and mother, and yet, one that is too much neglected. Let every wife have her flower garden, her arbor, her plants, and shrubbery, and by throwing those little charms and niceties around “*home*” which the hand and the taste of *woman alone* can impart, give to it a peculiar and pleasant attraction. But more on this point elsewhere.

charms by striking up the cheerful lay, and giving expression to buoyant, elastic feelings in unreserved strains of thrilling melody and pathos. How exalted a source of pleasure is music! How powerful an instrument of good or evil—of moral purity or debasement, and of subduing unruly passions and harmonizing all the discordant faculties! To enliven and cheerfulize *home*; to throw a charm around the *fire-side*; to dispel the vexations and disappointments of unpropitious business, and make a *family* happy, is its *peculiar* prerogative. What will quell the turbulent temper of a child, or assuage the irritability of a husband, or sooth his depressed spirits as he returns home disappointed, or weary, or angry, from the business of the day, as soon as to hear his wife or daughter strike up a cheerful lay, or play a favorite tune? Its power in this respect is underrated, and too seldom applied, yet modern music is too artificial and scientific to awaken or divert the feelings.*

How vast the sum total of that quiet stream of the purest, sweetest enjoyments flowing almost continually from the affectionate and happy family circle, with their comfortable fire blazing before them, and the means at hand of gratifying every returning want! including their agreeable conversation, pouring incessantly from every mouth, the pleasant chit-chat of the table and parlor, and that ceaseless prattle provoked by the domestic feelings and family arrangements! Here, also, Order has a wide field for delightful exercise by having a place for every thing, and every thing in its place, so as to be forthcoming at a moment's call; and Time, by having a time for every thing, and every thing in its season; meals punctually, and all at their meals at the same time, &c. Here, too, Causality and the Social Faculties combine with Benevolence, in giving advice, and contriving and arranging matters for their comfort: with Language and Comparison, in explaining their conclusions, and in asking and answering questions: with Acquisitiveness, in devising and executing ways and means of augmenting their estate: with Cautiousness, in foreseeing danger and providing against it, and securing their good: and so of their other combinations. In short, what motive equals that of a needy or dependant family for putting the Causality of parents upon the rack to invent a con-

* See the author's analysis of Tune, and criticisms on modern, fashionable music, in his work on 'Phrenology applied to Education and Self-Improvement.' Published in connexion with the Phrenological Journal.

stant succession of devices for their relief,—to sharpen up and call forth every power of the intellect, every energy of the body, every capacity of man, as well as to stir up every fountain of feeling in his soul?

But this delightful picture is often reversed; and then, how changed the scene! how heaven-wide the contrast! When Combative-ness, instead of *defending* the family group, is arrayed *against* it, and, calling Self-Esteem to its assistance, tyrannizes over it, and rules with a rod of iron—when contention supplants protection, and angry looks dispel the smiles of affection; when Approbative-ness, instead of being gratified by commendation, is mortified by having their faults or follies exposed, or wounded by reproach; when Conscientiousness is offended by their unprincipled immoralities; when Veneration turns its back upon the Social group, refusing to unite in devotional exercises; when a want of order or punctuality in either, incenses the Combative-ness of the others; when Language, instead of engaging in agreeable conversation, is employed to mortify Approbative-ness by administering reproaches or hurling reproof; and when miserly Acquisitiveness, instead of making money to procure comforts for the family, arrays Combative-ness against the family because they are *expensive*; in short, when the other faculties, instead of *uniting* with the Social to make home a paradise and the family happy, are brought into COLLISION with them, and make home a pandemonium—a real family *Hades*—their sufferings are intolerable, and their warfare is perpetual; because the family relations *bring* them and *keep* them in *constant contact*, and that the most direct and powerful. Then it is that the stream of life is poisoned at its *fountain-head*, and made to send forth bitter waters, and that *continually*. The very quintessence of misery consists in this collision, this warring of the faculties. As in the case of magnetic bodies, the nearer their contact the more powerful their attraction or repulsion, so the family relations bring every point in the character of each into direct unison with, or opposition to, those of the others.

With great *emphasis*, therefore, I repeat this main proposition, that the influences of the domestic *organs* on the rest of the brain, and of the social *faculties* on the other mental powers, are so direct and reciprocal that their proper or improper exercise—their peaceful or disturbed action—throws the whole brain and mind into a *similar condition*, forming a kind of *centre of virtue and happiness*,

or vice and misery. Is a man but happy in the *domestic* relations, he is happy every where, in spite of all the evils that *can* assail him. What though the storms of adversity beat violently from every quarter upon his devoted head, and misfortunes thicken upon him; what though every wind wafts tidings of evil; though scandal and reproach assail him without and sickness within; though riches take to themselves wings and fly away, and all his plans and prospects prove abortive: if he but live affectionately with his wife, and sees his children growing up, to love and bless him; his lot is fortunate, and his joys are beyond the reach of misfortune. The arrows of affliction drop harmless at his feet, and his burdens become his pleasures, because borne *with* and *for* those he loves.

But, let a man be *miserable* at home; let his wife prove unfaithful or a termigant, and his children become a disgrace to him; and no matter if every breeze is wafting to him the wealth of the Indies; no matter if the trumpet of fame is sounding his name throughout christendom; if the sunshine of prosperity beams with full effulgence on his pathway, and success every where attends him; so that he has at command every thing that heart can wish; still, *still*, a canker worm is preying on his vitals—he is *most wretched*. All his joys are rotten at their core, and his life is the very dregs of bitterness. It is in the power neither of poverty, nor reproach, nor misfortune to blast, nor even to embitter the fruits of domestic felicity; while it *is* in the power of domestic *discord* or unhappiness to poison every sweet that riches, or fame, or learning can bestow, and to mar every other enjoyment of life; even the consolations of religion not excepted. Let the blasting winds of adversity blow upon me a perfect hurricane of trouble; let my fellow men all cheat, and scorn, and reject me; let the afflictions even of Job be repeated upon me—only let me live in the bosom of my family, and let my wife and children be spared always to greet me with the smiles of love and the kisses of affection, and my cup of pleasure is full.

And if these things be true of *man*, how much more so of *WOMAN*, whose home is the family, whose heart is tenderness, and whose *very being* is connubial and maternal love; but whose *blighted* affections occasion the most bitter agony experienced beneath the sun! Indeed, words cannot express the amount either of happiness; aye, of perpetual *bliss*, which the social affections are capable of pouring into the human bosom, and that *perennially*, or the amount

of sighs, and woes, and the most bitter sorrow, with which they have the power to curse man, besides blasting every other fruit of pleasure growing upon his nature. None but those who have *tasted* either, ever *can* know the full force of these remarks.

In proportion, therefore, to the power of these social faculties over the weal or woe of man, is the importance of understanding and obeying the laws of their action; that is, of properly *placing* and *regulating* them. If their exercise were productive of *good only*, it would be entirely proper for young people to fall in love and marry as they now do—any how, just as it happens—and for parents to make *pecuniary* matches; but, since man is placed in this world to *enjoy* life, and since pleasure is certainly more agreeable than pain, it becomes all candidates for marriage—nay, it is their most imperious *duty* to themselves, their fellow men, and their God, so to place and exercise their social feelings as to secure all the enjoyments they are designed to impart. But many experience all the curses they are capable of inflicting—curses proportionate to the blessings they are capable of conferring. *Why* is this? Is it *unavoidable*? This would indeed be charging *God* foolishly, and blaming him for *our own* folly or sinfulness. Cannot *all* be happy in the domestic relations? Is not happiness here, like happiness every where else, the result of the action of certain *fixed* and *invariable* LAWS? And is not this equally the case in regard to domestic *misery*? By applying to yourself causes productive of happiness, you will be *very* happy; but, apply *opposite* causes, and you have opposite results. And these causes are mostly *in your own hands*, so that *all* have it in their power to say whether they will *enjoy* domestic life, or *endure* it, or have a *bitter-sweet*.

The question, then, returns with redoubled force: HOW can we so place and regulate our social faculties as to secure all the blessings they are designed and adapted to yield? and how avoid all the evils they are capable of inflicting? Phrenology kindly replies. Most beautifully and clearly does it unfold the laws of man's social nature, on the observance or violation of which these momentous results depend. It even goes farther: it shows us how to *obey* them, and thereby how to secure the blessings to be derived from them: besides distinctly pointing out the *causes* of most of that domestic discord and wretchedness which curse mankind. Mark well its answer: observe and follow its directions, and you will drink in, without alloy, all the benefits designed by nature to flow from married life.

But, in order to marry so as to be happy in the domestic relations, we must *first* understand the *precise thing to be done*, and then the *means* of doing it. That thing is, to secure *Connubial Love*, which consists in the *reciprocal* exercise of the social faculties of two persons of opposite sexes, in harmony with all their other faculties. *Union of soul, harmony* of views and sentiments, perfect *congeniality* of tastes and feelings, and a *blending* of the natures of both, so as to make "of twain *one flesh*," is the *end* to be obtained. This is *Love*—that wonderful element of our nature which made Eleanor of Castile jeopardize her *own* life to save that of her beloved husband, Edward the First, and suck the poison from his otherwise fatal wound—which induced Gertrude Van der Wart to bid defiance to the ribbaldry of the soldiers, and stand resolutely by the side of her racked and mangled husband during the whole of an awfully tempestuous night, soothing him by her sympathies, and sustaining him by her fortitude till the cruel rack ended his life and sufferings together---and which makes *every* fond wife and devoted husband willing, and even glad, to sacrifice their own ease and happiness upon the altar of love, and rejoice in enduring toil, suffering, and self-denial, to relieve the sufferings or promote the happiness of their dearly beloved companion.*

Having seen precisely *what requires to be done* in order to enjoy married life, the question returns upon the *means* of doing it. They are brief and simple, but clear and plain, covering the whole ground.

* There are two kinds of love,—the one healthy, the other sickly; the one virtuous and elevating, the other questionable; the one strong and natural, and governed by judgment; the other, a green-house exotic, governing the intellect, springing up before its time, and bearing unripe, unhealthy fruit. Persons afflicted with this unnatural parasite, are said to be *love-sick*, and sick enough it sometimes makes its youthful victims. This kind of love will frequently be found described in novels, and its workings seen in young people in *high life*, (improperly so called;) for, it afflicts those of a nervous temperament and sentimental cast of mind most grievously. Those who are above (? below) labor, who are too good (? too bad) to mingle with the medium classes or engage in any useful occupation; who have little to do except attend balls and parties, to dress in the tip of the fashion, thumb the piano, and such *high-life* occupations; those whose parents roll in luxury or live in affluence; those boys and girls whose worth is neither in their heads nor hearts, but in their *father's name and pockets*, are most apt to be attacked by this love-sickness. They are usually "*smitten*" with it at a party, or dance, or sail; they exchange love-looks, sigh, simper, say and hear *soft* things, press hands, exchange kisses, &c. and conclude by *proposing* and *accepting*, and sending for the parson. This *love-sick* kind

SELECT A COMPANION WHOSE PHRENOLOGICAL DEVELOPMENTS AND
TEMPERAMENT RESEMBLE YOUR OWN.

That is, select one whose feelings, desires, sentiments, objects, tastes, intellectual and moral qualities, &c., *harmonize* with your own; at least in all their *leading* elements.* Follow this rule, and you may be sure of securing connubial love and congeniality of feeling, provided care be taken properly to *cement* these kindred developments.

The one main and fundamental law of both love and friendship is this: *We become attached to those whose qualities of intellect and feeling resemble our own.* The reason of this is found in the fact, that as the proper exercise of every faculty gives pleasure, and as the active faculties of each excite the same faculties of the other, we become attached to those whose tastes, objects, sentiments, and other qualities resemble our own, *because* they most powerfully *excite*, and thereby *gratify*, our *own* largest organs, which at the same time *harmonize* with theirs, and this gives both the greatest amount of pleasure. Thus, if your Conscientiousness, or sense of *justice*, be strong, the same faculty in another will *agreeably* excite and *gratify* this organ in yourself, and thus give you pleasure; but the *want* of moral principle in another *violates* your sense of right, and gives you *pain*, and this *reversed* or *painful* action of Conscientiousness excites your Resistance, Firmness, Intellect, Apprehension, and nearly all your other faculties *against* him.

of feeling is much more prevalent in the city than country, and attacks its victims there much earlier; besides, rendering them, if possible, still more soft and sickish there than elsewhere; and is one of the principal causes of so many unhappy marriages.

The other kind of love appears in—a small waist, seldom if ever; in cities rarely; but in—our hard-working, substantial swains and dames, who think little and care less about love and matrimony till their physical powers are fully developed, their characters and judgments matured, and their *intellects* sufficiently developed to guide their love *understandingly* into the paths of domestic happiness.

* This rule is, as it should be, in direct hostility to a leading doctrine of Walker, who contends that *opposites* unite. Whatever may be the ground of preference or law of tastes in regard to merely *physical* qualities, which are of little account compared with those of *mind* and *character*, Phrenology recognizes no such doctrine in regard to *mental* and *moral* preferences. The text goes into this matter more deeply than the mere shape of the body, color of the eyes or hair, &c.,

As this principle of the *reversed* or *painful* action of the faculties bears with great force upon our conclusions, and will frequently be employed hereafter, a short digression is necessary in order to explain and illustrate it. Every faculty has its natural, and also its *reversed* or *painful* action. Thus, the *natural* function of Benevolence is to feel that lively sympathy for distress which induces efforts to relieve it, whereas its *reversed* action is that keen anguish that poignant grief which the benevolent heart experiences on beholding distress which cannot be relieved. The *natural* function of Approbativeness is that pleasure felt when our laudable actions meet deserved commendation, but its *reversed* action is that shame, mortification, and chagrin caused by a consciousness of being disgraced. The natural function of Conscientiousness is that satisfaction derived from a consciousness that we have done *right*; but its *reversed* action produces the goadings and compunctions of a *guilty* conscience. Order is gratified by having a place for every thing and every thing in its place, but reversed by disorder and confusion. Size is gratified by proportion, but reversed and pained by disproportion. Ideality, in its natural action, is gratified by beholding the *beautiful* in nature or art, but pained and reversed by the vulgar or disgusting: and so of the other faculties. And what is more, the reversed action of any faculty, calls the *other* faculties into reversed action. Thus, reversed Conscientiousness reverses Cautiousness, which makes the wicked flee when no man pursueth. Reversed Self-Esteem, or wounded pride, reverses Combativeness and Adhesiveness; converting the warmest friendship into the bitterest hatred; and so of other reversals.

Let us apply this principle to the reversed action of the *Social* faculties. Though Amativeness in each sex creates a predisposition in favor of the other, yet how much greater disgust, and even hatred and abhorrence, does virtuous woman feel towards the man who has insulted her, or who would rob her of her virtue, than she ever *can* feel towards one of her own sex? No element of our nature is more powerful or inveterate than the reversed action of Amativeness and its combinations. Though Amativeness alone could never turn against the opposite sex, yet the other faculties may reverse it even against a husband or wife; but oh! the loathing and disgust, the abhorrence and even perfect *hatred* engendered thereby, may be *felt*, but can *never* be told. And then the lingering misery of being chained for life to a loathed and hated hus-

band or wife, and shut out from the embraces of those that *are* loved, can be known to those *only* who *experience* it. Over *such* a picture, let the curtains of darkness be drawn for ever!

But, to return to the *reason* why we should select companions whose developments accord substantially with our own. When Ideality is large in the one and small in the other, the former will be continually disgusted and offended with the coarseness and vulgarity of the latter, and the absence of taste and gentility, of refinement, personal neatness, and sense of propriety, who, in turn, will be equally displeased with the former's attention to trifles, and preference of the ornamental to the useful. This disparity of tastes calls Combativeness if not some of the other faculties into reversed action, and widens the breach made in their affections, till even Adhesiveness and Amativeness may become reversed, and both rendered most wretched, merely from want of *similarity* of developments. But where Ideality is large in *both*, each will be continually delighted with the other's refinement of manners, delicacy of feeling, and admiration of the beautiful in nature and art; which will redouble their love, enable each to administer pleasure to the other, and thus swell their mutual happiness. What pleases either will gratify both, and what disgusts either will also offend the taste of the other. On the other hand, when Ideality is *deficient* in both, each will be satisfied with home-made, common articles of dress, furniture, &c.; the slovenliness of either, so far from offending, rather pleases, the other, and though they do not enjoy the pleasures flowing from the exercise of this faculty, yet neither will observe their want of it, but each will love the other the better for their being *alike*.

Large Mirthfulness in the one, will throw out continual sallies of wit, which small Mirthfulness in the other, unable to comprehend or return, will call upon Combativeness to resent; whereas large Mirthfulness would be gratified thereby, and even delight to hear and return them.

If the husband has large Hope and deficient Cautiousness, and the wife large Cautiousness but deficient Hope, the husband, hoping every thing and fearing nothing, will see only sunshine and prosperity before him, yet be careless, continually plunging into new difficulties, and utterly incapable of sympathizing with or soothing the gloomy cast of mind which afflicts his wife, and even displeased with it; while she will be continually dreading the effects of his

imprudence, and reproving him for it, not only without effect, but with his marked displeasure. She being timid, and frightened almost at her own shadow will feel very much in want of some careful, judicious husband, in whose care she may feel safe, yet will be in the hands of an imprudent husband, who, instead of keeping her out of danger, will be continually exposing her to it, and *doubly* frightening her with both real and imaginary dangers. He will be continually looking upon the bright side of every prospect; she, upon the dark side: he, never seeing a difficulty or danger; she, seeing more than there are, and nothing else. How *can* they love each other? or, rather, how can they avoid mutual contention and fault-finding, and the consequent *reversal* of their social feelings? But if each one is cautious in reference to the other, and both look at the same measures and prospects in the same light, this *similarity* of character will augment their love, and increase their happiness and prosperity.

Suppose your large Benevolence fastens upon *doing good* as your chief delight, your highest Duty, how *can* your other feelings harmonize with a *selfish* companion, whose god is gain, and who turns coldly away from suffering humanity; refusing to bestow a charity, and contending with you for casting in your mite? His Selfishness *reverses* your Benevolence against him, and this not only utterly precludes congeniality in other respects, but even engenders that displeasure which is the very antipode of love. But if you see in your companion that same gushing fountain of humanity which overflows your own heart, how does this *common* feeling, this *congeniality*, swell the love and estimation of each for the other, and endear both to each other!

If thoughts of God, eternity, and things sacred, be uppermost in your own mind, you can no more commingle your joys, sorrows, affections, and feelings with one who *trifles* with these things, than you can assimilate oil and water, to say nothing of the painful apprehension often entertained by such that death may separate them for ever. Nor can your irreligious companion esteem or love one whom he regards as deluded or fanatical. Not only will there be a want of congeniality of views and feelings in a most important point, but your reversed religious feelings will reverse your other faculties against him, and his Combativeness be reversed against you on account of those religious feelings which you regard as most sacred, and this will be liable to reverse his love, and to root out the last

vestige of affection between you. But if you both love to worship God *together*, to pray with and for each other, and mutually offer thanks to the Giver of 'every good and perfect gift;' if you can walk arm in arm to the sanctuary, sweetly conversing, as you go and come, upon heaven and heavenly things; if you can mutually and cordially succor each other when tempted, and encourage each other to religious zeal, and faith, and good works, will not this *religious* union unite you in *other* respects, and enhance your mutual esteem and reciprocal love? Unless I have seen and felt in vain, and in vain deeply pondered the volume of man's nature, as unfolded in the book of Phrenology, this harmony in other respects is but the precursor—the necessary concomitant, and the *co-worker* of connubial love—the former the root, the latter the branches and fruit, and each decaying and dying when cut off from the other. Even when husbands and wives belong to different religious sects, this concord is essentially marred, in regard both to themselves and their children. Paul's advice to Christians to marry, "but *only* in the *Lord*," is in beautiful harmony with this our leading principle.

If Approbateness be large in the one, but small in the other, the conduct of the latter will frequently incur the reproach of his fellow-men, which will mortify and displease the other extremely, and be liable to create in each unfavorable feelings towards the other: but if the desire for the good opinion of others be strong in *both*, *each* will be delighted with praises bestowed upon, and defend the character of, the *other*—be ambitious to merit the other's approbation, and so conduct as to secure for both a respectable standing in society. How many men abstain from doing wrong, lest they should bring disgrace upon their wives and children? And how many more are incited to praise-worthy deeds because of the consequent *honor* shared with them?

If the large intellectual organs of the one prefer the paths of literature to fashion, and philosophical conversation to idle *chit-chat*, while the *weak* intellectual organs and excessive vanity and Ideality of the other, seek the gaudy splendor and parade of fashionable life; the former will be continually disgusted with the fashionable fooleries of the latter, and the latter equally displeased with the intellectuality of the former. But if *both* be intellectual, if both love to think and read, and especially if both prefer the same class of books and studies—which they will do if their *organs* are similar—they will not only be delighted to hold intellectual in-

tercourse with each other by conversation and reading, but they can promote the intellectual advancement of each other; criticise each other's ideas and productions; and, continually and immensely advance each other in the main object of desire and pursuit. How exceedingly delighted must President Adams have been with the highly *intellectual* correspondence of his uncommonly talented wife, and how much more with the masterly manner in which she conducted the education of their son ex-President John Quincy Adams,* and instilled into his tender mind those principles of integrity and uncompromising moral rectitude which, together with his acknowledged intellectual superiority, placed him in the Presidential chair, and have distinguished his long, laborious, and useful life? A correspondence which is *all* love, would soon cloy and sicken an *intellectual* companion, while one rich in *ideas* and good *counsel*, and also full of tenderness and elevated love, is a rare treat, a treasure which, to be appreciated, must be *experienced*.

If the Temperament and feelings of the one be coarse and harsh while those of the other are fine and exquisite; if the one be phlegmatic, and the other sentimental; one quick, and the other slow; one elevated and aspiring, the other grovelling; one clear-headed, the other dull of comprehension; one frugal and industrious, the other idle and extravagant; true Connubial love *cannot* exist between them. How *CAN* *two* walk together unless they be *agreed*? And, if Phrenology be true, how *can* they be agreed unless their temperaments and organs be *similar*? How can husbands and wives live happily together whose tastes, dispositions, objects, sentiments, views, opinions, preferences, feelings, &c. &c. are *conflicting*, or even *unlike*? For then, every faculty of either only excites those of the other to *discordant* and *disagreeable* action; the product of which is pain, which engenders dislike; whereas the very essence of connubial love, that in which alone it consists and has its being, is this very CONGENIALITY the *necessity* of which I am urging.

Let the reader now pause and examine the correctness of this principle. Inquire at the shrine of your own heart, and question

* If any should deem this allusion irrelevant or improper, let such read the published correspondence between President John Adams and his wife, *particularly* in reference to the *education of their children*, and at the same time recollect, that scarcely any one thing will attach an intellectual man to his wife sooner or more effectually, than to see her employ a vigorous *intellect* and an enlightened *judgment*, in the training and *home-education* of their children.

the *experience* of the married, in regard to its validity. I call upon you who are married to bear witness, whether you love each other as far as your qualities of mind *harmonize*, and on *account* of that harmony, or the reverse? Do those of you who admire and love each other, do so on account of your mental *similarity* or *dissimilarity*? And do those of you who in part *dislike* each other, do so *as far as*, and *because*, you are *alike*, or as far as, and because, you are *unlike*? Is not the main procuring cause of that frequent want of love between husbands and wives, founded in this *want of similarity in their feelings and intellectual qualities*? Does not this dissimilarity account for there being so many *pairs* yet so few *matches*? This is *Phrenology*—this is *human nature*.

If to this you answer, by asking “how it happens that they love and marry at all, since this *similarity* is the law and the basis of love, and since, after marriage, they find they do not possess it?” I reply, that, when first “smitten,” they find, on a casual comparison of views and feelings, that they *are* alike on some one or two strong points, and marry before they have compared notes and feelings in *other* respects. *Before* marriage, only the *concordant* points were brought out; after marriage, their *dis-concordant* points are brought into *collision*, and their attachments *reversed*.

To every unmarried man and woman, then, I say in the name of *nature* and of nature’s God, marry CONGENIAL spirits or NONE—congenial, not in one or two material points, but in ALL the *leading* elements of character. And to *obtain* this congeniality, marry one whose TEMPERAMENT and PHRENOLOGICAL DEVELOPMENTS ARE SIMILAR TO YOUR OWN! Do *this*, and you are safe, you are *happy*: *fail* to do *this*, and you marry sorrow and regret.

But, if this principle hold true of the *other* faculties, how much *more* so of the SOCIAL? If *they* be unlike; if Amativeness or Friendship be strong in the one and weak in the other, the former will be all tenderness and affection, but the latter, too cold-hearted to reciprocate them, which will put the affectionate one upon the rack, besides other items of disagreement certainly not less essential. Of all other points of dissimilarity, those in regard to the *social* faculties are the *most momentous*, and disagreement *HERE* the most DISASTROUS! See to it, therefore, those of you who have large domestic organs, that you marry one in whom they are *also* large, and *not pre-engaged*, or fastened on another.

In case your own excesses or defects are liable, if equally developed in a companion, to endanger your happiness, or prove injurious to your offspring, it may be best to violate this rule by choosing a companion whose qualities are the *opposite* of your own in these injurious extremes. Thus, if your Cautiousness be deficient, you should not marry one in whom it is also small, lest your *combined* imprudences keep you both always in difficulty ; but you should select a companion having this organ large, one who will take care of things, and stand sentinel for you *both*, warn you of approaching danger, and check your imprudences. Though these admonitions may at times annoy you, still, if you bear in mind the *good* conferred upon you by this dissimilarity, it will only tend to *increase* your love, especially as this course was pointed out by *intellect* and required by your own good. But if Cautiousness be so excessive in you as to produce irresolution, procrastination, or cowardice, you require a companion in whom it is less, who will be bold and prompt, and encourage you to action, as well as dispel your groundless fears. Their carelessness may often make you afraid, yet this evil is less than its excessive development in both. Still, a full and *equal* development of it in each is altogether preferable.

If Acquisitiveness be small in yourself, you should by no means marry one in whom this organ is also small, lest the combined extravagance of both and the economy of neither, bring you to poverty, and keep you there ; but you should choose a frugal, acquisitive, industrious companion ; one who will make good bargains, hold on to the purse-strings, save every thing, and check your profuseness. Though this parsimony may sometimes disgust you, yet, by recollecting that this very quality benefits yourself, this dissimilarity will only serve to *increase* your mutual esteem and affection. And yet, unless you saw, in the light of this principle, that this disagreement worked out your *own personal good* as well as theirs, and was dictated by intellect, evil consequences would almost inevitably grow out of it. But by "agreeing to disagree" for the sake of the common good, this opposition of qualities, instead of breaking in upon your affections, will only *strengthen* them.

But these exceptions to this rule are few, and can occur *only* upon the *animal propensities* or lower sentiments. On *no account* should they ever occur in reference to the moral sentiments or intel-

lect. Agreement *here* is *indispensable* to true connubial love ; while *disagreement* here, is *fatal* to domestic happiness. This law is imperative. Whoever marries in violation of it, must abide the consequences, and they will be found to be *terribly* severe.

If, however, your *own* animal propensities predominate, you should by no means marry one whose animal nature *also* predominates, for this will cause a perpetual strife, and a continual boiling over of the animal natures of both. Nor should you marry one whose sentiments predominate ; first, because their goodness will be a living, ever present reproof to your badness, tormenting you continually, (for moral purity always rebukes selfishness;) and, secondly, because your propensities will be a perpetual thorn in the side of your moral companion. As well marry a chicken to a hawk, or a lamb to a wolf, as high moral sentiments to predominant animal passions. But, say you, if I must neither marry one having the *propensities* predominant, nor one of predominant *moral sentiments*, what *shall* I do, whom *shall* I marry ? I'll tell thee, friend : *Don't marry AT ALL.* Your *own good* demands this course. The farther you keep from the marriage state, the better for yourself and all concerned. Till you rid yourself of your selfishness—till your *moral sentiments* rule—you are neither fit to marry, nor to mingle with your fellow-men at all. Your Selfishness renders you *necessarily* miserable, and also all with whom you have to do. So have as little to do with your fellow-men as possible, both on your *own* account and on theirs. Above all, avoid this closest of all contacts, and especially refrain from *becoming a parent*, lest you render your posterity miserable by entailing upon them that animal organization which torments yourself.

An extremely active *Temperament* forms another exception to this rule. When both parents are extremely active and nervous, their children will be liable to precocity, and subject to a premature death. For the same reason, too, persons having small chests and weak vital powers, should not become parents, but should *off-set* these defects by opposite qualities in their companions, not in order thereby to promote connubial love, which will be weakened by this course ; but, on account of *offspring*. The domestic felicity of parents, and indeed of the whole family, is greatly augmented or diminished by the good or bad dispositions of the children, by their life and health, their sickness or death, &c. &c. ; hence, this matter

becomes an item of no inconsiderable consequence to be taken into account in selecting a husband or wife.

Since this subject has thus inadvertently been broached, I will just allude to the *manifest* impropriety of choosing companions who have any hereditary tendency to mental or physical diseases, such as insanity, consumption, scrofula, apoplexy, &c., and show the importance of choosing a companion who is qualified to become the parent of healthy, moral, and intelligent offspring: although to show *what* qualities are requisite in parents *as parents*, in order to prepare them to impart to their children the most desirable physical and mental qualities, does not come within the design of this work; it being reserved for one on "HEREDITARY DESCENT, ITS LAWS AND FACTS," which will be published in connexion with the "Phrenological Journal." (See Prospectus.)

The leading principle of Phrenology in regard to marriage, together with its *reasons*, is now before the reader. But the next inquiry is, How can this harmony be *effected*? By what *means*, and in what *way*, can it be brought about? for, to know how to *obtain* this harmony, is quite as important as the harmony itself. The answers of Phrenology here, also, are clear and directly in point, and its directions so plain that "he that *runs* may read." They are—

FIRST. STUDY YOURSELF THOROUGHLY.

Study both your physical organization and your phrenological developments. Ascertain your *own* qualities, and that will tell you just what qualities you require in a companion, to harmonize with them. I say, study yourself *phrenologically*; because no other method is equally satisfactory or certain. Without a knowledge of this science, your Self-Esteem, if large, will magnify all your good qualities, and throw the mantle of charity over your defects; or, the deficiency of this organ with large Conscientiousness, will give you too low and humble an opinion of yourself; magnifying your faults and hiding from you your good qualities. Our own organization constitutes the medium, or the *colored glasses*, through which we look at all subjects, ourselves included. If that organization be defective, that is, if our characters be faulty, our standard of self-estimation is erroneous, and our self-knowledge proportionably defi-

cient or defective. But, in case Phrenology be true, it affords *certain* and *tangible* data for self-examination—data that *cannot be mistaken*—so that it leaves scarcely a possibility of our being deceived or mistaken in regard to our real characters: especially when we *combine* our own *consciousness* with a knowledge of our phrenological developments.

SECONDLY.—Phrenology will also tell you the true character and disposition of your intended, and thereby show wherein each is adapted to the other, or discover their want of adaptation. Modern courtship is little else than a school of deception. The time being previously appointed, the best dress is put on; the mouth put in prim and set off with artificial smiles; the gentleman arrayed in his best broadcloth, and the lady dressed in the tip of the fashion, and corsetted too tight to breathe freely or appear naturally; fine sayings, well spiced with flattery, cut and dried before-hand; faults all hid, and virtues set in the fore-ground; and every thing white-washed for the occasion. And, what is even worse, the *night* season is usually chosen; whereas this, the most momentous and eventful business of our lives, should be transacted in open day-light, when both parties are fully themselves, and have all their faculties in vigorous exercise. Is there any shame or deformity in this matter requiring the shades of darkness to screen them? Let courting be done in the *day time*, with an open heart, and *in your every day clothes*. The one main object of courtship *should* be, to *become acquainted*, especially with each other's *FAULTS*; for, if the parties marry, they are sure to find out these *bad* qualities; but it will then be *too late*. In trying to cheat the other party by *concealing* your faults, you are only cheating *yourselves*; for, how *can* those love you whom you have *deceived*? and how *can* you live happily together when you both find yourselves taken in by each other? Hence, you should freely disclose—your *FAULTS ESPECIALLY*: your virtues will exhibit themselves. Besides, persons in love are quite liable enough to be blind to the faults of their sweet-hearts, without any attempts to keep these faults concealed. The *great danger*—the *main* point to be guarded against—is, a *relapse*, a *re-action* AFTER marriage; which will be effectually prevented or induced by *both disclosing or concealing their faults BEFORE* marriage.

But even in case your intended should follow this almost universal custom of practising these harmless (?) deceptions, a knowledge

of Phrenology, with one scrutarizing glance, strips the character of all artificial deceptions that *can* be thrown around it, and furnishes an unerring index of character, talents, tastes, sentiments, pre-dispositions, &c.; for the *developments* can neither be inflated nor depressed to suit the occasion, but are *fixed* and *permanent* signs of the *naked character*, just as it will be found to be on acquaintance. This science, therefore, is an *invaluable* directory to candidates for marriage. If it were studied and applied, there would be no more need of making a bad choice, or of mistaking a poor husband or wife for a good one, than of mistaking a thistle for a rose.

But if you have not sufficient *time* to study it so as to apply it with the requisite certainty for yourself, you can employ the services of an experienced practical Phrenologist, or if this cannot be done, a comparison of *charts*, carefully prepared by him, may answer. At this course, you smile in ridicule; but what is there in it at all absurd, or even improper? Is it improper to *ascertain* the qualities of each other? Certainly not: whereas it is ridiculous to marry a *stranger*, or even one of whose qualities you know but little. Does this absurdity then consist in the proposed *means of obtaining* this knowledge? In what else *can* it consist? The only reason for smiling at this proposed method is, that it is *novel*, which evinces the folly, *not* of this *method*, but of the *laughter*. Let such laugh on; for, they laugh only at themselves; but let those who would avail themselves of an assistant superior to all others, *observe the heads* of their intended, and marry *phrenologically*. And let matrimony, instead of being treated lightly, and as a matter of *merriment*, which is usually the case, be regarded by both parties, and also by their friends, as it really is—the most momentous business of our lives.

If to this it be objected, that Cupid is *blind*, and though I have told how to *select* a suitable companion, yet, what is even more important, I have not shown how to *get in love* with the one *selected*; I reply, by admitting the truth of the quaint adage, that “where love falls, it falls *flat*.” I know full well that mankind generally *fall* in love, whereas they should *get* in love; and that, from time immemorial, Cupid has been blind; but Phrenology opens his eyes, and shows how to love *intellectually*. In order to do this, you have only to

RECTIFY YOUR STANDARD OF ESTEEM AND ADMIRATION.

If Cupid has always been blind, he has always *blindly followed admiration*. *We fall in love with whatever we admire and esteem, and with that only*. The young man who admires a delicate hand or handsome figure, a pretty foot and ankle, or a fine set of teeth, a small waist or fine bust, a beautiful face, or genteel manners most, will fall in love with one possessing the admired quality, and *because* she possesses it. But he who admires moral purity, or superior talents, or piety, or tenderness of love, will love a woman possessing these qualities, and *on account* of this possession. Is not this proposition founded in a *law of mind*? Who can controvert or essentially modify it? To you whose experience enables you to judge *feelingly* in regard to this matter, I make my appeal for its correctness.

This point being established, it follows that whoever regards particular forms of the head, or certain phrenological developments, as indications of those qualities of mind admired, will fall in love with one having these developments just as deeply and as effectually as with one having a pretty face, handsome figure, &c., when *they* are admired, and for *precisely the same reason*—namely, *because they are admired*. Why should this *not* be the case? My position that love follows admiration, embodies the *entire experience of mankind*, and is *invulnerable*; and the consequent inference that those who admire an excellent head, will surely fall in love with it, is *conclusive*. Whatever, therefore, a young man or woman admires most, whether personal beauty, a sweet smile, a talent for music, or poetry, or painting, or high intellectual or moral attainments, or kindness, or industry, or frugality, or wit, or strong common sense, or a well formed head, as indicating a superior mind or excellent feelings, will be fallen in love with first. To this rule, there can be no exception. By applying it, you can guide your love in any channel pointed out by intellect, or sanctioned by the moral sentiments. This principle is to your love what the helm is to a ship, and intellect *should* be the pilot. Let your intellect and higher sentiments rectify your *standard* of admiration and esteem, and this will effectually govern your love, and **guide it into the peaceful haven of connubial bliss.**

Allow me to add, that my own experience accords entirely with this principle, besides fully confirming the preceding, namely, that of selecting a companion by the *developments*. I say, with *emphasis*, and from *experience*, that I would place more confidence in a good phrenological head, in connexion with a good physical organization and training, than in ten years acquaintance and courtship, added to all the recommendations that can be produced. They *never* vary, *never* deceive; while the latter *may* be only outside appearances. How often have they deceived the most *cautious*? So often—so egregiously—that choosing a companion has been appropriately compared to buying a ticket in a lottery. You *may* draw a prize, but the chances are ten to one that you will draw a blank; and if a blank *only*, it might be endured, but a blank *here*, is a continual eye-sore, a perpetual fountain of bitterness. In hundreds of instances have I seen the course here proposed, of courting and marrying by the developments, followed, and in as many instances have been called upon professionally to decide on the fitness and the adaptation of the parties to each other, and never saw *one* terminate any other way than *happily*. I stake my reputation as a Phrenologist on the success of this direction properly applied, and am entirely willing to abide any evil consequences resulting from its failure.

But, continues our objector, though you show us *how to make our choice*, and then how to *get in love* with the object chosen, yet it is quite as important that you show us how to get the object of our choice in love with us. I reply, that Phrenology discovers at a glance the "*blind side*" of every one, and thus shows you just how successfully to address them—just how to take them; but as my present object is rather to point out the course to be pursued before marriage, I shall waive this point for the present. After I have shown you how to marry, I shall give *directions* to the married, for exciting and perpetuating each other's love, and living affectionately and happily together. Suffice it for the present to say, that in case the affections of the other party are not previously engaged, very little difficulty need be apprehended about engaging them; for, both young men and young women are apt to get in love quite easily enough without effort. In fact, the great difficulty consists in *keeping them from* loving till they are fully matured and prepared for marriage.

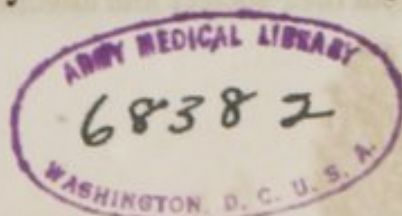
And now, good reader, let us pause and review the ground already gone over. The three points thus far presented, are:

1. THE POWER OF THE DOMESTIC FACULTIES OVER THE HAPPINESS OR MISERY OF MANKIND.
2. LET YOUR COMPANION BE SIMILAR TO YOURSELF.
3. RECTIFY YOUR STANDARD OF ESTEEM AND ADMIRATION, and this will enable you to control your love.

If this last direction should call out the question, "By what *model* shall we rectify our standard? On what *principles* shall this esteem and admiration be based?" I answer, on

A FULL DEVELOPMENT OF THE MORAL SENTIMENTS.

This, according to Phrenology, is one main condition of virtue and happiness. Not only does their proper exercise give a great amount of enjoyment of the purest, highest kind, but the action of the other faculties can be productive of pleasure *only* when exercised in harmony with them, and under their sanction. This constitutes the phrenological definition of virtue—its principal condition of enjoyment—and is the *Moral Law* of Phrenology. The exercise of the animal propensities without their sanction, or in opposition to their dictates, constitutes that violation of this law which brings down its penalties upon the head of the offender. By the still, small voice of these sentiments, man instinctively *feels* that he should be governed. He is intuitively *conscious* of his obligation to yield obedience to their mandates. He *feels* their dictates to be *imperious* and *sovereign*. When large Acquisitiveness would fair take what belongs to another, Conscientiousness, even though less in size, resists the enticement with more energy and success than Acquisitiveness urges it. It is only after the moral sentiments have been disarmed of their power by having been *perverted*, that they allow the propensities to lead astray. No exercise of these propensities without their sanction, or at least in *opposition* to it, can ultimately produce happiness, but always pain. It is a law of our nature that selfishness and sin—only other names for the predominance of the propensities—should invariably punish themselves; and, on the other hand, that virtue and moral purity—only other names for the ascendancy of the moral sentiments properly directed—constitute their own reward, and make their possessor *happy*. To enjoy *any* relation, and especially the *domestic* relations, your own



moral faculties must *first* be exercised and gratified ; and, to do this, you require their full development in your companion, so that this companion may continually and agreeably excite and gratify your own moral faculties. But in case your own moral sentiments are feeble, you should certainly not marry, as already shown. If, therefore, you do not wish to be put in perpetual torment, by having your own propensities continually excited by their predominance in your companion, or if you would inhale, day by day, and year by year, the balmy breezes of high moral sentiments, of pure and holy emotion, see to it, I beseech you, that you choose a companion having large moral organs, so that your own may be continually and agreeably excited, and never outraged.

To *woman* this principle applies with double force : first, because she is much more under the power, and subject to the caprice of her husband than he is to hers, and therefore her happiness depends more on his being a good-feeling man, than his happiness depends on her good feelings ; but what is more, *man is less likely to be moral and virtuous than woman* : that is, woman has generally better *moral* developments than man ; and, secondly, woman is more *social*, affectionate, and domestic than man ; that is, she enjoys a good husband, and suffers from a bad one, more than it is possible for man to enjoy from a good wife, or suffer from a bad one.

The reader hardly requires to be told that a predominance of the moral sentiments is indicated by a *high* head, and one that is long, especially on the top ; but, that a large neck, and a thick, broad, conical head, one that runs up as it were towards a peak upon the top, somewhat resembling a cone, largest at the base, and neither high nor long, indicates the ascendancy of the propensities. Do not marry a man with a low, wide, flat head ; for, however fascinating, genteel, polite, tender, plausible, or winning he may be, you will repent the day of your espousal. I would not have you marry a head *too* long, or too thin, lest your husband should lack the requisite *force* of mind and *energy* of character to support yourself and children ; but, marry a *well proportioned* head and body. In my work on education, pp. 33 to 44, I have shown that, other things being equal, the best heads are those in which the organs are the most *evenly* and harmoniously developed and balanced—a principle which should be borne in mind in selecting companions for life ; for, the better their characters, the greater the enjoyment you will derive from their society and affection, and, education and other things

being right, the more *equally* developed their organs, the more perfect will be their characters, and the greater the amount of brain in your head that will be called into action by them, and, consequently, the greater your happiness.

Let us now look at a few illustrations and applications of our second leading principle, namely, The importance of marrying so as to gratify the *whole* brain, or the moral and intellectual faculties in *conjunction* with the propensities, rather than to gratify the propensities merely. If your standard of admiration be *beauty*, and you love and marry this quality, you gratify Amativeness *only*, combined perhaps with Ideality and Form, so that but a small portion of your brain is exercised or gratified, nor that long; for, beauty soon fades, and with it all your pleasure connected with marriage; leaving your other faculties liable to be *reversed*, and you in a fair way to drag out a miserable life of connubial wretchedness, and all because your *standard of admiration* was erroneous.

So, if you admire a singing-bird, and love and marry her because she gratifies your organ of Tune, combined with one or two others, the cares of a family, blended with another kind of music, are liable to drown the tones of the piano or harp, and compel you to exclaim with Micah, "Ye have taken away my Gods! what *have* I more?"

If Acquisitiveness determine your choice, and you love and marry for riches, though you may gratify a single faculty, and that a lower propensity, still, you thereby violate the main law already presented, which requires the ascendancy and dictation of the moral sentiments, and incur its penalties. Married gold soon vanishes; but, even though it remain, the other party cannot fail soon to discover your real motive for marrying, so that this very money is almost sure to become a bone of contention between you for life. No! you *cannot* violate this law without incurring its penalties, and they are terribly severe, because the *law broken* is so all-important. The rage of American gentlemen seems to be for rich wives and small waists—both curses to any man. The habits of women brought up in affluence, are any thing but those calculated to make a husband happy. They usually know little or nothing of domestic matters; are neither able nor willing to work; and, worst of all, are *fashionable*!—which is only another name for "a whitened sepulchre," full of hypocrisy; fashionable life being only one continual round of deception, and a tissue of hollow-hearted pretensions. Rarely have such much sterling sense, much energy of char

acter, or power of intellect. They expect all around them to be their waiters, to have their every whim gratified, and all their requisitions implicitly obeyed. And then, too, most of them have been in love, and many of them several times over. The parties they have attended, and the company they have seen, have brought with them love scenes and blighted affections, till their elements of love have been *seared* and frost-bitten by disappointment. Nor do those who marry for wealth often secure to themselves even that very wealth for which they married, and to obtain which they violated the sacred relations of matrimony; for, rich girls, besides being generally destitute of both industry and economy, are generally extravagant in their expenditures, and require servants enough about them to dissipate a fortune. They generally have insatiable wants, yet feel that *they* deserve to be indulged in every thing, *because* they placed their husbands under *obligation* to them by bringing them a dowry. And then the mere idea of living on the money of a wife, and of being supported by her, is enough to tantalize any man of an independent spirit too much for endurance. What spirited husband would not prefer to support both himself and wife, rather than submit to this perpetual bondage of obligation. To live upon a father, or take a patrimony from him, is quite bad enough; but to run in debt to a *wife*, and *owe* her a living, is a little too aggravating for endurance, especially if there be not *perfect* cordiality between the two, which cannot be the case in *money* matches. Better hang yourself, or drown yourself, or any thing else, rather than marry for money. Whoever violates the sacred relations of matrimony by marrying mainly for riches, *should* be, and *is* cursed, and deserves to drink deep, to drink through life, to drink to its very dregs, of the cup of matrimonial bitterness: nor does he merit our pity, for his punishment is just.

“What!” you exclaim, “should the rich *never* marry?” It is not against riches *as such* that I exclaim, but against those things that usually *accompany* them. I have elsewhere shown, that the possession of great wealth violates a law of man’s constitution, and therefore brings its punishments along with it. These punishments are inseparable from wealth, and, therefore, follow it into married life as well as every where else. Wherever riches go, they entail unhappiness, and parents who leave their children wealthy, in *this very act* entail a curse upon them proportionate to the amount left **them** above a mere competency, including the means of intellectual

and moral improvement. Let *facts* be my vouchers. Do they not bear me out in this assertion? Take it which ever way you please, rich girls make poor wives, and yet they are the first selected. Shame on sordid wife-seekers, or, rather, *money-seekers*; for, it is not a *wife* that they seek, but only *filthy lucre*! They violate all their other faculties simply to gratify miserly Acquisitiveness! Verily such "*have their reward*!"

Still, I would not have you marry a companion from the depths of poverty; for, extremes either way are unfavorable. The prayer of Agur, "*Give me neither poverty nor riches*," is the golden medium in this respect.

And to you, young ladies, let me say with great *emphasis*, that those who court and marry you *because you are rich*, will make you rue the day of your pecuniary espousals. They care not for *you*, but only for your *money*, and when they get that, will be liable to neglect or abuse you, and probably squander it, leaving you destitute, and abandoning you to your fate.

Above all, do not marry a soft and delicate *hand*; for, soft hands necessarily accompany soft brains, and a *mind* too soft to be sensible; because the whole organization, mental and physical, partakes of one and the same character; so that a soft, pliable, yielding, delicate *hand* indicates a predominance of the same characteristic throughout. Such may do for a parlor *toy*, but not for a wife or mother.

Ladies take too much pride in cultivating delicacy and softness; refusing to labor, lest they should spoil their hands. But if working spoils the *hands*, its *absence* spoils the *brain*; for, labor, or at least a great degree of *exercise*, is indispensable to vigor and strength of body, and this, to a vigorous brain and strong mind. Marry a *working*, industrious, young lady, whose constitution is strong, flesh solid, and health unimpaired by confinement, bad habits, or late hours. Give me a plain, home-spun *farmer's* daughter, and you may have all the rich and fashionable belles of our cities and villages.

Marrying small waists is attended with consequences scarcely less disastrous than marrying rich and fashionable girls. An amply developed chest is a sure indication of a naturally vigorous constitution and a strong hold on life; while small waists indicate small and feeble vital organs, a delicate constitution, sickly offspring, and a short life. Beware of them, therefore, unless you

wish your hearts broken by the early death of your wife and children. Temperance ladies have wisely adopted the excellent motto, "*Total abstinence, or no husbands.*" Let men adopt the equally important motto, "*Natural waists, or no wives.*" Tight-lacing is gradual suicide, and almost certain infanticide, besides exciting impure feelings.*

But to return to the necessity of amply developed moral organs in a companion and parent. A story or two from real life will illustrate and enforce this point better than all the reasonings that can be adduced. It was in a country village, and just before tea-time on a scorching hot day, that a boy, returning tired and hungry from the blackberry field, entered the store of a very *pious* member of a church, and asked how much he would give for the berries. "A sixpence," answered the man of prayer, though his practiced eye saw that they were amply worth double that sum. On turning them out, the poor boy saw that he had not obtained half

* The object of the ladies in thus padding some parts and compressing others, is, to make themselves, not better, but the more *handsome*; though corsets *destroy* the very beauty they are designed to impart; for, beauty depends upon health, and tight-lacing *impairs* this, and makes them thin, scrawny, and pale, (nor can rouge supply the place of the rosy cheek of health,) besides shortening the period of youth. Better far adopt the Chinese method of lacing the *feet*, or even the Flat-head Indian method of compressing the head; for, the compression of no other part is as equally detrimental as that of the waist, because it retards the action of the *vital organs*, which sustain life. Abundance of exercise and fresh air, is the best recipe for promoting beauty. Those who keep up the tone and vigor of their physical organs, will be sprightly and interesting, and, even though coarse-featured, yet their freshness, wide-awake appearance, and the animated glow of their cheeks, will make a far deeper impression than laced but sickly beauty. A tight-laced woman always reminds me of a *foolish* woman.

But, since the late Parisian fashions discard corsets, I hope this crying evil will be arrested; for, if it progresses twenty years longer as it has for the twenty years past, it will kill off all our American ladies, and leave only our large-waisted, full-chested, Dutch-rigged, hearty Irish and German girls for wives and mothers. Words cannot express my deep-toned indignation at the evils inflicted on the present and rising generation, by this death-dealing practice. It is *high time to speak out*, and warn fashion-loving women of the sin and danger of tight-lacing; and also for men who wish healthy wives and offspring to shun small waists, and patronise full chests. Still *men* are mostly in blame; for, women would never dress thus except to accommodate the perverted taste of the gentlemen.

For a full exposition of the evils of this practice, the reader is respectfully referred to my work on this subject, just published, which is well illustrated with appropriate engravings.

their value, and began to cry; for his heart was set upon this money to procure a much desired gratification. "A bargain is a bargain," said the praying man of little conscience, as he ordered the berries prepared for the supper-table. "Do let the boy have his berries or their full value," said his conscientious and benevolent wife. This occasioned an altercation which ended in the wife's crying along with the boy, and refusing to partake of the berries, and even of her supper. How *could* she relish a repast the purchase of which outraged her Conscientiousness and Benevolence, as well as exposed her husband's utter want of moral principle and good feeling! But if Conscientiousness and Benevolence had been large in him also; if, when he saw that the sobbing boy repented of his bargain and had not been paid enough for his berries, she had seen him pay the boy the full value of his earnings instead of swindling him because he could, she would have admired the noble act, loved her husband the better for his stanch integrity, and eaten the berries with increased relish. How *could* she love a cheat? How avoid apprehending that this utter want of kindness and justice would sooner or later be manifested towards herself or children?*

Another wife of great kindness and a nice sense of justice, saw her husband wrong her mother, and prove ungrateful as well as untrue to his promises, and declared that for ever after this, she loathed and even *hated* him.

Another wife caught her husband in a trifling deception, unimportant in itself, and not calculated to injure any one, but it threw her into such an agony of feeling that the cold drops of perspiration covered her face; the color fled from her cheeks; hope departed from her soul, and she became almost deranged; nor is the impression effaced to this day, though she never saw a similar instance. This single, trifling deception reversed her Conscientiousness, and this came near reversing even her devoted love for him.

Reader, suppose you bury your face in your hands, and think over similar occurrences between husbands and wives, which have fallen under your own observation, and then ask yourself, if all the gold in Christendom would tempt you to be similarly situated? And if

* The sequel of this story is, that the next January, this praying cheat was imprisoned for stealing. The wife's grief on the occasion of the berries was trifling compared with that on his being imprisoned; yet such a result might have been almost predicted; for, the man who will cheat a boy out of a cent. will cheat his fellow-men in larger matters.

you ask how to *avoid* such a fate, I answer, marry a companion having amply developed *moral* organs.

These remarks have incidentally evolved another principle, which accounts for a phenomenon of frequent occurrence, namely, the fact that some husbands and wives can neither live together nor apart. Their organs of Adhesiveness make them love each other too well to be happy when separated, yet some of their other faculties, having become reversed, repel a close contact, and forbid their living together. Both love and yet hate each other, and are in a dilemma, either horn of which is most painful, yet both might have been avoided by marrying one of *kindred* developments.

In marrying a wit or a talker merely, though the brilliant scintillations of the former, or the garrulity of the latter, may amuse or delight you for the time being, yet you will derive no *permanent* satisfaction from these qualities, for there will be no common bond of kindred feeling to assimilate your souls and hold each spell-bound at the shrine of the others' intellectual or moral excellence. Though these qualities are good in their places, yet they should be allowed no more weight in the scale which determines your choice of a companion for life, than the size of these organs compared with the rest of the brain. Still, if these are *superadded* to a fine moral and intellectual organization, you are the gainer to the amount of the pleasure they afford.

Other facts and illustrations of this subject might be added to any extent; but these render it too plain, too apparent to require them, or to require those of an opposite character, showing how it is that the high moral sentiments of each promote the happiness of the other. Without the strictest fidelity of each party to the other, —without unreserved candor and perfect good faith,—reciprocal love cannot exist; for, that esteem will be destroyed on which, as already shown, true love can alone be founded.

A similar train of remark applies to marrying an economist or a worker. Each is excellent in its place, though subordinate to the character *as a whole*. Many men, especially in choosing a second wife, are governed by her known qualifications as a *house-keeper mainly*, and marry *industry and economy*. Though these traits of character are *excellent*, yet a good *house-keeper* is far from being a good *wife*. A good house-keeper, but a poor wife, may indeed prepare you a good dinner, and keep her house and children neat and tidy, yet this is but a *part* of the office of a wife; who, besides

all her *household* duties, has those of a far higher order to perform. She should soothe you with her sympathies, divert your troubled mind by her smiles and caresses, and make the whole family happy by the gentleness of her manners, and the native goodness of her heart.

BEING A GOOD WIFE, IMPLIES BEING A GOOD HOUSE-KEEPER.

Far be it from me to underrate a good house-keeper as a constituent part of a good wife. On the other hand, I *know* her value, and I tell every young man that he *cannot* have a good wife *without* her being a good house-keeper, any more than he can live by *bread alone*; and, I tell you, young ladies, that to be good wives, you *must* be good house-keepers. True, this is but one duty, but it is a most *important* one. You cannot love a husband without wishing to make him happy, and to do this, you must know how to economize; how to make his hard-earned money go as far as possible, and procure as many of the comforts of life as can well be obtained with it; how to prepare his meals properly, and gratify his appetite; how to make his home agreeable, and feed and clothe his children; how to make and mend things promotive of his comfort; and how to wait on him; for there is a certain mysterious something in the relations subsisting between husbands and wives which renders the meal prepared by a beloved wife far more palatable than the same meal prepared by a servant; an agreeable beverage still more agreeable by its being served by her; and even a bitter medicine less bitter. For the correctness of this remark, I appeal to every man who has a good *cook* and *house-keeper* in the person of his wife—the others are incapable of judging. To all young men in search of a good wife, let me say with *emphasis*, *Let the woman of your choice be familiar with the kitchen and the smoothing iron*. If to these she adds those graces and accomplishments requisite to shine in the parlor, so much the better; but at all events, select a good *house-keeper*. I despise the modern notion that fashionable young ladies must know little of *kitchen* duties—that a wife must be too *pretty* and too accomplished to *work*. As soon would I deem it a recommendation in a woman not to know how to *eat* or *sleep*! What! a woman put herself in the market for a husband when she does not know how to make bread and

wash dishes ! She certainly will impose on the man she marries ; for, no other quality or talent can compensate for the absence or inactivity of the *working* talent.

These remarks involve *ingenuity* on the part of a good wife ; for it is very convenient to have a wife who can use her needle in making linen, cotton, and other garments for her husband and children ; repairing garments, making convenient articles, &c. &c., as well as in turning off every kind of household-work. Every girl should be taught to sew, spin, weave, make dresses, &c., as well as to sweep, wash, cook, &c. Before you "pop the question," see what kind of *bread* your intended can make ; for I assure you that *home-made* bread is better and cheaper than baker's bread. To young men who are poor, and even to those in moderate circumstances, these qualifications are invaluable, and even indispensable ; and to the rich, especially in these times of pecuniary embarrassment and uncertainty, they are scarcely less so.

And let the ladies, before giving their assent, see to it that their would-be husbands have some occupation which can be relied upon to support a family. Industry and economy are invaluable recommendations that will rarely be wanting in a good husband. The man who is without them, may *possibly* make a good one, yet he must have virtues many and rare to offset for these deficiencies. Shun the dandy : dismiss the young man of leisure who has drawn his support from a father's pocket. If he can love you, (which is doubtful,) he cannot *support* you, and therefore, at the farthest, cannot be more than *half* a husband, just as you can be only a *part* of a wife if you do not understand *domestic* matters. Get a *whole* wife or husband, or *none* ; for, while you require *congeniality of feeling* as the foundation, you also require these as no inconsiderable parts of the *superstructure*.

AMPLES OF WELL DEVELOPED FEMALE HEADS.

Duty to his subject, perhaps requires that the Author should draw a beau-ideal head, as a model of a well-balanced character ; yet things of this kind can hardly be put on paper. The rules already presented, together with the accompanying cut (No. 8), will present the principles which should govern this point. It may be summed up in a *well-balanced* and a *uniform* head and character

An *uncommon* head indicates an uncommon character, which may be very good in some things, but is liable to be defective or excessive in others. Such heads may be good, but are not the best. Cut No. 9 was drawn from a head fairly developed in all its parts, with excellent moral, and amply developed social faculties, and with good perceptive and fair reasoning organs. Its owner is an excellent specimen of a superior wife and mother.



No. 8. *Highly moral and intellectual Head.* No. 9. *A well balanced Head.*

Cut No. 8, was taken from a woman noted for superior talents and high moral qualities, a natural lady, a first-rate house-keeper, and an invaluable wife. This class of female heads is rare, few women having their *intellectual* lobe as amply developed, yet one that I esteem above all others, though perhaps less exquisite and perfect. Her high, wide, and ample forehead, indicates superior judgment, great penetration, and especially a faculty to *contrive* and *manage*. In point of size and activity, her brain is more than ordinary, while her temperament is of the finest and firmest quality, and her person of good size, with much sprightliness and strength combined. She has a full supply of auburn-colored hair, which indicates great delicacy, sensitiveness, and exquisiteness of feeling, the keenest perceptions, amounting almost to intuitive knowledge, a brilliant fancy, a refined taste, and high-toned moral purity. The

main difficulty accompanying this temperament is its liability to excessive sensitiveness, and consequent debility,—its activity being too great for its strength; but this lady combines great activity and delicacy with great strength of constitution.

This prepares the way for a few general remarks on the importance of

A GOOD PHYSICAL ORGANIZATION AND A STRONG CONSTITUTION.

Another *leading* element in this standard of admiration should be, a good *physical organization*, or a strong, healthy *constitution*. On the importance of *health* in a companion and parent, it is hardly necessary to dwell. Nine tenths of the pains experienced by mothers *as mothers*, have their origin in feeble constitutions or physical debility; and delicate, sickly, peevish, scrofulous, consumptive, short-lived children, owe their pains while alive, and their premature death, to the feeble, broken constitutions of their parents. And, what is more, the state of the *mind* takes its origin from that of the *body*. Hence, those who are subject to dyspepsy, liver-complaint, indigestion, ennui, a sour stomach, heart-burn, hypochondria &c. &c.—all only different forms of the same disease, namely, the morbid excitement or predominance of the brain and nervous system—are continually oppressed with sad, melancholy feelings; with that depression of spirits which turns every thing into occasions of trouble, and sees impending misfortunes in every trifling thing. It renders them miserable, and all connected with them unhappy. But, how much more enjoyment can be taken in the company of a husband or wife who always has a cheerful and happy flow of spirits; who is free from sickness and requires no nursing; who is always healthy and able to endure fatigue and exposure, and to take a rural ramble, or turn off a smart day's work; who does not sink under misfortune, and is not the creature of morbid feeling, &c., than in the company of a companion who is misanthropic, irritable, weakly, and often requires the doctor, or continually excites your sympathy. *Both* should be healthy, or forego, not the pleasures of matrimony, but its pains; for, no chronic *invalid* can enjoy life, much less *married* life.

In the light of the importance of *health* in a companion and parent, look at nearly all the ladies' *fashions* of the present day! Are they not *directly* calculated to *destroy* the health and *ruin* the con

stitutions of most of our ladies, so that they must be patched up by using tea, coffee, and those ten thousand other nostrums employed by invalid ladies? Let the medical profession, and especially the venders of quack medicines, but speak out on the subject, and they will astonish all. I refer to females, not because their health is more important, or their debility more disastrous, but because they are generally more sickly. Behold their pale and sickly forms; their feeble, measured movements; their care-worn, pitiable looks; their extreme delicacy and frailness; their deficient vital organs and excessive nervousness; their miserably small waists, and slim, feeble muscles; their sufferings as mothers, and their mental and physical debility! And all caused by their ignorantly or fashionably violating the laws of Physiology! Even girls must be kept shut up in-doors, and laced tight at that, and never be allowed to romp, because it is so *ungenteel* for a girl to *romp*. No! she must be a *lady* before her time, and therefore must never race or romp. Shame on such mothers! Shame on such *green* ladies! for, *unripe* fruit is neither agreeable nor wholesome. Let girls romp, and let them range hill and dale in search of flowers, berries, or any other object of amusement or attraction: let them bathe often, skip the rope, and take a smart ride on horseback; often interspersing these amusements with a turn at sweeping or washing, in order thereby to develop their vital organs, and thus lay a substantial physical foundation for becoming good wives and mothers. The wildest romps usually make the best wives, while quiet, still, demure, sedate and *sedentary* girls are not worth having.

The English understand this principle, and hence encourage rambling, riding, hunting, &c.; and, accordingly their ladies make much more hale, healthy, rosy-cheeked wives and mothers than American ladies, who fastidiously regard these healthful exercises as *improper* for *ladies*! though *breathing* is *equally* so. But American ladies are waking up to the importance of studying *Physiology*, a few lessons in which will soon bring them also to adopt a similar course. *Healthy* women will then be in demand; but delicate, fastidious *fashionables* neglected.

Confinement often induces gloomy feelings, if not peevishness, which may usually be dispelled by a smart walk or ride, or by recreation. Many wives suffer extremely from debility and bad feelings, induced by *excessive* care and labor, and by seldom taking

that recreation which is as indispensable to mental health and happiness as food is to physical enjoyment.

Many husbands could not more effectually promote their own happiness, as well as that of their companions, than by *diverting* them by means of a ride, sail, ramble, a visit to the Museum, passing an afternoon or evening with a friend, spending an hour in cultivating the garden, &c. To every husband, I say with *emphasis*, "*Take special care of the HEALTH of your wife;*" for, it is an *invaluable* treasure.

In passing, I will just remark, that good *size* is important in wives and mothers. A small stature is objectionable in a woman, because little women usually have too much activity for their strength, and, consequently, feeble constitutions; hence they die young, and besides, being nervous, suffer extremely as mothers. But those of good size, generally have much better health, far greater powers of endurance, and more *strength* of mind, though perhaps less *brilliancy* of talent: besides, being the parents of much larger, finer, and more healthy offspring. As a class, they are better every way, except merely in point of *exquisiteness* of feeling, which, in that excess in which most small women have it, is most *pernicious*.

For many years, the fact that small women were preferred, and that young ladies tried to render themselves small, was to me a perfect mystery, but that mystery was solved when Physiology taught me that small persons had proportionally more *feeling*, with less *strength*. Having too little vital stamina to perfect their bodies, like exotic plants they bloom before their time, and are sickly and feeble. This extreme susceptibility of feeling is the ground of their preference; whereas, it should be the very ground of their rejection; for, besides that physical inability which occasions their diminished size, their offspring are small, feeble, and few. And if this cause continue to operate upon the rising race, we shall soon be—what we are fast becoming—a *nation of dwarfs*, mentally as well as physically. Small parents may indeed have *smart* and *brilliant* children, yet they will be *precocious*, and hence almost sure to die young.

In concluding the directions for *choosing* a companion, I say, marry so as to gratify, not *one* faculty, nor a *few* faculties merely, but *ALL* of them; for, it is the harmonious exercise and gratification of them *all*, which constitutes the very *pinnacle* of human enjoyment. But if you cannot do this in its *full* extent, which might, perhaps, be too sweet a cup for erring mortals to drink, unmingled with any bitter, then gratify as many as possible, or, rather, the largest possible amount of *brain*. If you are prevented from attaining this very achme of human bliss, ascend as high in the scale as you can; but, in doing this, you *must begin right*. Let no *one* quality of body or mind, however desirable, determine your choice, but examine the character *as a whole*. And also bear in mind the fact, that our tastes *vary* much between youth and mature age. In the former period, the *animal* feelings are much more vigorous than in after life, yet by far the greatest and the best portion of life is that passed after the propensities begin to wane. Let those youth, therefore, in whom Amativeness especially, is strong and ardent, or who seek to marry for *personal beauty*, remember that this ground of preference is not to continue always, and hence, let them cater, not for their animal natures mainly, but for their higher *moral* and *intellectual* faculties, whose fountains of happiness never dry up, and whose streams of pleasure are always pure, sweet, rich, wholesome, and abundant.

HINTS IN REFERENCE TO CONDUCTING COURTSHIP.

To make a good *selection*, is by no means the only important point connected with getting married. The proper method of conducting the courtship, is almost as much so. In forming the matrimonial relations, let special care be taken properly to *blend the qualities* and *assimilate the affections* of each with those of the other. Let the social faculties be to marriage what the headwaters of the Mississippi are to that noble river, while the other faculties represent its branches. When these tributaries join the main river while running in a *contrary* direction, the consequences will be a constant boiling and commotion of their waters through life; but when they unite while both are flowing on in a *similar* direction, this harmonious union swells your flood of joy and happiness till its deep and expansive waters glide smoothly on to the vast

ocean of eternal bliss. Not only should the faculties be similar in point of size, but, *from the first*, they should be trained so as to act in *unison* and *harmony* with those of the other. Instead of this, many *begin* married life by arraying their faculties *against* those of their companions—by saying, in *action* if not in *words*, “I will let you know, in the beginning, that I am not to be ruled by you, and will do as I please.” But in so doing, they are planting thorns under pillows of down, on which they are compelled to lie—but not *rest*—through life; for, every unpleasant feeling during courtship, is sure to have its bitter taste through life. How often do petty feelings of pride, proceeding from the jealousy, or distrust, or guilty conscience of the complaining party, construe a fancied neglect or imaginary provocation, wholly undesigned by the other, into occasions of disaffection, which frequently widen into reciprocal coldness, if not into mutual accusations, and thereby break off, at least for a time, their growing attachments, leaving both most wretched. Each loves the other, and yet, while their affections incline them one way, their pride or Combativeness drives them the other. This *clashing* of the faculties, is the most unhappy state of mind imaginable. Beware how you set your faculties at war with each other; for, it is like cutting off your nose to spite your face. Why make yourself most miserable merely to tease and torment the object of your affections, or rather jealousy? Recollect your liability to become jealous without cause, in consequence of the principle explained on page 25, and therefore, make abundant allowances, as well for yourself as for your intended. Close the breach; heal the wound; make mutual concessions; and *never* let your *pride* conflict with *love*. And let young *gentlemen, especially*, remember that they are more liable to give occasions of offence than young ladies; for, it is almost impossible for a woman who is in love, to be the aggressor, or ill-treat the object of that love. And then, too, young ladies *suffer* more from these interruptions than young men, because their attachments are so much stronger and more tender, and they have so much less to divert their minds from the cause of their grief. Follow the advice already given, in first choosing *intellectually*, and then let no petty feeling of pride or anger interrupt your love. Give no occasion of offence, and be slow to receive one. The acknowledged principle that we dislike those we have injured, shows that those who are angry first or most, are *usually* the most in fault.

AGE MOST SUITABLE FOR MARRYING.

On this point, a great diversity of opinion exists. The number of *years* is not material, but the vigor and youthfulness of the constitution alone are important; for, some are older at twenty, than others at twenty-five. Never ask how many *years* old one is, but only how much animal and mental *vigor*, or how much youthfulness and *ardor* there is. A broken constitution begins to decline at seventeen, while a strong, unimpaired constitution is in its prime at forty. These remarks apply both to the absolute age suitable for marrying, and to the *comparative* ages of the two parties. I incline to the opinion, that between twenty and thirty is the age designed by nature, and the one most suitable *in itself*; yet persons from short-lived families mature much earlier, and are inclined to marry much younger, than those from long-lived families. The Scriptures inform us, that those before the flood who lived to so great an age, did not marry till from sixty to a hundred and fifty years old. This discloses a principle which will be found universally true; that those who are inclined to marry *very* young, are prematurely developed throughout, and die early. Individual exceptions may occur, yet this principle forms a law of our being.

Franklin, in a letter to a newly married friend, advocated early marriages, on the ground that *nature* would indicate the most suitable time, by imparting the requisite feelings or instincts. In this, he was *philosophically* right, but practically *wrong*, as will appear on referring to those causes which develop Amateness *prematurely*. Let nature have her *perfect* work, and she will indicate the proper time by implanting the requisite feelings, but that artificial state of society in which we live, violates her laws, and causes her to lead him woefully astray in this respect. One thing is certain, that, at all events, marriage should be postponed till the growth is completed, the physical organization well nigh consolidated, the judgment fully matured, and both parties have obtained a good *practical* knowledge of Physiology, as well as of the best method of nursing and educating children.

Early marriages have one important advantage,—that of the more easily assimilating the feelings, and adapting the habits to each other, but the disadvantage of a judgment too immature to select the *best* object of affection; while late marriages have a dis-

advantage of far greater magnitude,—that of marrying a second or a twentieth love, which is well nigh sufficient, as we shall presently see, for ever to blast true connubial love. As society now is, it is my unequivocal opinion, that *very* early marriages, say from fifteen to twenty, are the best, if not almost indispensable to virtue and connubial happiness. Of the two evils, of marrying without judgment, or *with* judgment but *without* love, choose the former, for it is the least. But a more conclusive reason for this opinion will be given under a subsequent head.

AN IMPROPER OBJECTION TO EARLY MARRIAGES.

Many mothers object to their daughters' marrying young, on the ground that married women not only take little or no enjoyment, but are rendered unhappy by the cares of the family, and by being shut out from all the pleasures of society. What an idea this? What a reflection on this heaven-born institution. Those whom marriage renders unhappy, or even whose pleasures it abridges, better not marry *at all*.

But what is the *origin* of this almost blasphemous idea? Why that all the pleasures of young ladies are summed up in—attending balls, parties, sleigh-rides, pleasure-excursions, in love-scrapes, courting, flirting with the beaux to secure a more advantageous match, and things of this class! It certainly can have no *other* origin, and is an impious reflection on the marriage institution and the family relations. I scorn the mother, I pity the daughter, who would postpone marriage an hour to allow the latter an opportunity to take a little more *pleasure* before marriage shuts her out from the world and its *pleasures*. (?) In so doing, they condemn marriage as a *necessary* evil, and imply that matrimony is that hateful altar on the burning embers of which woman must be sacrificed, with all her hopes and prospects—that married life is a slavish, an intolerable *drudgery*, and therefore to be postponed as long as possible. And to those women who *do* postpone marriage from this wicked motive, married life is all that they fear; for, they marry from *interest*, not from love, and therefore experience all the miseries, and none of the blessings, already described. Those *mothers* who entertain so repugnant an idea of marriage, only show what kind of wives and mothers *they* have been. The sooner this relation is entered into, after the intellect of the parties is sufficiently *matured* to choose the proper object, the better.

SINGLE-BLESSEDNESS

But some do choose not to marry at all, out prefer a life of *single-blessedness*. I grant that it is better not to marry at all, than to marry a bad husband or wife, or even a *poor* one, (not poor in fortune, but poverty-struck in *mental* or *moral* qualities); for, it is obviously better to let the social organs remain *unexercised*, than to have them *reversed* or *painfully* exercised. I also grant, that, taking an even chance, there is more prospect of marrying a bad or a poor husband or wife than there is of marrying a good one; still follow the principles laid down in this work, and I will stand sponsor for the result; that is, if you can find one to marry. But to *find* the proper one is the *main* difficulty.

“*Hic labor, hoc opus est.*”

Especially is it difficult to find a good *wife*; because, modern education has just about *ruined* our young women and girls, as will be fully shown in our chapter on “FEMALE EDUCATION.” Still, notwithstanding all the difficulty connected with *finding* a good companion, marriage is just as much a part of our nature as talking or eating, and therefore, cannot be dispensed with without serious detriment. If the social organs be small, domestic enjoyment is proportionably circumscribed. If they be large, but *unexercised*, they leave an aching void, a craving after something which they do not have, a longing for a kindred spirit which they cannot find, or which, if they do find but do not marry, renders the matter still worse; for, true love *cannot* flourish alone, but intertwines its affectionate tendrils around some lovely object which it can make *its own*. Deliver me from love when either unrequited or ungratified. Hence, I really pity those young people, especially young *ladies*, whose domestic feelings are so strong, and whose hearts are gushing fountains overflowing with love and tenderness, but who have no object on which to bestow them. Do you not pity yonder cooing dove without its mate? Such anomalies rarely if ever occur in nature, nor should they occur in reference to man or woman, who takes so much enjoyment in loving, and suffers so much from its absence. How many maiden ladies who are every way qualified to make the best of wives and mothers, are doomed to live unmarried, and to die unmourned? I sometimes think that this unfor-

fortunate class are the very BEST of the sex—those whose feelings of love are of that exquisite character which, once disappointed, for ever afterward refuse to violate the sacredness of their first love by a second engagement. Some of them are doubtless too particular, others too cautious, but the majority too tenderly endeared to some congenial spirit ever to cast an eye of love upon any other than him who bore off, only to blight, their first full-blooming affections. Let them not be ridiculed, but rather let them be commended for being thus true to nature, or, rather, for having so much nature in them. And then, too, they render themselves very useful in families, neighborhoods, and societies, especially religious, as teachers, nurses, makers of garments, &c. But they should not expect to live as long or as happily as they would, had they married well while young.

But to those whose social organs are large and also *active*, Phrenology says, with all the emphasis of a *law of our being*, added to all the penalties of its infraction—MARRY! Marry soon, or else *cease exercising* your social faculties; because, besides foregoing the virtuous pleasures of that quiet, unchecked, and reciprocal exercise of the social faculties afforded by marriage, their *ungratified* action, or else their *vicious* indulgence—one of which *must* accompany their every exercise in the unmarried—though it may afford *temporary* pleasure, is *sure* to poison or pollute the fountain of love, and to render all its succeeding streams full of bitterness and wo!

Phrenology, therefore, recognises and enforces this, one of the first commands of God to man: “*Be ye fruitful and multiply, and replenish the earth.*” Become husbands, wives, and parents; so that your social faculties may have full scope for action, together with a delightful object for the combined exercise of the other faculties; and, that you may leave a name and a race to “rise up and call you *blessed.*” You cannot be a *whole* man or woman unless *all* your faculties are brought into pleasurable action upon their legitimate objects; or when they are *perverted.*

Many persons, particularly young men, refuse to marry, especially “these hard times, because they cannot *support* a wife in the style they wish. To this, I reply, that a *good* wife will care less for the *style* in which she is supported than for *you.* She will cheerfully conform to your necessities, and be happy with you in a log-cabin. She will even *help you support yourself.* To support

a *good* wife, even if she have children, is really less expensive than to *board* alone, besides being one of the surest means of acquiring property, as is shown page 26. This false pride of wishing to support a wife in style, is really pernicious in its influences on yourself, and even on woman, who thinks, when this idea is rife, "Well, I'm married now, and I'll live in just the style I prefer," and this diverts her mind from the qualities of a good mother, to those of a *fashionable* lady. It also encourages young ladies to strain every point in order to *show off* in fine style, so that, when a young man finally *becomes* able to marry and dash out in splendid style, he may know where to find a *show*-*"help-mate."* Is not this mischievous idea directly calculated to divert its entertainers from the one distinct and only proper motive of marriage, namely, *domestic enjoyment*? Is it not calculated to promote a fashionable, company-seeking, company-entertaining spirit, and to *encroach* upon *domestic* enjoyment, and even to *supplant* it? However, those who see fit to marry a *show*, may do it, and reap what they sow

MARRYING FOR A HOME MERELY.

Do not, however, marry for a *home* merely, unless you wish to become even more destitute with one than without one; for, it is on the same footing with "marrying for money." (See page 51.) I know a lady, who, when an orphan girl, lived with a relative who abused her beyond measure, and who, at an early age, married, not because she had the least spark of affection for her husband, but to *free herself* from her uncle, and be independent of her friends. To use her own expression, "I jumped out of the frying-pan into the fire." I will not enter into particulars, but suffice it to say, that she describes her situation as *horrible* beyond all description, and that of her daughters as scarcely less so; because that father who should have *loved* and *cherished* his daughters for her sake as well as his his own, *hates* and *abuses* them on her account. And all, not for any fault in *her*, for she has an excellent head, socially, intellectually, and morally, but because she violated the law of marriage *by marrying for a home*; and a long, dreary, dark, and awful twenty years has she been paying the dreadful forfeit. She could not live with her husband, because his physical abuse was intolerable, and therefore obtained a divorce; nor could she live separated from him, on account of her children: so that her sufferings

cannot be ended while she lives. What a long and most awfully wretched life would the timely perusal of this work have saved her! and is it too much to expect that the principles here laid down, and the advice given, will save many a worthy youth from being shipwrecked upon the rocks and shoals of unpropitious marriage? "He that hath ears to hear, *let him hear.*" He that has his die yet to cast, let him *beware!*

MARRY TO PLEASE NO ONE BUT YOURSELF, NOT EVEN YOUR PARENTS.

Marriage is a matter *exclusively* your own; because, you *alone* must abide its consequences. No person, not even a parent, has the least right to interfere or dictate in this matter. I never knew a marriage made to please another, turn out any otherwise than most unhappily.

I know a lady who, to please a widowed *mother*, and provide her a home, (property she did not need,) married a man for whom she had not one *spark* of love, and who, to obtain her, had artfully courted the *mother* more than the daughter. Her marriage was the destruction of all her pleasures, and the grave of that very mother who had persuaded her daughter into it. Because the mother would not give him the command of a thousand dollars, (it was this *thousand dollars* that he courted and married!) the interest of which was her main support, he became her enemy, and made her life most wretched, and then exposed her in such a manner as to cause her death as effectually as if he had poisoned her. The mother thus ruined her obedient daughter by insisting upon her marrying a man she never loved, and thereby ended her own life. How forcibly this illustrates the evil of marrying except from *pure love*, from *congeniality* of soul.

Parents can no more *love* for their children than they can *eat*, or *sleep*, or *breathe*, or *die* and go to heaven for them. They may give wholesome *advice* merely, but should leave the entire decision to the unbiased judgment of the parties themselves, who mainly are to experience the consequences of their choice. Besides, such is human nature, that to *oppose* lovers, or to speak against the person beloved, only increases their desire and determination to marry. The beloved one is considered as abused, and this sympathy strengthens love, and weakens the influence of those who oppose, and thereby *further*s the match by preparing the way for an *elope*

ment. Many a run-away match would never have taken place but for opposition or interference. Parents are mostly to be blamed for these elopements. Their children marry partly out of *spite*, and to be *contrary*. Their very natures tell them that this interference is *unjust*—as it really is—and this excites Combativeness, Firmness, and Self-Esteem, in *combination* with the Social Faculties, to powerful and even blind resistance—which turmoil of the faculties hastens the match. Let the affections of a daughter be once slightly enlisted in your favor, and then let the “old folks” start an *opposition*, and you may feel *sure* of your prize. If she did not love you before, she will now that you are *persecuted*. Is not this a *principle of our nature*? Then, why ever *oppose* a marriage? *Reason* with them mildly, and then throw on them the *responsibility*, and they will give it up a thousand times sooner than when opposed. Never disinherit, or threaten to disinherit, a child for marrying against your will. If you wish a daughter to marry a man whom you do *not* wish her to marry, oppose her, and she will be sure to marry him; so also in reference to a son.

“But,” says a parent, “if I let my daughter *alone*, she will marry against my will, and you say, if I *oppose* her, she will ‘make assurance *doubly* sure.’ What, then, *shall I* do?” Don’t do much about it; and, after properly counselling your child, care as little about any disastrous results as may be; for, your opposition will only make matters worse, by setting your daughter against you, as well as by promoting the disagreeable match; so that your best course is, patiently to *endure* what you *cannot* cure if you try.

The fact is, however, that such *should*, and *might* be the relations between parents and children, that the latter would apply to parents *for advice* on the first pulsation of love. Let the father properly train his daughter, and she will bring her *first* love-letter to *him*, and give him an opportunity to cherish a suitable affection, and to nip an improper one in the germ, before it has time to do any harm.

There is, however, *one* way of *effectually* preventing an improper match, and that is, *not to allow your children to ASSOCIATE* with any whom you are unwilling they should marry. How *cruel* as well as unjust, to allow a daughter to associate with a young man till the *affections of both* are riveted, and then forbid her marrying him! *Forbid all association, or consent cheerfully to the marriage.*

"But," answers a purse-proud mother, "my daughter, (impudent huzzy!) has fallen in love with our hired man! How *could* I prevent their being together and exchanging love-looks?" Good madam, if your hired man be immoral or unworthy, exclude him from your family; if he be intelligent or worthy, he *may* be as good as your daughter is, even though a laborer; for, labor is highly promotive of every virtue. If you are still determined that your daughter shall not marry a poor man, and yet if you must have a young man to do your drudgery, I see no other way but to hire a *rich* young man to do that drudgery, or else to break your daughter's heart, and render her miserable for life.

DO NOT MARRY AN INTEMPERATE COMPANION.

So many and so aggravated are the instances of matrimonial suffering produced by marrying companions, especially husbands, of intemperate habits, that a passing *allusion merely* to this subject is all that is required. Intemperance is the parent of all the vices, because (as shown in my work on "Intemperance founded on Phrenology and Physiology,) such is the relation between the body and the *base* of the brain, or the *animal* propensities, that the stimulant afforded by alcoholic drinks excites these *animal* propensities more relatively than it does the moral sentiments or intellect, and hence induces vice in all its forms, as well as every species of bad habits.

Do not flatter yourself that your intended is only a *moderate* or an *occasional* drinker; for, moderate drinking is the only cause of besotted drunkenness, as well as the main high road to all the wretchedness and crime accompanying it. How alcoholic drinks *debase* and *degrade* the man or woman! nor is it any palliation that only an occasional glass of *wine* or *porter* is taken, and taken *genteelly*; for, the more genteel, the worse, and the more dangerous. I never see a young lady tip off a glass of wine in company, without thinking what a *miserable* wife she will make! Wine is as bad, especially for ladies and the higher or sedentary classes, as rum or brandy is for the laboring; because it stimulates them quite as much, and it is this very *stimulus* that does the mischief. To every young man, then, I say, *Do not marry a wife who drinks even wine or porter*; for, as sure as you do, you will rue the day of your marriage. You will find her irritable and peevish, and any thing but agreeable; and *liable not to be virtuous*; because it is

conceded, on all hands, that every form of alcoholic drinks excites Amativeness, which exposes any woman, when slightly exhilarated, (I do not mean intoxicated,) to be taken advantage of. If the exhilarating effects of ardent spirit render a man liable to be taken advantage of in business—and this is conceded on all hands; for, the most effectual way to take advantage of a man is first to treat him, not till he is drunk, but till he becomes excited and exhilarated—then surely the exhilaration produced by any kind of ardent spirit, even by wine, exposes her also to be taken unawares, and robbed of her most costly jewel. *No wine-drinking woman is safe*, even though she drinks only enough to become somewhat *exhilarated*; for it is the *exhilaration*—whether of wine or stronger liquors is immaterial—that does the mischief. Let those young men who gallant the ladies home from balls and parties where wine is drank, be my vouchers. Hence for a woman to drink wine or any kind of exhilarating drinks, I deem immodest and even gross vulgarity.

If this allusion be deemed improper, surely it is far *more* so for a woman to drink even *wine*. Only *wine-drinking* women will object to it, and *they know it to be TRUE*.

And to every young woman, I would say, with great emphasis, adopt the motto, “*Total abstinence or no husband* ;” for there is a *world* of philosophy in every word of it. The philosophy of the “*TOTAL abstinence*” is, that unless a young man abstains *totally* from *every form and degree* of intoxicating drinks, he is in danger, aye, almost *sure* to become a *drunkard*, and not only to neglect to provide for a wife, but to drink up even her earnings, besides *abusing* her. The philosophy of the last clause, “*or no husband*,” is, that it is infinitely better to have *no* husband than a drunken one. I appeal to you, wives and mothers of drinking husbands, if you would not infinitely prefer *never to have married*? If words are not utterly inadequate to describe your sorrows and your sufferings, both on your own account and on account of your children?

Do not flatter yourselves, that you can *wean* even an occasional wine drinker from his cups by love and persuasion. Ardent spirit at first, kindles up the fires of love into the fierce flames of burning licentiousness, which burn out every element of love, and destroy every vestige of pure affection. It over-excites Amativeness, and thereby finally destroys it,—producing at first, unbridled libertinism, and then an utter barrenness of love; besides reversing the other

faculties of the drinker against his own consort, and those of the wife against her drinking husband. Read my work on "Intemperance," and you will never wish to marry even a *moderate* drinker, though it be of wine only.

But, another direction, still more important if possible than either that precedes it, and one more intimately associated with the virtue and well-being of man than any yet given—it is,

DO NOT ALLOW THE DOMESTIC FACULTIES TO BECOME ENGAGED UNTIL
YOU HAVE MADE YOUR CHOICE, AND OBTAINED CONSENT.

It has already been shown, pp. 24–34, that no small part of man's happiness or misery depends upon the condition of his Social Faculties; and also, that domestic enjoyment can be secured only by obedience to the laws of their constitution, while domestic *misery* is the inevitable consequence of their infraction. Let it ever be remembered that love is one of the most *sacred* elements of our nature,* and the most dangerous with which to tamper. It is a very beautiful and delicately contrived organ, producing the most delightful results, but easily thrown out of repair—like a tender plant, the delicate fibres of which incline gradually to intertwine themselves around its beloved one, uniting two willing hearts by a thousand endearing ties, and making of "twain one flesh:" but they are easily torn asunder, and then adieu to the joys of connubial bliss! but prepare to meet the impending penalties attached to the violation of those laws which govern the Social relations. The domestic faculties are easily violated and seared. It is with them as with seared or violated Conscientiousness, Benevolence, Approbativeness, Veneration, &c. Thus, how pungent, how overwhelming, are the first compunctions of a guilty conscience! but every new violation wears off its tender edge, and blunts the moral sensibilities, and persisted in, soon effectually silences and sears it. So, when Approbativeness in a child, especially in a girl, is first wounded by reproof or reproach, her feelings of shame and mortification are so intolerable that she knows not where to hide her head, crimsoned with the blush of shame and

* What is called *sudden* love, has its origin mainly in the action of Amativeness, and is another name for animal passion. True love is of slower growth, —always mutual and reciprocal, and founded in esteem, and in an admiration of moral and intellectual qualities, while *sudden* love is excited by *physical* charms

sense of disgrace. But reproaches and blame administered a few times sear this faculty so effectually that she holds up a bold and brazen face to all the reproaches that can be heaped upon her; being callous to all sense of shame and regard for character. So, also, if one whose heart is all alive to the miseries of sensitive beings, sees an animal killed for the first time, or a fellow-being racked with pain, reversed Benevolence inflicts even greater agony than that endured by the object pitied; yet, a few such sights so effectually harden the heart and drown the voice of pity as even to prepare him to take part in causing pain or killing animals. His Benevolence is seared, never again to experience that exquisiteness of pity which accompanied its primitive, unviolated tenderness. So, in regard to Veneration, when the name of God is profaned; with Ideality, when vulgarity is witnessed; with Cautiousness, when danger is frequently incurred; and so with every other faculty. This principle applies with *peculiar* force to the *social* faculties. And since these organs are very large, the evils attendant upon their violation are proportionably great.

But *how* are these faculties seared? What constitutes their violation? The INTERRUPTION of love. This—this *alone*—is capable of violating and searing them. *Interrupted* love places its sufferer precisely in the same position, in regard to loving subsequently, that violated Conscientiousness does in regard to moral principle, or being disgraced does in regard to character, or witnessing pain does in regard to subsequent sympathy. To love *after* this interruption with the same purity and tenderness as before, is as utterly impossible as to enjoy the same unblemished moral purity after the goadings of a guilty conscience have been endured for months or years as he could before this faculty was violated; or to feel the same tender sympathy for suffering in others, after scenes of distress have been witnessed as long as that love has been interrupted. Yea, more impossible. As this interruption violates *several* large organs, the injury inflicted, and pain endured, are so much the greater than the mere searing of a *single* organ, such as Conscientiousness, or Benevolence, or Approbativeness, &c. It is also proportionally the more injurious to all the *other* faculties, on account of that intimate reciprocal intercommunication already shown to subsist between the social and the other organs. Interrupted love causes the feverish and painful action of the social organs, and this causes the morbid

and painful action of the other faculties, and converts all their joys and pleasures into pains and sorrows.

If exception be taken to this view of interrupted love, I have only to say, that this doctrine of searing, or hardening, or blunting the faculties, by violating their legitimate and natural action, is a *law of our nature*, and supported by innumerable FACTS in the history of almost every individual. What *possible* exception to this law can free the *social* organs from the evil effects of its action? Do not facts, drawn from the *experience* of those whose love has been interrupted, bear out this principle? Then let candidates for marriage remember this all-important law of mind. See to it, that your love is *never* interrupted. *Do not allow your affections to become engaged*, till you have made your choice, and are *certain* of marriage.

This *courting by the quarter*, "here a little and there a little," is one of the greatest evils of the day. This getting a little in love with Julia, and then a little with Eliza, and a little more with Mary,

-this fashionable flirtation and coquetry of both sexes—is *ruinous* to the domestic affections; besides, effectually preventing the formation of true connubial love. Though I consider this dissipation of the affections one of the greatest sins against Heaven, ourselves, and the one trifled with, that can be committed, (because a direct and palpable violation of one of the most important laws and sacred elements of our nature—the law and element of *love*,) yet I urge it *solely* on the ground of *selfish* motives, and purely in consideration of its effect upon *your own happiness*.

Young men commence courting long before they think of marrying, and where they entertain no thoughts of marriage.* They fritter away their own affections, and pride themselves on their conquests over the female heart; triumphing in having so nicely *fooled* them. They pursue this sinful course so far as to drive their pitiable victims, one after another, from respectable society,† who, becoming disgraced, retaliate by heaping upon them all the indigni-

* An infallible sign that a young man's intentions are improper, is his trying to excite your *Amativeness*. If he loves you, he will never appeal to that feeling, because he respects you too much for that. And then the woman who allows a man to take advantage of her just to *compel* him to marry her, is lost and heartless in the last degree, and utterly destitute of moral principle as well as virtue.

† *Man* it *seldom* drives from society. Do what he may, woman, aye, *virtuous* and even *pious* woman, rarely excludes him from her list of visitors, if of suitors,

ties and impositions which the fertile imagination of woman can invent or execute. Nearly all this wide-spread crime and suffering connected with public and private licentiousness and prostitution, has its origin in these unmeaning courtships—this premature love—this blighting of the affections. And every young man who courts without intending to marry, is throwing himself or his sweet-heart into this hell upon earth.† And most of the blame rests on *young men*, because *they* take the liberty of paying their addresses to the ladies, and discontinuing them, at pleasure, and thereby mainly *cause* this vice.

True, young *ladies* sometimes “set their caps,” sometimes court very hard by their bewitching smiles and affectionate manners; by the *natural language* of Amativeness, or that backward reclining and affectionate roll of the head which expresses love; by their soft and persuasive accents; by their low dresses, artificial forms, and many other unnatural and affected ways and means of attracting attention and exciting love; but women *never* court till they have *been in love* and experienced its interruption—till their first and most tender fibres of love have been frost-bitten by disappointment.

But *man* is a *self-privileged* character. *He* may not only violate the laws of his *own* social nature with impunity, but he may even trample upon the affections of woman. He may even carry this sinful indulgence to almost *any* length, and yet be caressed and smiled tenderly upon by woman; aye, even by *virtuous* woman. He may call out, only to blast, the glowing affections of one young lady after another, and yet his addresses be cordially welcomed by others. Surely a *gentleman* is at perfect liberty to pay his ad-

But where is the point of propriety—the Rubicon of virtue—the transgression of which *should* exclude either sex from respectable society? Is it that *one* false step which *now* constitutes the boundary between virtue and vice? Or, rather, the *discovery* of that false step? Certainly not! but it is all that *leads* to, and *precedes*, and induces it. It is this *courting without marrying*. This is the *beginning* of licentiousness, as well as its main, procuring cause, and therefore infinitely worse than its *consummation* merely.

† Of 169 convicts in the Connecticut State Prison, 104 were never married; and of the residue, 11 have lost their wives, and 22 had parted from their wives when the crimes were committed which carried them to prison. Leaving only 32 (out of 169) who at the same time of their fall remained within the influence of the conjugal relation.

Further, of the whole number, 108 were intemperate, 78 sold liquors, 92 left their parents under 21 years of age, 76 visited houses of ill-fame, 32 had been sailors, and 12 soldiers.

dresses, not only to a lady, but even to *the ladies*, although he does not once entertain the thought of marrying his sweet-heart, or, rather, his *victim*. Oh, man, how depraved! Oh, woman, how strangely blind to your own rights and interests! Ah! little does he think that he is planting thorns in his *own* side, and taking into his own bosom a promethean vulture, to gnaw for ever at his own heart's core. No! he *cannot* thus violate these most sacred relations without thereby bringing down upon his own head all the righteous retributions which his depraved nature can bear. He has sown the wind, and must now reap the *whirlwind*. He has seared his social affections so deeply, so thoroughly, so effectually, that when, at last, he wishes to marry, he is *incapable of loving*. He marries, but is necessarily cold-hearted towards his wife, which of course renders her wretched, if not jealous, and *reverses* the faculties of *both* towards each other; making both most miserable for life. This induces contention and mutual recrimination, if not unfaithfulness, and imbitters the marriage relations through life; and well it may.

This very cause, besides inducing most of that unblushing public and private prostitution already alluded to, renders a large portion of the marriages of the present day unhappy. Good people mourn over this *result*, but do not once dream of its *cause*. They even pray for moral reform, yet do the very things that increase the evil. Do you see yonder godly mother, weeping over her fallen son, and remonstrating with him in tones of a mother's tenderness and importunity? That very mother prevented that very son's marrying the girl he *dearly loved*, because *she was poor*, and this interruption of his love was the direct and procuring cause of his ruin; for, if she had allowed him to marry this beloved one, he never would have thought of giving his "strength unto *strange women*." True, the mother ruined her son *ignorantly*, but none the less *effectually*. That son next courts another virtuous fair one, engages her affections, and ruins her, or else leaves her broken-hearted, so that she is the more easily ruined by others, and thus prepares the way for her becoming an inmate of a house "whose steps take hold on hell." Meanwhile, this godly (? proud) mother prays daily for the "Magdalen cause," and gives monthly to Moral Reform Societies.* She *means* no harm (only to have

* I adjure you, Editors of this class of papers, and Managers of these Societies, not to give this work one word of commendation, lest you pollute your pages with *Phrenology*, and help on that very cause in which you pretend to labor, an

her son marry *wealth* or *fashion*), but *does* wickedly, and ignorantly perpetrates a crime of the *blackest* die. Ah, proud, but foolish mother! Oh, ruined and abandoned son! Alas, wretched victims!! If the painful consequences attached to this violation of the social feelings by this courting and loving without marrying, were confined to the principal offender, all would be right, for every voluntary agent has an undoubted privilege of doing for himself as he pleases, yet *he alone* should abide the dreadful consequences; but he certainly has no "Divine right" to plant thorns of anguish under the pillow of his wife, or, rather, of his *victim*, (for a *wife* he *cannot* have); not to mention the evils brought upon his children by this disagreeable state of feeling between their parents.

I say, then, with *emphasis*, that *no* man should ever pay his addresses to *any* woman, *until he has made his selection*, not even to aid him in making that choice. He should *first* make his selection *intellectually*, and love afterward. He should go about the matter coolly and with judgment, just as he would undertake any other important matter. No man or woman, when blinded by love, is in a fit state to judge advantageously as to what he or she requires, or who is adapted to his or her wants. I know, indeed, that this doctrine of choosing first and loving afterward, of excluding love from the councils, and of choosing 'by and with the consent of the' *intellect* and *moral sentiments*, is entirely at variance with the feelings of the young and the customs of society; but, for its correctness, I appeal to the common sense—not to the experience, (for so few try this plan,) of every reader. Is not this the *only proper* method, and the one most likely to result happily? Yet, why ap-

hundred fold more effectually than you are now doing. I have struck the very fountain of this corrupt stream; but do not lend me a helping hand, for you will be doing more good than you now are. And, ye Editors of the N. Y. Observer, N. Y. Evangelist, (Zion's Herald and Zion's Watchman excepted) and other *religious* papers and periodicals, see to it that you never *mention* Phrenology, except with a sneer, nor advocate any of its moral or philanthropic bearings, however effectually they may promote that very end for which you labor, lest a *David* should obtain rule in the kingdom of a *Saul*; but rather let the *Sauls* that *now* rein the religious world, *oppose* every step of this David of Phrenology, though that very David has come to smite the Goliath of wickedness, and conquer the Philistines of immorality; though he is cutting away at the *root* of that tree of sin of which you are hacking away at its *branches* merely; though *he* is using an *axe*, while you are whittling away with a *penknife*; though *he* is doing more at one stroke than you do at millions, and will effect '*permanent, radical reform*, while you reach only those who are in no danger

peal at all? I KNOW that I am on *phrenological* ground; enough for *me* to know. Phrenology requires, as an indispensable condition of virtue and enjoyment, that the *propensities* (that of love of course included,) should be governed by the moral sentiments and intellect, and the more momentous the matter, the more imperious this requisition; shall we, then, in this the most momentous and eventful transaction of our whole lives, be governed by blind animal *feelings*? This science forbids. Your own happiness forbids it. Rather follow its advice, and hold a tight rein upon your love till intellect shall have designated a suitable time, and selected a desirable object on whom it may rest *for ever*, and the full fruition of all those joys designed by nature to flow from marriage, will abundantly reward you for this temporary self-denial

And, *especially*, let no young lady ever once *think* of bestowing her affections till she is *certain* they will not be broken off—that is, untill the match is fully agreed upon; but rather let her keep her heart *whole* till she bestows it *for life*. This requisition is as much more important, and its violation as much more disastrous to woman than to man, as her social faculties are stronger than his. As a “burnt child dreads the fire,” and the more it is burnt, the greater dread: so your affections, once interrupted, will recoil from a second love, and distrust all mankind. No! you *cannot* be too choice of your *love*—that pivot on which turns your destinies for life.

But here an apparently insurmountable difficulty rises to prevent putting this direction in practice. These matrimonial instincts usually develop themselves *early*, long before the judgment is matured, and often rage to a degree well nigh ungovernable, refusing to wait till the tardy intellect has made its selection, and has all things ready. In such cases, what must be done? Kind reader, listen; moralists and philanthropists, attend, while I strike the very root of this Bohun Upas, or poisonous tree of domestic bitterness—while I lay open the *primary* cause and *fountain-head* of this unblushing licentiousness, which constitutes *the* sin of this sinful age—this nucleus of all the vices—this hell upon earth, whose fierce flames are continually consuming the very life and souls of millions, by inflicting upon them all the mental and physical agonies which our nature can bear. On the two preceding pages, I gave the direct and ostensible cause, but I shall now present the *primary* cause, or the *cause of* THAT cause; and that is, the PREMATURE DE-

VELOPMENT and the ARTIFICIAL STIMULATION of *Amativeness* I will expose a few of those causes, kept in constant operation by nearly all classes of the community, which tend to bring forward the passion of love prematurely, and to keep it constantly and morbidly excited.

1. *The conduct and conversation of adults before children and youth.* How often have I blushed with shame, and kindled with indignation at the conversation of parents, and especially of *mothers*, to their children! "John, go and *kiss* Harriet, for she is your sweet-heart." Well may shame make him hesitate and hang his head. "Why, John, I did not think you so great a coward. Afraid of the *girls*, are you? That will never do. Come, go along, and hug and kiss her. There, *that's* a man. I guess you will love the girls yet." Continually is he teased about the girls, and being in love, till he really selects a sweet-heart. I will not lift the veil, nor expose the conduct of children among themselves. And all this, because adults have filled their heads with those impurities which surfeit their own. What could more effectually wear off that natural delicacy, that maiden purity and bashfulness, which form the main barrier against the influx of vitiated *Amativeness*? How often do those whose modesty has been worn smooth, even take pleasure in thus saying and doing things to raise the blush on the cheek of youth and innocence, merely to witness the effect of these improper allusions upon them; little realizing that they are thereby breaking down the barriers of their virtue, and prematurely kindling the fires of animal passion?

As puberty approaches, the evil magnifies. The prematurely kindled embers of love now burst forth into the unextinguishable flames of unbridled licentiousness or self-pollution. Most of the conversation of young people is upon love matters, or used in throwing or pretending to parry the shafts of love; and nearly all their plays abound in kissing, mock-marriages, &c. &c. The entire machinery of balls and parties, of dances and the other amusements of young people, tend to excite and inflame this passion. Thinking it a fine thing to get in love, they court and form attachments long before either their mental or physical powers are matured. Of course, these young loves, these green-house exotics, must be broken off, and their miserable subjects left burning up with the fierce fires of a flaming passion, which, if let alone, would have

slumbered on for years, till they were prepared for its proper management and exercise.

Nor is it merely the *conversation* of adults, that does all this mischief: their *manners* also increase it. Young men take the hands of girls from six to thirteen years old, kiss them, press them, and play with them so as, in a great variety of ways, to excite this organ, combined, I grant, with Friendship and Refinement—for all this is *genteelly* done. They intend no harm, and parents dream of none; and yet their embryo love is awakened, to be again still more easily excited. Maiden ladies, and even married women, often express similar feelings towards lads, not perhaps positively improper in themselves, yet injurious in their *ultimate* effects

READING NOVELS, LOVE TALES, ETC. INJURIOUS.

The fashionable *reading* of the day is still *more* objectionable. As to its *amount*, let publishers, and the editors of family newspapers, testify. Whose sales are the greatest? Whose patronage is the most extensive? Those who publish the most novels, and the best (? worst) love-tales. Let those weeklies that boast of their "30,000 subscribers," and claim "the largest circulation in the world," have a red line drawn across every column containing a story, the substance and seasoning of which is *love*, and more than *half* their *entire contents* will be crimsoned with this sign of Amativeness! Try this experiment, and it will astonish you. Country newspapers also must have a part or the whole of some love-tale every week, or else run down. These stories, girls are allowed and encouraged to read. How often have I seen girls not twelve years old, as hungry for a story or novel as they *should* be for their dinners! A sickly sentimentalism is thus formed, and their minds are sullied with impure desires. Every fashionable young lady must of course read every new novel, though nearly all of them contain exceptionable allusions, perhaps delicately covered over with a thin gauze of fashionable refinement; yet, on that very account, the more objectionable.* If this work contained one improper allusion to their ten, many of those fastidious ladies who now eagerly de-

* I do not undertake to say, that there are *no* good novels, yet their number is very small. Even those of Scott, the very best (or rather the least bad) of novels, are *full of love*; and I maintain that this passion in man is quite strong enough,

vour the vulgarities of Marryatt, and the *double-entendres* of Bulwer, and even converse with gentlemen about their contents, would discountenance or condemn it as *improper*. SHAME ON NOVEL-READING WOMEN; for, they *cannot* have pure minds or unsullied feelings, but, Cupid, and the beaux, and waking dreams of love, are fast consuming their health and virtue.

Not that I impute the least blame to those *respectable* editors and publishers, who fill their coffers by feasting this diseased public appetite, especially of the *ladies*, even though they thereby pander to, and increase this worst vice of this our vicious age and nation; any more than I blame grog-sellers for making money out of another diseased public taste; because both are aiming mainly at *dollars and cents*, yet stabbing public virtue to the heart. But their money will be a curse to them, and their trash is a curse to its readers.

3. A STIMULATING DIET preternaturally excites and prematurely develops this organ. That there exists an intimate and perfectly reciprocal relation between the state of the *body* and that of the *animal propensities*, is a plain matter of fact and experience, susceptible of the clearest demonstration by appealing to *facts*, especially of a *collective* character. Although the *proof* of this principle is indispensable in order to *enforce* the conclusion that flesh, tea, coffee, tobacco, snuff, candies, condiments, spices, &c. &c. stimulate the propensities, and especially excite Amativeness, yet our restricted limits forbid its introduction here; but the reader is referred to my work on "*Temperance, founded on Phrenology and Physiology*," pp. 13 to 23, and to my work on "*Phrenology applied to Education and Self-Improvement*," published in the *Phrenological Journal*, in which the principle, that *whatever* artificially stimulates the body thereby stimulates the animal propensities much more in proportion than the moral or intellectual organs, is proved beyond all doubt or cavil, to be a *law of our nature*. Tea, coffee, flesh, tobacco, spices, &c., as well as wine and ardent spirit, are unquestionably highly *stimulating*, much more so than water, breadstuffs, vegetables, &c.; and therefore powerfully excite these propensities. And since the relation between the body and *Amativeness*, and especially between the *stomach* and this organ, is

without *any* artificial stimulant. Works of fiction *might* be turned to most excellent account by enforcing valuable *morals*, yet *are* and *might be* are two *very* different things, for their *morals are* mostly drowned in *love*.

more direct and intimate than between the body and any other portion of the brain, the inference is clear that stimulating food and drink tend directly and powerfully to develop this organ prematurely, and keep it in a morbid, feverish state of action. Children, therefore, should not be allowed a stimulating diet, nor is it exactly proper for young ladies.

WANT OF EXERCISE is another means of exciting impure desires; while labor tends to subdue them. The principle just stated, applies here with increased force. As the energies of the system are continually accumulating, they must have *some* door to escape. Labor and exercise carry them off through the muscles; but when this door is closed by fashionable *idleness*, their next medium of egress is through the propensities. This is established by *facts* as well as by this principle. What class of society is the most virtuous? The *laboring*. But, who are the most licentious? Idlers, loafers, "soap-locks," men and women of *leisure*, and those who are *too good* (query, too bad) to labor. When the laborer retires, he falls asleep at once, while those who are too proud or fashionable to work, retire to indulge the nightly reveries of their fancies, mingled with unclean thoughts, and stained with impure desires. Labor, or, at least, vigorous *exercise*, is as indispensable to moral purity as breath is to life. All who break this law, even fashionable ladies included, must abide the consequences, one of which is, a depraved imagination, full of unclean desires;* but whoever *obeys* it, thereby reaps a rich reward of *personal happiness*.

TO CHILDREN AND YOUTH, this principle applies with *increased* force. Keeping them housed up in-doors, and from play or labor, prevents the free circulation of their blood throughout the body, and of course sends it up to the *brain*, and especially to its *base*, to ripen this feeling prematurely, and then to keep it morbidly active. This is the cause of its appearing two or three years earlier in the city than in the country, and several years younger even there than unthwarted *nature* would develop it. A city is no place to bring up children. It is a hot-bed for all the passions, ripening all the faculties too early, but hastening their decay in even greater propor-

* Every laborer will bear me witness, that these feelings are more active when they do *not* work than when they do—on a Sabbath evening, for example, than on other evenings. Hence, doubtless, the custom of selecting *Sabbath evenings* for *courtship*

tion. Were these and other causes of its premature development done away, it would not probably appear till between the twentieth and twenty-fifth year, and then be five years longer in ripening up to a maturity sufficient for marriage, and, by this time, the judgment would be sufficiently matured to make a proper selection.

Theatres, and theatrical dancing, also inflame Amativeness, and are "the wide gate" of "the broad road" of moral impurity. Fashionable music is another, especially the *verses* set to it, being mostly love-sick ditties, or sentimental odes, breathing this tender passion in its most melting and bewitching strains. Improper prints often do immense injury in this respect, as do also balls, parties, annuals, newspaper articles, exceptionable works, &c. &c.

MODERN FEMALE EDUCATION.

But perhaps, nothing tends to develop or inflame this passion at all to be compared with MODERN FEMALE EDUCATION. It really does seem as though the *one main object* of the education of fashionable females, was to excite and gratify the *Amativeness* of fashionable gentlemen—to enable them to get a dashing beau, and a rich husband. Most of our fashionable boarding-schools are *public curses* ;* for, they make their pupils mere parlor toys and senseless chatterers, yet miserably poor wives and mothers. Not a thousand miles from Troy, N. Y., is a mother school of this class, the baneful influences of which will long remain to curse, not its own sex merely, but the other also, with fashionable wives and weakly mothers. These schools teach the *graces* and *accomplishments* mainly, which are only polite names for beaux-catching, cap-setting, coquetry, and such like *fashionable* attainments. They only white-wash the *out-side* of these rouge-painted, tight-laced sepulchres, but efface almost every element of the *true* woman. They teach her to screw her waist into artificial forms, and her face into artificial smiles, and to learn to say *soft* things very *softly*. They

* I am gratified to be able to except the schools of Rev. Mr. Avery, of Danvers, Mass.; Mrs. Burrill, of South Boston; and Miss. Lyon's Mount Holyoke Seminary, near Northampton, Mass. There are doubtless others, yet they are "few and far between,"—too few to require any important modification of these strictures on female seminaries as a class.

inculcate the sentiment that "the chief end of woman is to" *please the men*, and pander to their depraved appetites; that to engage personally in *domestic* duties, is a direct violation of all good breeding, and even down right vulgarity; that a lady must know how to *draw, embroider, sing, write letters*, but nothing farther; that she must express as much "*mischief*" (*Amativeness*) in her eye as possible, and aim at making *conquests*, rather than at fitting herself to become a wife and mother; that *dress, and show, and fashion, and splendid style*, must supersede all other considerations; that extravagance is a virtue, and economy obsolete; that making morning calls and fashionable parties, and telling *polite* lies, (that is, pretending to be very glad to see persons whom they dislike, and pressing them to "call again," when they hate the very *sight* of them,) together with a thorough knowledge of the *art* of making love and playing the coquet, and such like *fashionable* flumery, constitute the main duty of woman. A recent English work devoted to teaching ladies *manners*, occupied some *fifteen pages* in teaching them how to get into a carriage, so as to show just enough, but none too much, of their handsome ancles, feet, &c. &c. &c. &c. &c.; and a recent American work dedicatad to the fair sex, eccupies several pages in pointing out the *infinite* importance of leaving a blank place on the third page of a letter for the *wafel*, "*Et id omne genus!*"

If there be any one thing in civilized society more utterly destitute of common sense, and evincing more consummate folly; or, if there be any thing more totally at war with the designs and arrangements of nature, than any other, it is the modern fashionable method of conducting female education. What is the *nature* of woman, as indicated by her phrenological developments? and in what respects does her fashionable education correspond with it, or, rather, in what point does it not *outrage* and *violate* that nature? If sufficient space were left, it would be of great service to show just what the phrenological character of woman *is*, and what her education *should* be to adapt her to it; and also to contrast that education with the one now dealt out to her by her lords and masters—fashionable men, or rather *dandies* and *libertines*. But as there is not sufficient space left, I must again refer the reader to my work on that subject.

In view of these evils, one gentleman of this city said—
"I would sooner let my daughter run wild, than receive a

modern fashionable education ;” and another, whose name, if given, would be at once recognised by almost every school-boy in the United States, “ Though I would not go to that extent, yet I would sooner see my daughters get their living by *begging*, or follow them to their graves *to-morrow*, than brought up fashionably ” To this latter sentiment, I heartily respond ; and, I pray God that neither *my* daughters nor sisters may be fashionably educated. Over no evil do I mourn more—no crime do I deplore more—than the *perversion* of woman’s nature by modern education. Though deeply interested in the cause of Temperance, yet it would give me ten times the pleasure to see *woman* properly educated, and placed in her proper sphere, than to see every drunkard in Christendom reformed ; for, the latter would benefit the few, but the former, *all* mankind—the latter would relieve only a part of the present generation from a cruel bondage, but the former would deliver the half of our race, together with all future generations, from a thralldom more tyrannical, and a condition more pitiable, than any other now or ever endured by man. And in this fruitful field will I labor and die* I call upon woman to pause, and consider the oppressive evils under which she groans and dies, to rise and shake off the chains, and follow the dictates of her nature ; to assert and maintain her *independence* ; to rise from her abject servitude,† and assert and maintain her *rights*, and her *freedom*, and *be herself*. I know hundreds of women who allow their husbands, as it were, to *drag them through life by the hair of their heads*, on account of their children ; and, taking woman as a class, even in these United States, her sufferings no tongue can tell, and none but *woman* can endure. But I must stop ; for I *feel* and *think* on this subject more than my limits allow me to express ; but, if my life be spared, I intend to probe this subject to the bottom, and tell woman, in the name of Phrenology, what she *is by nature*, and *should be by practice and station*.

* As soon as I can command the time, I intend to publish, in a neat little book, a LADIES EDITION of this Work, which, besides being free from all expressions and allusions to which even prudish fastidiousness can object, will be expressly adapted to *woman* in the matter of marriage and education, showing her how she should be educated to become a wife and matron, and then how to *choose* and *obtain* a suitable husband.

† For years, the fact that Self-Esteem is small in nearly all women, and Firmness rather feeble, surprised me ; but Phrenology soon opened my eyes to the true situation of women,—that of abject *slavery* to a dozen masters—to the fash-

MARRY YOUR FIRST LOVE.*

This is the most *important* direction of all. On pp. 74-80, will be found one cogent reason for it; namely, that interruptions in love *sear* and *benumb* the element of love. I do not say that you cannot love a second time; but, I *do* say, that *first* love experiences a tenderness, a purity, an unreservedness, an exquisiteness, a devotedness, and a poetry belonging to no subsequent attachment. "Love, like life, has no second spring." Though a second attachment *may* be accompanied by high moral feeling, and a devotedness to the object loved; yet, let love be checked or blighted in its *first* pure emotion, and the beauty of its spring is *irrecoverably* withered and lost. It may yet retain the glory of its summer, but the dew of its youth has vanished, never to return. The fruits of its autumn may be enjoyed, but the flower of its primrose has faded away, never to blossom again.

When the Bible, that book of *human nature* as well as of good morals, would illustrate God's love for his children by the strongest and most tender of human emotions, it employs the term "*FIRST* love;" because love is the strongest of human passions, and *first* love is the purest, strongest kind of love. It glows with a disinterestedness and devotedness which appertain to no subsequent attachment. It is more Platonic and less animal than any other. In it, Amativeness, as such, is not once thought of. *Personal* charms appear as nothing when compared with the superior beauties of the mind and heart. It also unites with it a feeling of *sacredness* which appertains to no other love. Perfectly satisfied with each other, neither bestows one iota of love upon any other, and both regard a change of objects as profanity and moral treason

ions, which make her pinch her feet and screw in her waist till she can have no peace of her life; a slave to man, and especially to the *worst class* of men—the *genteel* class; and a slave to the *artificial* wants of man, in the family and out of it; a slave as regards *property*; for, as a wife, she is allowed to hold none independently; a slave in almost every form in which it is possible for man to command or woman to obey.

* First love, as employed here and elsewhere in this work, has no reference to that green boys-and-girls' love often experienced by children just entering their teens, especially when the causes specified in the text have developed this faculty *prematurely*; but it refers to the first strong, reciprocal attachment, founded in esteem, and formed after the parties arrive at an age sufficient to *experience* the full power of love.

in their worst forms. It is only *after* this first love has been *interrupted*, that either party can once indulge even an impure *feeling* towards another. Not only does the formation of a relation so tender, erect an impregnable *rampart* against this vice, but the very *anticipation* of it guards the heart of youth against destructive habits and impure passions. That young man is safe, though surrounded with the temptations even of a *Joseph*, whose love is reciprocated, and whose vows are plighted. As long as his heart is bound up in its *first* bundle of love and devotedness—as long as his affections remain reciprocated and uninterrupted—so long temptations cannot take effect. His heart is callous to the charms of others, and the very *idea* of bestowing his affections upon another is abhorrent. Much more so is animal indulgence, which is morally *impossible*.

But, let this *first* love be broken off, and the flood-gates of passion are raised. Temptations now flow in upon him. He casts an amative eye upon every passing female, and indulges unchaste imaginations and feelings. Although his Conscientiousness or intellect may prevent actual indulgence, yet temptations *now* take effect, and render him liable to err; whereas, before, they had no power to awaken improper thoughts or feelings.

MUTUAL LOVE CONSTITUTES MATRIMONY.

In what does matrimony consist? In some *one* thing? or, in many things? In *mutual love*, or in the *legal ceremony*, or in both *combined*? If marriage consists in *human law*,—or, rather, just so far as it consists in law—it *does not* and *cannot* consist in *love*; and is, therefore, *human* in its origin and character, and just so far should human law be *relied* upon to create and perpetuate marriage, and punish its violation. But no human legislation can so guard this institution but that it may be broken in *spirit*, though, perhaps, acceded to in form; for, it is the *heart* which *this* institution requires. What would any woman give for merely a *nominal* or *legal* husband, just to live with and provide for her, but who entertained not one spark of *love* for her, or whose affections were bestowed upon another? How absurd, how preposterous the doctrine, that the obligations of marriage derive their sacredness from *legal* enactments and injunctions! How it literally *profanes* this holy of holies, and drags down this heaven-born institution from its ori-

ginal, divine elevation to the level of a merely *human* device! Who will dare to advocate the *human* institution of marriage? Or, who will maintain that a compliance with its legal requirements strengthens, or a non-compliance, weakens, or either at all alters the matter? All *must* admit that marriage is *wholly* divine in its origin and obligation, and, as such, above, and independent of, all human laws, and consisting *entirely* in *reciprocal and connubial love*. "Whom God hath joined together, let not *man* put asunder." The Bible, in all its allusions to marriage, implies and asserts that its obligations derive ALL their value and sacredness FROM GOD. Unless, therefore, *he* makes our marriage laws, marriage *cannot* consist in any injunctions or enactments thrown around it by these laws; and, hence, to maintain that he imposes these obligations by *means* of human law, is next to blasphemy. No human tribunal or legislature can *increase* or *decrease* their obligations one jot or tittle. If so, their sacredness vanishes at once, because this makes them of *men*, whereas, *now* they are of *God*.

But HOW does God "join together" two congenial spirits so closely as to make of twain one flesh? By ties the strongest, most tender, and most *indissoluble* of our nature—ties in comparison with which, friendship is but as a straw, and even self-interest but as a shred of flax in a burning candle. This tie is the passion of LOVE. This element of our nature, and *this ALONE*, constitutes matrimony, and as it was implanted *by God*, matrimony is *divine* in its origin and obligations. The happy, loving pair are always married *in heaven*, before they *can* be on earth; for, their *agreement* to live together in *nature's* holy wedlock, *is marriage*, with all its rights and privileges, and constitutes them husband and wife.

I repeat the simple, single point at issue, namely, that the marriage relations are *divine* in origin and obligations, and therefore, have no possible connexion with the marriage *ceremony*, but are *infinitely* above all human enactments; and that, making marriage consist in, or depend upon, *human law*, makes it *human*, which completely strips it of all those high and holy sensations thrown around it by basing it in *mutual love*. Just as far as it consists in *law*, just so far is its purity corrupted, its exalted nature debased, and its sacredness converted into *sacrilege*!

"What!" says an objector, "would you then annul the law of marriage, abrogate the legal ceremony, and leave man to his own unbridled desires? Depraved man requires all the restraints of hu-

man law, *added* to the thunderings of divine vengeance, in order to make him faithful, and is wofully frail and faithless at that." I answer, that, since laws have been enacted, and a ceremony instituted, it may perhaps be well enough to obey the former and observe the latter *as a form merely*, but human law *cannot touch the point* any more than it can regulate the appetite. If law required that we should be hungry at particular periods, and forbade our eating at others, would this affect our appetites either way *in the least*, or prevent our eating? Of course not. Nor does its requirement, that *legalized* husbands and wives should love, and be faithful to, each other, have the *least* influence in promoting either. If those who are married according to law, love each other, they love wholly independent of legal requirements, but if they do *not* love each other, no human law can either create attachment or weaken enmity; for, it *does not* and *cannot reach the case*. In no way whatever, either for good or evil, can it affect those *feelings* of the heart which have been shown to constitute marriage.

"Of course, laws do no *harm*," retorts an objector. I answer, that *relying* upon law to effect *what law can never reach*, does much more injury than relying upon a broken reed only to be *pierced* by it, because the matter concerned is so all-important. The perpetuity of love *nature* has provided for, and infinitely better than *man* can do, and therefore man need not feel concerned about it. Let men rely *SOLELY* upon the *affections of the heart*; for, their very *nature* is *self-perpetuating*. They need no law, and are above *all* law. Let them but be properly placed at first, and they will never once *desire* to change their object; for, the more we love an object, the more we wish to *continue* loving it, and the longer husbands and wives live together affectionately, the stronger their love. *Love increases itself*. Hence, we no more *need* a law requiring husbands and wives to love each other, than one requiring us to eat, or sleep, or breathe; and for precisely the same reason. True love recoils from a change of objects as a burning nerve shrinks from a scorching fire. Let men but *rely* upon the *law of love* instead of upon the laws of the land, and they will certainly have more connubial happiness, and less discords and petitions for divorces. Nor should the law ever compel two to live together who do not love each other; for, it thereby only compels them to violate the seventh commandment. Impotent as our laws are, touching marriage, they need re-

vising, for they are sadly defective and cruelly oppressive, especially upon *woman*, whom they *should* protect.

The inference, therefore, is *clear* and *conclusive*, that those whose legal marriage is prompted by motives of property, or honor, or any consideration other than *mutual love*, are no more husbands and wives than as though they had not sworn falsely by assenting to the marriage ceremony. Does their *nominally* assenting to a mere *man-made ceremony* make them husbands and wives? It simply *legalizes* their violation of the seventh commandment. It is *licensed licentiousness*. If they do not *love* each other, they *cannot possibly* become husbands and wives, or be entitled to the sacred relations of wedlock.

So, on the other hand, if two kindred spirits are really united in the bonds of true, reciprocal *love*, whether *legally* married or not, they are, to all intents and purposes, man and wife, and entitled to all the rights of wedlock. If they have reciprocated the pledge of *love*, and *agreed* to live together as husband and wife, *they are married*. They have nothing to do with law, or law with them. It is a matter *exclusively their own*; and, for proud or selfish parents, from motives of property or family distinctions, to interfere or “break up the match,” is as criminal and cruel as separating a husband and wife; or, rather, it is separating them. It is as direct and palpable a violation of the married relations—for it is the very *same crime*—as *putting asunder* those “whom *God* hath joined together. Ambitious mothers, selfish fathers, and young men seeking to marry a fortune, may bolt at this; but, any other view of marriage, makes it a merely *human* institution, which divests it of all its sacredness and dignity.

Yea, more! For a young man to court a young woman, and excite her to love till her affections are riveted, and then (from sinister motives, such as, to marry one richer, or more handsome,) to leave her, and try elsewhere, is the very same crime as to divorce her from all that she holds dear on earth—to root up and pull out her imbedded affections, and to tear her from her rightful husband. So, also, for a young woman to play the coquet, and sport with the sincere affections of an honest and devoted young man,* is one of the highest crimes that human nature *can* commit. Better murder him in *body* too, as she does in soul and morals. There is no possible way

* If she be only coquetting a *male coquette*, the crime and injury are *mutual*, and the accounts square, for each is equally guilty

of escaping these momentous inferences. No wonder, therefore, that so heinous a crime as separating man and wife, should result in all those wide-spread and terrible evils attributed to interrupted love, pp. 74-80. The punishment does not exceed the crime. Young men and women! Let these things sink *deeply* into your hearts! Pause, and reflect! and, in every step you take towards loving and marrying, remember that *mutual love constitutes matrimony*; and, that *interrupting love is separating man and wife*!

Let me, then, be distinctly understood as maintaining—

1. That **MUTUAL LOVE** constitutes matrimony :
2. That breaking off this love is a breach of marriage :
3. That **FIRST love** *pre-eminently* constitutes marriage, because stronger, more tender, and more Platonic than any subsequent attachment *can* be :
4. That interruptions in love, or courting and winning the affections without marrying, is the *direct* cause of licentiousness, by being a breach of the marriage covenant ; and
5. That the order of nature, as pointed out by Phrenology, is

ONE LOVE, ONE MARRIAGE, AND ONLY ONE.

One evidence that second marriages are contrary to the laws of our social nature, is the fact, that almost all step-parents and step-children disagree. Now, what law has been broken, to induce this penalty? The law of *marriage*; and this is one of the ways in which the breach punishes itself. Is it not much more in accordance with our natural feelings, especially those of mothers, that children should be brought up by their *own* parent? The analysis of Philoprogenitiveness (p. 10) shows *why* it is that step-parents, as a general thing, cannot bestow all the love and attention upon step-children that they can upon their own. This partiality, so *natural*, is soon detected by the children, and causes unpleasantness all around.

Another proof of this point is, that second marriage is more a matter of *business*. “I’ll give you a home, if you’ll take care of my children.”—“It’s a bargain” is the way most second matches are made. There is little of the *poetry* of first-love, and little of the coyness and shrinking diffidence which characterize the *first* attachment. Still, these remarks apply almost equally to a *second attachment*, as to second marriage.

I grant, that, in case a companion dies, marrying again may be a lesser evil than living unmarried, and, therefore, preferable. Second marriages are like a dose of medicine, bitter to the taste and painful in its operation, yet a lesser evil than the *sickness*. A second love and marriage, are directly calculated to heal the lacerated affections, (as far as they can be healed,) and make up the breach, and therefore advisable, but, as *not to be sick* is better than to take medicine, so *not to have a companion die*, is better than for either to be compelled to marry again, or to live deprived of one. But, I maintain that the death of a companion *need not* and *should not* occur till too late to marry again. The *proof* of this startling declaration is, first, that every physiological law of our nature—every physical contrivance and adaptation of the body—fully establishes the inevitable conclusion, that, in case the laws of life, health, and physiology were obeyed, sickness would be unknown, and death would occur *only* after the body was literally *worn out* with old age; and, secondly, that sickness and death are merely the EFFECTS of their appropriate causes, and governed by *fixed laws*, and therefore *within our control*. If life, health, sickness, and death, be *not* caused by the action of the laws of physiology, then this part of Nature's operations is mere *chance* and *hap-hazard*—a result as absurd in itself as it is derogatory to the wisdom of the God of nature. But, if sickness and death *be* governed by laws of cause and effect, it is self-evident, that, by applying the appropriate means (which are in the hands of ourselves, our parents, and mankind), *all may* be healthy, and live to a good old age;* so that husbands and wives *need not* be separated from each other or from their children by death until the former are too old to marry again, and the latter old enough to provide for themselves, (extraordinaries of course excepted.) This renders the inference *clear* and most *forcible*, that all married men and women are under obligations to their families the most imperious and sacred, to take all possible *care of their health*; and to *avoid all exposures* calculated to shorten life, or even impair

* If this doctrine be deemed heretical or chimerical, I answer, 1st, that Charles G. Finney advocates it: 2dly, that Physiology establishes it to a *demonstration*: and 3dly, that any other view of this matter substitutes *chance* in the place of *cause* and *effect*. It is high time for mankind to *know* that sickness and death, in the prime of life, are merely the *penalties* of violated physical laws, and therefore *wrong*, and to act accordingly.

health. Their duties to their *families* are among their *first* duties ; and, that branch of their domestic obligations which regards the preservation of their *health*, is PARAMOUNT to all others of this class ; because so much of the happiness of their families depends upon their life and health, and the sufferings caused by their sickness and death are excruciating and aggravated.

It should be added, that it is the duty of parents to be *at home* as much as possible, and in the *bosom of their families*, making them glad by their presence, and enjoying, and causing them to enjoy, the sweets of domestic life. The moment parents enter their dwellings, they should banish all those unpleasant feelings engendered by crosses, losses, impositions, vexations in business, &c., and place their domestic feelings and higher sentiments on the throne, relaxing, and, perhaps, even playing with their children. How often are angry or unpleasant feelings carried into the family to mar their joys, and how natural to pour them out upon the innocent members of the family, not because they have done any thing wrong, but because we were previously in anger. When anger has been excited, how natural to direct it to those about us, though entirely innocent ; but how *unreasonable*, especially if they be an affectionate wife or innocent children.

In regard to marriage, then, the order of nature, as pointed out by Phrenology, is unquestionably this : 1st, that the matrimonial instincts or feelings should not appear till from the twentieth to the thirtieth year : 2d, that true love requires from three to five years to ripen into a preparation for marriage : 3d, that, by this time, the moral and intellectual faculties will generally have become sufficiently matured to restrain them, or else to select the proper object upon which they may continue for life in virtuous wedlock : and, 4th, that then, the happy pair, hand in hand and heart in heart, should ascend the acclivities and descend the declivities of life together, commingling their joys, sorrows, and affections, until each becomes too old to marry again ; so that both may pay the common debt of nature nearly together, loving and marrying *once*, and but *once*, and that *for ever* ; and thus combining all the intellectuality of a mature mind with all the poetry of FIRST LOVE. *This is marriage in full fruition—marriage as it came from the hand of God, and is indelibly stamped upon the nature of man.*

DIRECTIONS TO THE MARRIED FOR LIVING TOGETHER AFFECTIONATELY
AND HAPPILY, AND FOR MAKING FAMILIES HAPPY, AND NEIGHBOR-
HOODS AGREEABLE.

Having now given directions for CHOOSING suitable companions for life, I proceed to give *directions to the MARRIED* for living together affectionately and happily. Having tied the gordian knot, you naturally ask, "How can we intertwine and strengthen the cords of love, and prevent roots of bitterness from springing up to mar or poison domestic happiness? How derive the most enjoyment from a happy choice, or 'make the best of a bad bargain'?" Phrenology answers:

1. EXCITE EACH OTHER'S FACULTIES AGREEABLY.

Every faculty has its pleasurable, and also its painful, action; and, as happiness is one, if not *the* one, great end of creation, let each excite the faculties of the other *agreeably*, and *avoid* exciting them painfully—a course dictated by *selfishness* as well as by love. The following principle shows *how* to do this:—The activity of any faculty in one, naturally excites the same faculties in others; and excites them pleasurable or painfully, according as its action is painful or pleasurable. Combativeness in one, for instance, kindles Combativeness in others, while Benevolence excites Benevolence; Causality, Causality, &c. Thus, when Kindness does you a favor, you are anxious to return it, and are rendered more obliging to all; Benevolence in him, exciting kindly feelings in you; but, being addressed in an angry, imperative tone, kindles your own anger in return, and causes in you a spirit of resistance and resentment. For example:

Mr. Sharp* said, angrily, to a lad, "Go along, and bring me that basket yonder. Be quick, or I'll flog you!" The boy went tardily and poutingly, muttering as he went. "Why don't you hurry there, you idle vagabond, you? Come, be quick, or I'll whip your lazy hide off your back, you saucy, impudent rascal

* I employ this form of expression, because it enables me to personify the organs, and thereby to embody and bring the full force of the idea presented, and the principle illustrated, directly before the mind in a manner more tangible and easily remembered than any other.

you," re-echoed Mr. Sharp, still more imperatively. The boy went still more slowly, and made up a face still more scornful; for which Mr. Sharp flogged him; and, in return, the boy conceived and cherished *eternal hatred* to Mr. Sharp, and eventually sought and obtained the long desired *revenge*. But, Mr. *Benign* said, kindly, to the same boy, "John, will you please run and bring me that basket?" "Yes, sir," said John, and off he started on the run, glad to do the good old man a favor.

All the neighbors of Mr. Contentious cordially *hate* him, because he is continually contending with, and blaming, and suing them. His Combativeness manifested towards them, has excited their enmity towards him so as to cause a perpetual warfare. Hence, they all cherish ill-will against him, and most of them watch every opportunity to injure him, and he seeks to be revenged on them.

But every neighbor of Mr. Obliging gladly improves every opportunity to serve him; his neighborly feelings towards them having excited their better feelings not only towards him, but even towards each other.

Mr. Justice deals fairly with all—asking and offering but one price; so that Mr. Banter never tries to beat him down, nor thinks of making or receiving a second offer, but deals fairly with him. But, when Mr. Banter deals with Mr. Close, he stands more upon a sixpence than it is worth, or than he does for a dollar when dealing with Mr. Justice, and will neither sell as cheap nor give as much for the same article to Mr. Close as to Mr. Justice, because the Acquisitiveness of Mr. Close and Mr. Banter each excites that of the other, while the higher faculties of Mr. Justice restrain the action of this Jewing spirit in all who deal with him.

As Parson Reverence enters the sanctuary, clothed with the spirit of devotion, and in the air and attitude of sanctity, instantly a solemn feeling pervades the whole assembly, so that even the playing boys in the gallery catch the pervading spirit of solemnity, and drop their sports. But, when Parson Gaity enters the church, a gay, volatile feeling spreads throughout the congregation, and the boys laugh aloud. The former is a successful preacher of righteousness, and has been instrumental in promoting many revivals of religion; while Parson Gaity has a worldly, fashionable congregation. Revivals of religion beautifully and forcibly illustrate this principle of sympathy.

Mr. Elegant enters into the company of Messrs. Useful and Misses Plain, and at once a feeling of refinement and elegance infuses every breast, chastens every remark, and polishes every action and feeling; but, when Mr. Homespun enters the company of Messrs. Wellbred and Misses Genteel, the elevated tone of feeling that before pervaded the company, is lowered as effectually and perceptibly as when a mass of ice is introduced into a heated atmosphere; and he is not well received simply because he interrupts the exercise of refinement and good taste.

Mr. Self-Esteem swells and struts past you in the natural expression of pride and scorn, and instantly your own self-sufficiency is excited, you straighten up and feel that *you* are as good as *he* is; whereas, but for this manifestation of pride on his part, you would not once have *thought* of yourself—pride and scorn in another exciting the same feelings in you.

The Messrs. Mum were sitting silently in a room, neither having a word to say, when Mr. *Talkative* entered, and began to chatter away. This so excited the Language of Messrs. Mum, that they talked incessantly, so that there was not room to put in a word edgewise; whereas neither would have said a word had not the Language of Mr. Talkative excited Language in Messrs. Mum.

Mr. Logical Reason began to discuss and expound certain important philosophical principles to Mr. Business, who, though he had been too busy before to take time to think or investigate, saw their force, and immediately exclaimed, "How true that is, though I never thought of it before!" and then proceeded to show how perfectly the principle brought to view, explained what he had often seen, but never before understood. It also set him to thinking upon other subjects, and to investigating other causes.

Miss Display came out in a splendid, new-fashioned attire, and almost every lady in town was set on fire by a spirit of emulation, and would not let their husbands or fathers rest till *they too* could dress *like her*; although, unless Miss Display had indulged her own Approbativeness, that of the other milliner-made ladies would not have been excited.

Mr. Witty threw off a joke, and this excited the risibles of Mr. Serious, who, in return, manufactured another; whereas, but for Mr. Witty's influence, the face of Mr. S. would still have remained as long as ever.

Mrs. Timid, while in a church, screamed out with fright, and nearly all in the house were instantly electrified with fear, but for what, they did not know.

In 1836, Mr. Hope embarked in speculations in stock, real estate, mulberry trees, &c., and counted his thousands in prospect, which inspired confidence in the breasts of thousands of the Messrs. Doubtful, who were excited by his spirit and followed his example.

Mr. Appetite commenced eating his breakfast greedily, when in came his boy, who soon cried out for a piece, which he probably would not have thought of for hours if he had not seen his father eating so greedily.

I now appeal, whether this principle of *sympathy*, this feeling *as others* feel—this *spreading* of the emotions from heart to heart—is not a law of *human nature*, as well as a doctrine of Phrenology? whether it is not as universal and as uniform as the nature of man, and as powerful as it is universal? What heart is so adamant as not to experience its power, or be swayed by its influence? But, of *all* others, husbands and wives are, or ought to be, the *most* so. They are capable of deriving the greatest happiness from its proper application, or subjecting themselves to the greatest suffering from its improper exercise. Every day and hour, this principle furnishes them an opportunity to exert a most powerful influence over each other for good or evil, and to make their lives most happy, or else wretched beyond description or endurance.

Let us now apply this principle, first to Courtship,* or, rather, to the *formation* of love, and the *cementing* of the affections, and then to married life. How can this principle be employed to cause husbands and wives to *love* each other? and, then, how will it enable them to *perpetuate* that love?

It has all along been implied, that the *choosing* should be done *intellectually*, and *before* the parties begin to love; and that all the *loving* should be done *after* marriage, or, what is the same thing, after the parties have mutually *agreed* to become husband and wife. After they have made their choice as already directed, they should employ the principle above mentioned to get each other

* I employ this term, not because it conveys my precise meaning, but because its use in this connexion is so general. I mean by it, the *blending* and *uniting* of the affections, although it is generally employed to express the *fun* and *sport* which usually accompany flirtation. Its use shows how lightly so grave a subject is treated.

in love; nor is there the least danger but that its application will enable any two whose organs are similar, to love each other cordially and most devotedly. To illustrate:—If Approbativeness predominate and Causality be only moderate, you may flatter, and if the brain be rather small, put it on *thickly*.* Praise their dress, features, appearance on particular occasions, and any and every thing they take pride in. Take much *notice* of them, and keep continually saying something to tickle their vanity; for, this organization will bear all the “soft soap” you can administer. When you have gained this organ, you have got the “bell-sheep,” which all the other faculties will blindly follow on the run. But, mark, if Approbativeness be only full or large, with Reason and Morality quite as large or larger, and the head of a good size and well developed, “soft-soap” will not take, but will only sicken; for Reason will soon penetrate your motive, and Morality will *reverse* the other faculties *against* you, and destroy all chance of gaining the affections. See to it, that you really esteem those with this organization—esteem them not for their dress, beauty, manners, &c., but for their *moral purity*, their elevated sentiments, their fine feelings, and their intellectual attainments. As they estimate themselves and others, not by a standard of wealth, dress, beauty, &c., but by a *moral* and *intellectual* standard, so your showing them that you really esteem those qualities which they prize so highly, will cause them to perceive that your tastes harmonize with their’s, and thus turn their leading organs in your favor, and unite and endear them to you. To gain such an one, your *own* moral character must be pure and spotless.

If Benevolence predominate in your intended, show yourself kind, not to your intended alone, nor in little matters of modern politeness, but as an habitual feeling of your soul, always gushing forth spontaneously at the call of want or suffering, and ready to make personal sacrifices to do good. Be philanthropic, and show yourself deeply interested in the welfare of your fellow-men. This will gratify her or his Benevolence, and bring it over in your behalf, which will draw the other faculties along with it.

* The morality of this illustration is of course objectionable; but, as I have already directed the reader not to marry a bad or inferior head, such as this is, this will of course be regarded as an *illustration* merely of a *strong* case. for the purpose of presenting the principle the more clearly and fully.

To an intended who has large intellectual organs, do not talk this fashionable nonsense, or words without ideas—this chit-chat, or *small talk*—I mean, the polite tete-a-tete of fashionable young people; but, converse intellectually upon sensible subjects; evince good sense and sound judgment in all you say and do; present *ideas*, and exhibit *intellect*. This will *gratify* their intellects, and lay a deep, intellectual basis for mutual love, as well as go far towards exciting it.

If your intended be pious and devout, be religious yourself, (not *feign* to be, and join the church to get *married*, as many do,) and your religious feelings will strike a chord that will thrill through her whole soul, kindling an irresistible flame of mutual love.

If your intended be a timid damsel, do not frighten her; for, this will drive away every vestige of lurking affection, and turn her faculties *against* you; but be gentle and soothing, and offer her all the *protection* in your power, causing her to feel safe under your wing; and she will hover under it, and love you devotedly for the *care* you bestow upon her.

If Ideality be large, show refinement and good taste, and avoid all grossness and improper allusions; for, nothing will more effectually array her against you than either impropriety or vulgarity, or even inelegance. Descant on the exquisite and sentimental, on poetry and oratory, and expatiate on the beauties of nature and art, and especially of *natural scenery*. If Order be also large, see to it, that your person be neat, apparel nice, and every trace of the slovenly removed. If the object of your love have this organ large, you also should have it large, or not marry—(see p. 35); but if you have it large, this manifestation of refinement and good taste will be *natural* to you, as will that of all those you require to manifest; so that there is no occasion for being hypocritical.

But, since it is the *affections mainly* that you wish to enlist, show yourself affectionate and tender. As *like* always begets like, whatever faculty is active in you, will be excited in them; therefore, your Friendship and Love, as they beam forth from your eyes, soften your countenance, burn on your lips, escape through the soft and tender tones of your voice, light up your countenance with the smile of love or impress the kiss of affection, imbue your whole soul, and are imbodied in every look, word, and action, will as surely find way to their hearts as the river to the ocean, and kindle in them a reciprocity of love. By these and other similar applications

of this principle, the disengaged affections of almost any one can be secured, especially if the organs of both be similar; for the command which Phrenology thus gives over the feelings, will, and even judgment of mankind, is almost unlimited.*

Having shown you how to *commence* ingratiating yourself into the affections of your intended,—(on p. 47, you have been told how to get *yourself* in love with your intended,)—I proceed to the most important department of this whole subject, as well as the most important matter connected with marriage, namely,

THE MEANS OF PERPETUATING LOVE.

To *select* a suitable companion (provided the difficulty of *finding* one be not great,) is comparatively easy, and getting in love is all *down-hill*, while to get your *intended* in love with you, has just been shown to be an easy matter. But, to *perpetuate* this love—*this* is the most difficult of all, and the most rare. It is even regarded as a matter of little importance, and the germ of love is left either to grow, or else to wither and die, according to circumstances. The wedding over—the honey-moon past—a neighboring city visited and a few rides and rambles taken, excursions and visits made, and soft words and looks exchanged, that intoxication of love which they have thus far indulged, begins to satiate and induce reaction; partly, because founded too much on personal charms, and too *animal* in its character, and partly, because it is not cherished by proper means. Little petty difficulties then spring up, and, by and by, a sour feeling, a cross look, a tart remark, are exchanged, which too often increase till both are heartily sick of their bargain, and wish themselves in Texas, and their companions still worse off. Now, much of this originates in this getting in love before making their choice intellectually, and then in their being too amorous and enthusiastic in their love at first. The excess of any faculty brings on re-action; and the greater the excess, the greater its re-action. The final result, especially as regards the unfortunate wife, is, that

* This principle, of itself, independently of its application to courtship, is invaluable as a means of *operating on the minds of men*; and, in my work on the application of Phrenology to Education, I shall carry it out more fully, especially as regards its application to the **TRAINING AND GOVERNMENT OF CHILDREN**. See also my work on Phrenology, p. 425.

she loses all ambition, and settles down into an intermediate state between life and death—a purgatory, in which she neither enjoys life nor cares for death—and all from not *beginning* married life aright.

How, then, *should* it be begun? How can the love of the “honey-moon” be rendered *perpetual*? How can it always be made to retain the freshness of its spring, and the glory of summer? Phrenology kindly answers. It says, and in the language of *Nature*,

ADAPT YOURSELF TO THE PHRENOLOGICAL DEVELOPMENTS OF YOUR
COMPANION.

Thus, if Hope be large in the husband, but small in the wife, he magnifies every prospect, and under-rates difficulties and dangers; but she, especially if her Cautiousness be large, looks at them in a light directly *opposite*; she fearing, and perhaps fretting; he hoping and rejoicing. If Anger be large or active in either or both, each will be inclined to blame the other for this difference of views; whereas, knowing its *cause*, (namely, the difference of their developments,) will teach him, that his *large* Hope has *over-rated* the prospect; and her, that her despondency and fear were occasioned by her *small* Hope and *large* Cautiousness, and *not* by any impending evil; and adapting themselves to each other's developments, will cause each to concede a little, and thus heal the breach. The husband, instead of chiding his wife for her groundless fears, should *encourage* her, and the wife should not place herself in opposition to the hopes and efforts of her husband, though they be exaggerated, but express her opinion and make suggestions, and then aid him what she can. Thus should the intellects of each correct the failings of the other, and, make allowance for each other's erroneous views, mutually conceding a little, till both come nearly together, and unite in a correct judgment.

When Causality is called into requisition, if it be large in the one and small in the other, the latter should cheerfully accede to the decisions of the former, provided the knowledge and experience of both, as to the matter in hand, be equal.

If Ideality be larger in the wife than in the husband, in all matters of taste, let her decision govern the choice; and, if Order be also large, see to it, that, on entering the house, you clean your feet,

and do not carelessly make a grease spot, or soil or displace any thing about the house, lest you excite her anger, or permanently sour her temper. In other words, do what will *gratify* this faculty as much as possible, and *offend* it as *little* as may be. And let the wife remember, that if this organ and that of Ideality be both very large in her, she is liable to be *too* particular, and make her "apple-pie order" cost herself and family more than it *comes* to.

If your companion be frugal and saving, do not wantonly destroy even a paper-rag, or fragment of food, or incur any expense that is not *necessary*, but take pains to gratify this faculty as much as is consistent—remembering, that you thereby promote the happiness of your companion, and thus indirectly your own.

The application of this principle will be found a sovereign remedy—a real *Panacea*—for all differences between you. Try it. That is, *ascertain* the phrenological developments of yourself and your companion, and then both *adapt yourselves to them*, by acceding and yielding to each other as the comparative size of the organs in each may require, and depend upon it, it will only need an obliging disposition in you both to heal all differences that may arise from the causes referred to, and all others. Thus, you become individually acquainted with your own character and that of each other: a knowledge indispensably necessary to enable you both to know the true *cause* of difference, and the *only* effectual remedy.

If you ask, "How does this principle direct me to conduct when my companion becomes angry? Phrenology answers:

Do not get angry yourself; for this, instead of quelling his or her anger, will only excite it still more, and raise it into a perfect *hurricane* of fury; but, just remember, it is only the momentary workings of excited Combativeness. Say nothing till your companion becomes cool, and then always address the higher sentiments. This will produce repentance and reform; but *blaming* the person, will only make matters worse, and render you both the more unhappy. "A *soft* answer turneth away wrath, but grievous words stir up strife." "Leave off contention before it be meddled with." Let your own moral sentiments dictate all your conduct towards them, and this will excite their better feelings towards you, and render you both infinitely more happy than the opposite course.

Besides, your companion may be fretful or disagreeable, because worn down by labor, care, or anxiety in business, or feeble or fe-

vered in body. Physical indisposition usually excites the animal propensities, producing peevishness, irritability, a sour temper, unkind remarks, &c. Such should be *doctored*, not *scolded*—should be borne with and pitied, not blamed. Remember your *own* failings, and make liberal allowance for those of your companion. Try the mild, persuasive course. Avoid collision; and, on points of disagreement, “*agree to disagree*.” Endure what you cannot cure, and where you cannot attain perfect harmony of feeling, at least strive for peace; and, if you cannot live together perfectly happy, live as happily as possible; and, at all events, *never*, on *any account*, allow a harsh remark to pass between those whose relations are so sacred as those of man and wife. Nor will this be the case where *true* love exists, unless caused by that fevered, irritated state of the body already mentioned; for, there is something in the very nature of love calculated to break down and subdue all minor points of disagreement, overlook defects, place the favorable qualities in their most exalted light, and produce a forbearing, forgiving spirit. And, if those who are married do *not* possess this spirit, and pursue this forbearing course, they do not really love each other,—and one of them, if not both, has been in love before.

Another important suggestion is, to be careful about giving offence in *small* matters. You *cannot* be too particular about *little* things. It is the “*little foxes that spoil the vines*.” So exceedingly tender is the plant of connubial love, and so susceptible of being lacerated, that trifles impede its growth and imbitter its fruits. A single tart remark, or unkind tone of voice, will penetrate the susceptible heart of a wife who loves you, and render her most wretched; whereas, if she did *not* love thus devoutly, her feelings would not be thus easily wounded. “A word to the wise is sufficient;” and in *this* matter, “he that is wise, is wise *for himself*,” as well as for his companion.

GRATIFY EACH OTHER'S FACULTIES.

That is, if your companion have any predilections in regard to food, dress, habits, friends, &c., not only should you pursue the *indulgent* course, but you should *assist* in procuring the desired indulgences. True, you should not go beyond the bounds of *reason*, or violate the conscience, or indulge any positively injurious habit;

but, in non-essentials, and in matters of *gratification* merely, oblige and aid your companion as far as possible. If your wife insist or lacing your daughter tight, or on any thing else that is wrong or hurtful *in itself*, it is your duty to resist such wrong, though it may place you in opposition to each other; but, if she relish any little delicacy in diet, &c. gratify her appetite as often as you can. If she fancy a particular dress, do your best to obtain it; if she love a particular book, or study, or pursuit, or amusement, not injurious in itself, do what you can to obtain it for her; but, never compromise *moral principle*.

In like manner, wives, also, can often gratify their husbands by cooking some favorite dish, or decorating a room, or playing or singing a favorite piece of music, &c. &c.

Let husbands and wives take pleasant rides, rural excursions and rambles, agreeable promenades, &c., and make visits together to their friends, as often as possible; and, hold frequent conversations on subjects of interest or importance to both, freely exchange views and feelings, ask and receive advice; and, above all things, be *open and frank*. If you have committed errors, confess them and beg pardon, and let there be no item of business, no hidden corner in the heart of either, into which the other is not always freely admitted. Scarcely any thing is more destructive of love than concealment or dissembling.

Another method by which the smoldering embers of love may be re-kindled, and new fuel added to the fire, after its first fierce flames have subsided, is, to *read to*, and entertain and instruct each other. When love has become an old story, let the husband (after supper, while his frugal wife is sewing or attending to her domestic duties, putting the children to bed, &c.), read to her from some interesting work, or explain something that will store her mind with useful knowledge, enlarge her range of thought, &c., and he will kindle in her breast a feeling of gratitude that will redouble her love, and make her still more anxious to be in his company. Make valuable suggestions, and aid her all you can in cultivating and exercising her intellect; and, as you come in to your meals, tell her the news of the day, as well as matters of interest that may have happened to yourself while absent. Especially be kind to her about the house, in seeing that she has good wood prepared at her hand, abundance of water, and all the materials and conveniences required in the family in good order.

Be kind and affectionate to the children also, and amuse them and even play with them; for, as the mother loves her children most devotedly, nothing will gratify her more, or more effectually promote her love, than seeing her children caressed. To make much of your children, is to make much of your wife; nor is it incompatible with the dignity of parents to play with and amuse their children. Indeed, the relations between parents and children should be of the most familiar and intimate character, and calculated to endear them to each other. Austerity and authority in parents, is tyranny in its worst form. Be familiar with your children, and, as early as possible, let them become cheerful and welcome social *friends* in the family circle.

But, there are some things that should *not* be done. Husbands and wives should never oppose each other in regard to the *government* of their children. Let there be a mutual understanding and agreement between them touching this point, and let a plan be concerted *before-hand*, so that the feelings of neither may be wounded by the interference of the other.*

By doing or avoiding these and a thousand similar things, may love be cherished and fostered till it takes deep root in the hearts of both, and extends its fibres into every nook and corner of your souls, and imbues every look, word, and action with its soft and endearing influence. Practice these things, and those who even dislike each other at first, (by thus removing the *cause*,) may live together comfortably; and, two who do not positively cherish ill-will for each other, may render themselves *affectionate and happy*.†

* When I come to publish that part of my work on the application of Phrenology to Education in which the Government and Management of Children is treated of, parents will doubtless find in it a directory, by which both may and should be governed, and thus secure *harmony* and *concert* of action in this most important department of family arrangements.

† There is another cause and remedy for disagreement between husbands and wives, mention of which, however important in itself, might offend, and therefore I pass it, with the remark, that I am preparing another work on a similar subject, to be entitled "The Causes and Remedies of perverted Amativeness," which, besides giving suitable warnings to the young, and disclosing an easy and efficient remedy for morbid or powerful Amativeness, will point out *one* cause of disagreement between husbands and wives, certainly not less prolific of discord and unfaithfulness than all others united, together with its easy and effectual remedy, as well as a perfect cure for both jealousy and unfaithfulness. The pamphlet will contain about 40 pages.

RENDERING NEIGHBORHOODS AGREEABLE.

A single remark, in regard to *rendering neighborhoods agreeable*, and I close. Next to an affectionate *family*, an agreeable *neighborhood* and good *society* become objects of desire, because calculated to promote happiness. A contentious, tattling neighborhood, where each is backbiting his neighbor, or indulging unkind feelings, is exceedingly annoying, besides souring the temper and lowering the tone of moral feeling. The amount and prevalence of neighborhood scandal, is really surprising; nor are religious denominations *wholly* exempt from its contaminating and unholy influence. This ought not so to be. So far from it, the relations of neighborhoods *should* be of the most friendly and accommodating character. Let village scandal be *frowned down* by every respectable citizen, and let tattlers be regarded as quite as bad as the one slandered. They are usually even worse, and slander others because they know that they *themselves* are guilty, and in order to screen their own faults by charging them upon their neighbors. Disregard them, therefore, and let their spleen, as it enters one ear, pass out at the other.

One of the best means of *promoting* good feelings among neighbors is, to manifest and excite *public spirit*, to form literary and other *societies*, be free to *borrow*, and glad to *lend*, (but always prompt to return, and to pay damages,) and, above all, to *form associations* or *clubs*, for the purchase of such articles as are required in families. Thus: let a dozen or more heads of families unite in purchasing a cargo of coal, a piece of broadcloth, an assortment of pieces of muslin, or calico, or cambric, or silk, or a hogshead of sugar, &c., each paying his share for what he takes after they are divided; and this, besides saving nearly half their expense, will excite a *help-one-another* feeling, and bind them together in the bonds of fellowship. Let the members of each family make frequent visits, and, especially, let the "*upper-crust*"—the aristocrats, those who are *too good* to mingle with or marry the rest of mankind—*live on their pride*; that is, let them *alone*, and they will soon see their error and be induced to unite in endeavors to promote good feeling and become useful members of society.

That this work may make more and better wives and husbands, and also improve the *social* and *domestic* condition of man, is the object of its publication, and the ardent prayer of its Author.

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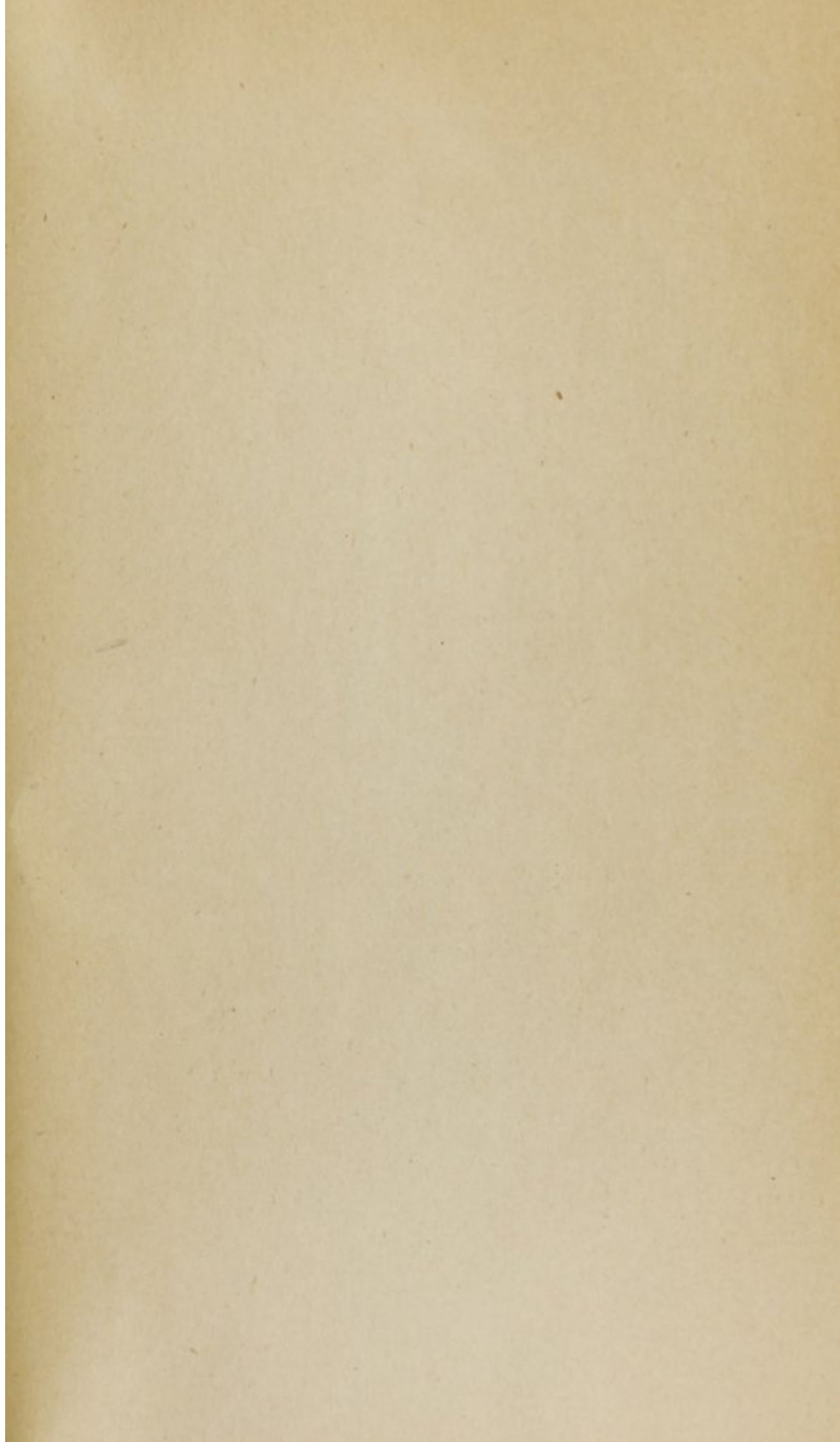
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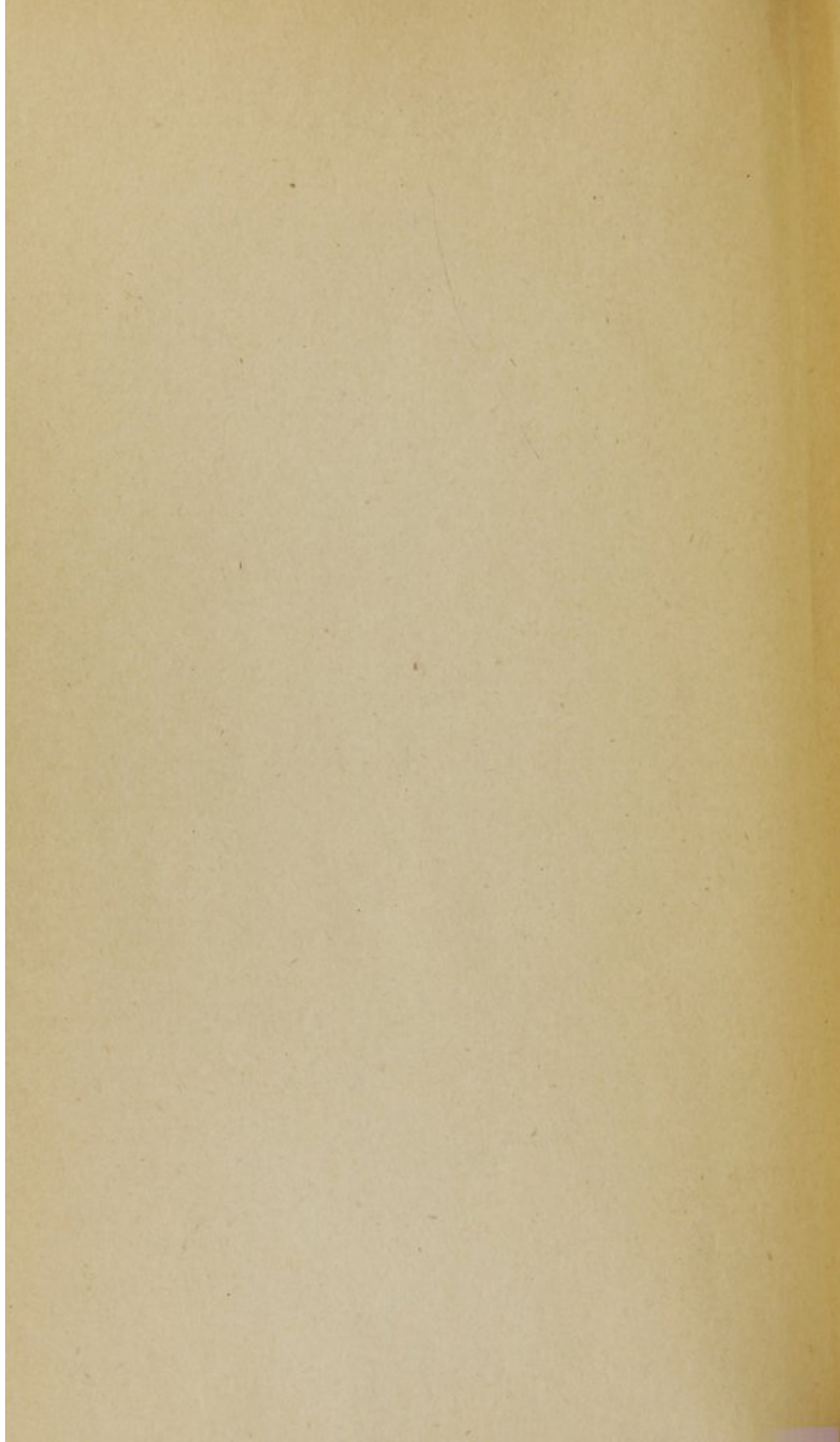
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