

**Familiar lessons on phrenology : designed for the use of children and youth
/ by Mrs. L.N. Fowler.**

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Familiar
Lessons on
Phrenology
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Fowler
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FAMILIAR LESSONS

ON

PHRENOLOGY,

DESIGNED FOR THE

USE OF CHILDREN AND YOUTH.

BY

MRS. L. N. FOWLER.

PRICE SIXPENCE.

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FAMILIAR LESSONS ON PHRENOLOGY,

DESIGNED FOR THE USE OF SCHOOLS AND FAMILIES.

CHAPTER I.

THE BRAIN AND NERVOUS SYSTEM.

1. Children, you have learned something respecting the construction of your bodies. I will now tell you about your minds, your brain, or, in other words, the nervous system which includes the brain, spinal marrow, and the nerves.

2. You all know that you have minds or souls, for you think, speak, and act; you are conscious when you have done right, and when you have done wrong; you are happy or unhappy; you cry and you laugh; you sing and you play; you run and you walk. What is it that prompts you to do all these things, and many more?

3. Some of you may say, it is my bones, or my muscles, my heart, my blood, or my stomach, which induces me to act and move. No, my dear children. It is true that we could not move without these bones and muscles, and that we could not live without a heart, stomach, &c., but it is not these alone that direct and prompt all our movements.

4. The functions of absorption and circulation which are carried on, as you have learned, by the heart, stomach, lungs, &c., take place also in all vegetables. The plant imbibes the air, draws it in by means of its leaves, and after the part has been taken that is good for its nourishment, it sends it out again. If we had powers no higher than plants we should be as they are, mechanical beings only.

5. But we have something within us—a mind or a soul—that impels all our actions. As I have stated, whenever we wish to do anything, our mind speaks, as it were, and tells the muscle to perform the act. Our bones and muscles are like the machinery of a steamboat or rail-road car; they are always ready to serve us. But as the machinery of a boat will not move without steam, so the bones and muscles, which are mere instruments of motion, will not move, when we wish to do anything, without the aid of the mind.

6. Listen, and I will tell you how the mind acts. You will remember that I informed you that the bones of the head, or the skull, served as a protection to the brain.

7. This brain is the seat of the mind or soul, and receives all the impressions that are made on various parts of the body. If the brain be injured, the body suffers. There have been many cases in which the skull was broken, and the brain disturbed, and in every instance the effects were much more serious than the most severe accidents would have been to any limb of the body.

8. Dr. Hayward relates the story of a beggar in Paris who lost a part of his skull by an accident. The brain was slightly covered by its membranes, and he was accustomed to allow any one who would give him a small sum of money to press on this exposed part. When the pressure was made he was always unconscious of what was going on around him, or where he was; but as soon as the pressure was removed his consciousness was restored.

9. You have probably heard of persons who had been stunned or made insensible for some time, from having received severe blows or accidents. People frequently remain in this state for a length of time, but finally recover.

10. That the brain is of great importance to us is evident from the fact that though it is a small part of the body yet it receives about a fifth part of all the blood that passes into it by means of four large arteries. It is also covered by a very hard substance called the skull, which renders it less liable to be injured by blows. The brain has a greyish colour. It is not hard like bone, but it is sometimes so soft that when it is taken in the hands it will run over the sides of them.

11. The brain has an irregular and wrinkled appearance. It looks just like a handkerchief when folded up, or like a piece of sponge, or scorched leather. The brain occupies considerable space when we take it in our hands, but it is harder, or more condensed, when it is enclosed by the bones.

12. The colour and appearance of the human brain are very similar to those of animals, yet it is considerably larger, in proportion to the size of the body, than that of almost any other animal. The human brain is four times as large as that of an ox, yet the body of the ox is five or six times as large as that of the human being.

13. There are two great divisions of the brain, which are the cerebrum and the cerebellum. The large brain or the cerebrum, is the upper and front part; the smaller, or the cerebellum, occupies the back and lower part of the skull. These are again divided from the front to the back of the head into two parts—the right and left, called hemispheres. The brain has three coverings or membranes under the skull, which assist in protecting it.

14. There are a great many little prominences or clefts in the brain. It was in one of these projections, at the base of the brain, that Descartes, a great philosopher, supposed the soul to be situated; but most people at the present day think that the soul or mind is connected with the whole brain.

15. The spinal marrow is contained in the spine. It is a long white cord extending from the brain, and is covered by a firm and strong membrane of bone. It is well for us that it is thus guarded from injury, for our lives and happiness depend very much on its safety. If this be injured or broken, all the membranes below the injured or broken part become insensible and useless.

16. A great quantity of small white cords, called nerves, proceed from the lower part of the brain, just below the cerebellum and spinal marrow.

17. The nerves pass from the brain and spinal marrow. There are ten or twelve pairs that proceed from the brain through the skull. The First Pair, called the olfactory nerves, proceed from the lower part of the brain, and are spread over the membranes of the nose, to enable us to smell.

The Second Pair, called the optic nerves, or the nerves of sight, lead to the interior of the eye.

The Third, Fourth, and Sixth Pair also proceed to the eye, but are merely connected with the muscles of the eye, and do not assist our sight at all.

18. The Fifth Pair, which have three branches, send one to the eye, others to the nose, the jaw, and the tongue. The nerves sent to the tongue are the nerves of taste.

The Seventh Pair are called the facial nerves, and are sent to the muscles of the face.

The Eighth Pair, called the auditory nerves, extend to the ears, by which we hear.

The Ninth, Tenth, Eleventh, and Twelfth Pair pass to the lungs, stomach, tongue, and to the muscles of the neck.

19. There is one very important nerve, called the great sympathetic, formed by little cords which rise from several of the other nerves. It extends along down by the spine, enters the chest and stomach, and sends branches to all the important organs. This seems to be a connecting link between all other parts of the body, so that when one part suffers, the others sympathise or suffer with it.

20. There are thirty nerves, called the spinal nerves, that pass off on each side from the spinal marrow. These are distributed to all the muscles of the body. They extend in every direction, and if all the remainder of the body should be destroyed except the nerves they would still present the appearance of a living body.

21. So minute, extensive and sensitive are the nerves that if we even prick our fingers the sensation is immediately conveyed to the brain. It is not the vein which gives us pain, for this is destitute of feeling; it is not the blood, for this is also insensible; but it is the little delicate, sensitive nerve that communicates the feeling to the brain as quick as thought.

22. The brain and spinal marrow are like two large rivers, and all the little nerves are like so many little streams. It is well, therefore, that there is a connection between the brain and the different parts of the body, and that the nerves do produce feeling and sensation. We might hold our hand in the fire till it was consumed if there were no nerves to tell us when the fire was too hot; we might take food into our stomachs so hot that they would soon be destroyed if we had no nerves in our mouths and throats to enable us to moderate the temperature of our food.

23. Though these nerves frequently cause us much pain and trouble, yet if they did not serve as restraints to us, we might injure our bodies, every day, until they would be unable to sustain us. Let us therefore take care of them, for if they be injured, the parts or limbs where they are situated become useless or motionless.

24. It is the nervous system which gives animals a higher rank than vegetables. The lowest animal has some nerves; and the more elevated the animal the more extensive and perfect is his nervous system, up to man, in whom it is found in perfection. Man is universally acknowledged to be far superior, naturally, to the brutes, although he does not always use his powers to the best advantage.

25. It is, and has been generally admitted that the brain is the seat of the mind; but this general idea was not sufficient to satisfy every one. Dr. Gall, who lived in Germany, nearly a hundred years since, was one of those who were not satisfied with this explanation. He was a very inquisitive lad when young, always looked around him, and thought about what he saw.

26. He noticed amongst his school mates that some of them were very generous and amiable, some selfish, some obstinate and cruel, others kind and affectionate. He found that one liked the study of arithmetic, another could commit to memory, and so on. When reflecting on these things, the thought occurred to him that there was always harmony in the works of Nature, and that there was a cause which produced every effect. He became convinced that there must be a cause why he could not recite his lessons as rapidly and freely as some of the other boys. He was very observing, and soon saw that all those scholars who could recite their ideas so well had large full eyes.

27. When he attended the university he made the same observations and reasoned somewhat in this way: "The brain is said to be the seat of the mind. Perhaps there is, therefore, a portion just behind the eyes which enables all those in whom it is developed to learn their lessons and repeat them when learned."

28. "If this be correct, then why are there not other portions for different functions of the mind?" He noticed the head of everybody he saw; he visited schools and prisons; he collected all those who are particularly prone or inclined to cruelty, and found that *all* those had a little prominence over their ears. He then collected those who were interested in other things, and found that those resembled each other also in the shape of the head. He was finally satisfied that there was a distinct portion of the brain for every distinct faculty of the mind.

29. He became a distinguished physician. Being still deeply interested in his new discoveries, he and his pupil, Dr. Spurzheim, a very intelligent and scientific gentleman, lectured and travelled through many of the countries of Europe; and though many would not listen to them, yet *they* had not a shadow of a doubt as to its truth.

30. They called this new science, *Phrenology*, which means "The science of the mind."

31. The eyes are never in the back part of the head, neither is the nose, nor the mouth. We never see by the mouth, neither do we hear by the eyes. There is a separate nerve for seeing, proceeding directly to the eyes; another for hearing, to the ears, and these are always the same.

32. We say that the brain is divided into many different parts, just like the rooms of a house, called organs, and that different emotions or faculties of the mind are located or situated in these different parts. So wherever there is an organ of the brain, it always manifests itself in the same way, as much as the optic nerve always produces sight, and the auditory nerve hearing.

33. If one part of the brain be used more than the others, that part grows, just as certainly as the right arm of the blacksmith becomes larger than the left when he uses it every day, for then there is more blood sent to sustain it. The same holds true with respect to every portion of the brain.

34. It may seem strange to you, children, that any one can tell by the shape of the head whether a man is good, kind, or benevolent, but if you will give me your attention, I will try to make it so clear that you will be able to understand it.

35. You know that one apple is larger than another, and so also is one head larger than other. We judge *something* by the size, but, as the smaller apple sometimes has a better and richer flavour than the larger, so some heads are very large in consequence of disease, as in case of hydrocephalus, where water collects in the brain, and swells it to a great and unnatural extent. The body must be in a healthy condition for the mind to act freely and vigorously; but more of this hereafter.

36. PLAN OF ARRANGEMENT.—As I have told you, all of Nature's works are perfect—everything is arranged with order and system. Every bone and muscle is adapted to the purpose for which it is used. The head is in its right position; also the hands, arms, and feet. The nerves that pass to the face, eyes, &c., are not situated low down in the body, so that sensation has to travel a great distance, but they proceed immediately from the brain, &c. We should also expect some order or method in the division of the brain.

37. When Dr. Gall first thought on this subject, and made his discoveries, he found first one organ in the back of the head, another in the front, and another at the side; but on considering them together, he saw that they were all arranged in groups or companies, all that had any resemblance being near each other, just the same as the stars in the heavens are arranged in groups.

38. I will first tell you the general division or arrangement, and will then explain the meaning of each one of the organs, and their application.

39. SOCIAL ORGANS.—(1) Amativeness. (2) Philoprogenitiveness. (3) Adhesiveness. (4) Inhabitiveness (A. Union for life). (5) Concentrativeness.

40. SELFISH PROPENSITIES.—(6) Combativeness. (7) Destructiveness. (8) Alimentsiveness. (9) Acquisitiveness. (10) Secretiveness.

41. SELFISH SENTIMENTS.—(11) Cautiousness. (12) Approbativeness. (13) Self-esteem. (14) Firmness.

42. MORAL AND RELIGIOUS SENTIMENTS.—(15) Conscientiousness. (16) Hope. (17) Marvellousness. (18) Veneration. (19) Benevolence.

43. SEMI-INTELLECTUAL SENTIMENTS.—(20) Constructiveness. (21) Ideality (B. Sublimity). (22) Imitation. (23) Mirthfulness.

44. PERCEPTIVE FACULTIES.—(24) Individuality. (25) Form. (26) Size. (27) Weight. (28) Eventuality. (29) Time. (30) Colour. (31) Order. (32) Calculation. (33) Locality. (34) Tune. (35) Language.

45. REASONING FACULTIES.—(36) Causality. (37) Comparison (C. Human Nature. D. Suavity).

QUESTIONS.—What is the subject of chapter first? 1. About what will children now learn? What does the nervous system include? 2. What are all conscious of possessing? What are some of the evidences that we have souls or minds? 3. How would some account for these emotions? Are their ideas correct? 4. What functions have vegetables in common with human beings? How are these functions performed? What should we be if we had no higher powers than plants? 5. What impels our actions? What do our bones and muscles resemble in a steamboat? What is necessary in the boat besides machinery? What is necessary to produce motion besides bones and muscles? What are the bones and muscles? 6. What is the brain? What does it perceive? 7. What relation is there between the brain and body? How do accidents on the brain compare with those on other parts of the body? 8. Relate the story of the beggar in Paris. What was the effect of pressure on the brain? What took place when the pressure was removed? 9. What is said of persons who have been stunned by receiving accidents? 10. From what do we infer the importance of the brain? How does the blood pass into the brain? What are some of the properties of the brain? 11. What is the office of each fold of the brain? What is the appearance of the brain? What does it resemble? When does the brain occupy the most space? 12. In what respects is the brain of man similar to that of animals? Is the size of the brain always in proportion to the size of the body? How do they compare in the ox and man? 13. What are the great divisions of the brain? Which is the cerebrum? What other divisions are there in the brain? 14. Is the surface of the brain smooth and uniform? Where did a certain philosopher suppose the soul to be situated? Where do most people at the present day place the soul or mind? 15. What does the spine contain? Describe the spinal marrow? Why is it necessary that the brain should be well-guarded? 16. What are the nerves and from what do they proceed? 17. How many pair of nerves proceed from the brain? What is the first pair called? Where do they proceed, and what is their purpose? State what the second pair are called. State where they proceed, and what their purpose is. Where do the third, fourth, and sixth pair lead? What is their use? 18. Where do the branches of the fifth pair lead? What are the nerves which are sent to the tongue? What is the seventh pair called? Where do they lead? What is the eighth pair called? What is their function? Where do the ninth, tenth, eleventh, and twelfth pair proceed? 19. What is the name of one of the most important nerves? Of what is this composed? Where is it situated? Why is this nerve important? 20. How many nerves pass from the spine? What are they called? Where do they extend? 21. What takes place when we prick our fingers? Why is this effect produced? Why does not the vein give us pain? Why does not the blood give us pain? What is it that communicates sensation to the brain? 22. What are the brain and spinal marrow? What are the little nerves? What wise relation is there between the nerves and the brain? What would be the results if we had no nerves?

23. Of what are the nerves the cause? What service are they to us? Why should we take care of them? What is the great difference between animals and vegetables? Has every animal nerves? Who has a perfect nervous system? Where does it place man in the scale of living beings? 25. What is the brain generally admitted to be? Did this general idea satisfy every one? Who was Dr. Gall? 26. What did he notice among his schoolmates? What did this lead to him to do? What was the result of reflection? Of what did he feel convinced? Did he ascertain the cause of this difference between his schoolmates and himself? 27. How did he reason on this subject? 28. If one part of the argument was correct, what did he think of the rest? What course did he next take? What did he ascertain to be true of all those who were interested in the same things? What was his final conclusion? 29. What was his profession? Did he lose his interest in his new discoveries? Who was Dr. Spurzheim? How did Dr. Gall and Dr. Spurzheim attempt to extend their new science? 30. What did they call their science? What does Phrenology mean? 31. What is said of the features of the face? Do we always see and hear by the same nerves and organs? 32. In what way is the brain divided? What are situated in these different parts? What may we expect when there is an organ in the brain? 33. How does use affect the brain? Why does the right arm of the blacksmith become larger than the left? 34. What idea may appear strange to children? Can it be explained so as to be understood? 35. What influences our judgment? Is size always a correct test of the quality? In what cases is it not? In what state must the body be for the exercise of the mind? 36. What plan or arrangements do we find throughout nature? What is said of all the bones and muscles? What is true of the nerves? In what should we also expect order and method? 37. Did Dr. Gall discover each organ in its regular order? What beautiful arrangement did he find when he considered them together? 38. What will be first considered? What will then follow? 39. Name the social organs. 40. Name the selfish propensities. 41. Name the selfish sentiments. 42. Name the moral and religious sentiments. 43. Name the semi-intellectual sentiments. 44. Name the perceptive faculties. 45. Name the reasoning faculties.

CHAPTER II.

THE SOCIAL AND DOMESTIC ORGANS.

The smaller brain, the cerebellum, contains the first organ in the social group—**Amativeness.**

1. Amativeness. DEFINITION:—Love and kindness between the sexes; a desire to marry, and preference for the society of the opposite sex. LOCATION:—This organ is located at the back of the head, behind the ears, and gives a fulness to the neck.

1. Every faculty of our minds, or function of our bodies, is given to us for a special purpose, which must be fulfilled to carry out the design of our Creator.

2. The organ of Amativeness gives all those kind of feelings of love that man shows to woman. Little boys, under its influences, love their mothers and sisters dearly; will try very much to please them; will like to wait on them and do them a great many little services; and as soon as they are old enough will be inclined to marry, that they may have some one whom they may love, and who will love them.

3. If girls have this organ large, they will be very attentive to their fathers and brothers; will speak kindly, and be polite and amiable to them. This is an important organ, and should be cultivated. I have heard brothers speak harshly to their sisters; but it was only those who had not the feeling of love, which they would have had if this organ had been large.

4. A little girl once asked her brother to take hold of her hand one morning when she was going to school, it being very slippery; but he said he could not stop, for he wished to go and play with the other boys. This little boy would not have spoken thus if he had loved his sister as he ought.

5. It is this organ which causes husbands and wives to love each other as long as they live. Old men and women seem to be more closely attached the longer they live together.

6. If this organ be perverted, or used improperly, it is the means of making men and women very unhappy, and very wicked. When you are older you will understand more about it, and will pay more attention to the right cultivation of it. It is represented by a little blind boy Cupid, with a bow and arrow.

QUESTIONS.—What is the subject of chapter second? Which brain contains the first organ? What is its name? What is the definition of Amativeness? What is its location? 1. What is said of every faculty of the mind and function of the body? 2. What feelings does Amativeness give? How is this organ shown by little boys? 3. In what way do little girls exhibit this organ? Say what feelings it creates between brothers and sisters. 4. Relate the story of the little girl. 5. State what feeling it creates between husbands and wives. 2. State what the effects of the perversion of this organ are. How is this organ represented?

2. Philoprogenitiveness. DEFINITION:—Love for children, animals, pets, and horses. LOCATION:—Philoprogenitiveness is the second social organ, and is situated directly above Amativeness, in the back part of the head, and is number two in the Phrenological Head.

1. Children, when given to their parents, are very small babies. If there were no love for them, they would be neglected, and would suffer for want of proper care and attention. They are very helpless, and could be easily injured or killed. They require a great deal of time, care, and anxiety, to keep them alive and in health.

2. But the mother, if she has this organ largely developed in her head, loves her little child, and would not part with it, though she were required to devote all her time and attention to its care. She watches its growth, physically and intellectually, with intense interest, and notices every little motion of its body, or emotion of its mind.

3. Think, children, how much your mothers and fathers are doing for you every day. The only anxiety or question that presents itself to their minds, is, what can I do for these little ones that they may be fed, clothed, and educated. They often sacrifice their own pleasures and enjoyments for the sake of their children.

4. Hence, for this reason, if for no other, you should requite the care and attention of your parents with love, obedience, and gratitude, and do all in your power to add to their comfort and happiness.

5. The mother, generally, has this organ larger than the father. This is a wise provision of nature, because she has more care of her little ones when they are not able to do anything for themselves.

6. There are some mothers—although I rejoice to say that the number is small—who feel it to be a burthen to take care of and educate their children; but it is only those who have not this organ large in their heads.

7. Children show this organ in a great degree. The little girl loves and dotes on her doll-baby, enters into all its feelings—as she imagines—sympathises with it, dresses it, places it in bed, and takes the same care of it that mothers do of their real babies. I have known little girls who had large families of dolls, and who gave each a different name. Sometimes, when they have no doll, they caress the little dog or kitten.

8. Boys show the action of this organ by their fondness for a horse; their desire to manage and drive one; or they desire to play with rabbits, dogs, or something of the kind, to gratify their strong love of the young and tender. If a boy has this organ large, he is generally kind to his horse and other animals. Some little boys cry piteously when an animal which they have petted, and on which they have bestowed their affection has died, or is lost.

9. A man in Schenectady, who was extravagantly fond of pets and children, had a very large bunch where this organ is situated. He very frequently went about the city with two little dogs in his overcoat pockets, and one in each hand, and was always surrounded by children.

10. Generally, you can very readily tell who has a love for little ones, by their conduct; and if you have a Sabbath school teacher or day school teacher who particu-

larly loves you, he or she most certainly has a prominence in the back part of his or her head.

11. This organ is represented by a mother and father who are fondling and caressing their children; also by a cat who is playing with her kittens.

12. In my chapter on instinct I told you that animals seemed almost to possess the intelligence of human beings—a something generally called instinct. When we say that instinct prompts all their actions, we cannot tell whence this instinct arises.

13. Man possesses a brain which prompts all his actions; and as all animals have some brain, therefore it is reasonable to say that their actions are the result of it. By careful observation it has been proved that as far as the brain of animals is developed, they exhibit the same traits and peculiarities that we do; and it has also been proved that the different portions of the brains of animals produce different actions.

14. The monkey is particularly attached to her young, and she has a marked prominence in her skull, immediately above Amativeness, and so of all other animals that have a particular care for their young.

15. Do not forget the name of this organ, although it is a long one, but always remember that Philoprogenitiveness gives love for young.

QUESTIONS.—Name the second organ of the social group. Give its definition. Give its location. 1. State the size of children when given to parents. State what the consequence would be if parents had no love for them. State why they require much care. 2. And what is the influence of Philoprogenitiveness on the mother? State what she watches with interest. State what children should remember. State what the greatest anxiety of parents is. 3. State what parents often do for their children. 4. How should they requite the love and attention of parents? 5. In which parent is this organ the largest? Say why this fact is a wise provision of nature. 6. Are there ever mothers destitute of this organ. Say what it influences them to do. 7. Say who besides mothers show this organ. In what way does the little girl show this on her dolls? Say whom they caress if they have no dolls. 8. In what way do boys show this organ? Say with what feelings do boys regard animals when they have this organ large. Say what effect the loss of a petted animal has on them. 9. In what way did the man in Schenectady show this organ? 10. Say what we can generally tell by the conduct. Say what all those teachers have who love their pupils. 11. In what way is this organ represented? 12. State what all animals seem to possess. Say why we are not satisfied in saying that instinct prompts the actions of animals. 13. Say what the brains of men do. Have animals a brain? State what we then infer. Say what observation has found to be true. Say what is true of different portions of the brain of animals. 14. Say what is said of the monkey in relation to this organ. 15. Say what children must not forget. State what Philoprogenitiveness means.

3. Adhesiveness. DEFINITION.—Fondness for friends, attachment, desire to live in society, and to be surrounded with friends. LOCATION.—Adhesiveness is situated on both sides of the back of the head, just above and outward of Philoprogenitiveness.

1. You see two friends with their arms around each other, engaged in social conversation. This a manifestation of Adhesiveness; or, in other words, when we see persons very fond of having warm-hearted friends to associate with them, and very desirous of companions, we shall find this organ large in their heads.

2. I have often seen little girls, who choose some particular ones among their schoolmates, confide to them their little joys and sorrows, and walk to and from school together. I have seen boys, also, walk in the street with their arms twined round each others necks, and always in each others society. They say they love each other very much, and I am sure that their happiness is thus increased. I presume all persons have some one whom they call their friend.

3. It is right, children, to exercise this organ. We should be very cold-hearted if, living as we do, surrounded by our fellow-beings, we felt no interest in them, and did not wish to associate with them. Suppose, in attending school, you should form no attachments with your schoolmates, recess would not be welcomed, as it now is, as a fine time in which to play with them. You would no more desire to fly your kite, to jump the rope, or to amuse yourselves in a great many other ways as you now do, if you had not kind friends to share your sports, and to engage with you in the frolic.

If men and women had not this organ large, we should not have as many handsome, thickly-settled villages as we now have. People would live alone in the wilderness, or in the thick forest; but now, when a family moves to a new country, where they are compelled to cut down the trees for room to build their house, another family goes, and then another, till what was once a forest of trees becomes in a few years, a large village, with houses, stores, churches, &c.

5. Yes, children, make friends; treat them kindly, and you will be more happy than if you lived alone, with no ties of love and affection.

6. This feeling of attachment is also seen among animals. They rarely ever live alone. Birds live and fly in companies. One bee never lives alone in the hive, but hundreds swarm together. One beaver never builds his hut alone, but a company of beavers associate, and each performs his particular part. Sheep skip and play together in the open field. This is true of almost all animals, and they, with us, have a little prominence on their skulls, caused by the development of brain which we call Adhesiveness.

7. Dogs have a large organ of Adhesiveness, and they evince the most devoted attachment to their masters. A man had a dog that was his constant companion by day and by night. He went with him when he hunted, and when he fished, and was always at his side. The man was taken sick and died. The dog would not leave his bedside, and after they buried his master, he refused to take any food. In about a week he was missing, and no one could tell where he had gone, till some one chanced to pass the grave-yard, and saw the poor dog dying, stretched on the mound where his master had been laid. This was a striking proof of true and sincere affection.

QUESTIONS.—Give the definition of Adhesiveness. Give its location. 1. How is it manifested? State what feeling Adhesiveness incites. 2. In what way do little girls exhibit this organ? In what way do boys exhibit this organ? State what reason they give for their conduct. State what almost all persons have. 3. State why it is right to exercise this organ. State what the effect would be if there were no Adhesiveness among scholars. 4. What would be the result if men and women had no Adhesiveness? In what way would people live? State what takes place now when a family moves to a new country. 5. Then what should all children do? Is this feeling of friendship confined to man alone? How do the bees show this feeling? How does the bird show attachment? The beaver? Sheep? State what all these animals have that exhibit this feeling. 7. Relate the anecdote of the dog. State what are particular characteristics.

4. Inhabitiveness. DEFINITION.—Love of home, attachment to one place, and unwillingness to change frequently. LOCATION.—Inhabitiveness is situated between the two organs of Adhesiveness, directly above Philoprogenitiveness.

1. You have all heard, children, the song "Be it ever so lowly, there's no place like home." There is a separate and distinct part of the brain which gives this feeling. When it is large, the spot which the person calls his home is to him the dearest spot on earth.

2. It is this feeling that makes the Irishman's poor and lowly hut, mostly made of mud and logs, pleasant and agreeable to him. The winds may blow around his dwelling; yet he cares not for the storm, if he and his friends are in their home, miserable though it may be.

3. This feeling is sometimes so strong, that persons are not contented unless they are at home. Especially do we love the first home where we sat in our mother's lap, shared in her endearments, and where our first juvenile sports were enjoyed. We experience emotions that are then impressed on our little tablets never to be forgotten.

4. How many are there—and I suppose the same will be true of you, children, if you live long enough—who leave their father's dwelling and are absent many years, and live many hundred miles from their parents, yet have a lingering desire to revisit the place of their nativity, and examine every nook and corner? They love to wander by the winding streamlet where they sailed their little boats; they love to walk the very street where they rolled their hoop, and they forget that they are old.

5. It seems to them that the trees are clad with the same leaves which pleased and sheltered them from the sun when children, the house where first their tiny infant feet pattered along, seems sacred; and as they retrace their steps to the mounds that cover the mortal remains of friends dear to their hearts, with tears of

affection they exclaim that there is no spot like their childhood's home; no place so dear as the place of their nativity.

6. An old man appears happy. Why? Because he is at home. The cold may whistle through the old roof, but it matters not to him, for he can sit at his own fireside at home, or under the shade of the tree that has grown old with him. It is pleasant for a family to gather around the warm fire, on a cold winter's night, and feel that all are at home.

7. You may have heard about Switzerland. It is a great many miles from New York. The people who live there are called Swiss. It is said that if these people are away from their country, and hear a Swiss air or tune peculiar to their nation—and they have them, the same as America has "Yankee Doodle," and "Hail Columbia, happy land"—it so stirs up and excites their minds, that it is said that sometimes even when about to engage in battle, they are obliged to lay down their arms and return home to Switzerland.

8. Those persons who are always home-sick when they are away from home, have a large organ of Inhabitiveness. Those who can go when and where they please without feeling sad and lonely, have the organ small, like a little boy in Newark, who runs away from his home whenever he can, and causes his parents much anxiety, and does not love them and his home as he ought.

QUESTIONS.—Give the definition of Inhabitiveness. Give its location. 1. State what feeling another part of the brain gives. State what its influence is when large. 2. In what way does this organ affect the Irish? State when he forgets the wind and the storm. 3. Say what state of mind it produces when very strong. State what we especially love. State what is said of the force of these early emotions. 4. State what desires many persons have who leave their homes when young. State what it delights them to do. 5. State with what feelings they regard the spots where they passed their early years. 6. State why the old man appears happy. State what is a source of great pleasure. 7. State where Switzerland is. State what the people are called. State what interesting fact is related about these people when away from their country. 8. State what causes some to be always home-sick when away from home. State what produces the opposite state of mind. Relate the fact of the little boy in Newark.

A. Union for Life. DEFINITION.—Desire to pair, to unite for life, and to be constantly in the society of the loved one. LOCATION.—Union for life is situated on each side of Philoprogenitiveness between Amativeness and Adhesiveness.

1. Though we have the organ of Amativeness, which leads the brother and sister to love each other and produces love between the opposite sexes, leading them to marry and live together, yet we also need that portion of the brain called Union for Life, which lies close by its side.

2. This is a more elevated faculty than Amativeness; for persons having only the latter, though they marry, yet often live unhappily when together, and even wish to separate their interest; but if Union for Life be large, the persons always adhere to each other through weal or woe, are desirous of sharing all their joys and sorrows, and of being constantly in each other's society.

3. All birds that pair have this portion of their brain developed, and those who do not, have a deficiency of this organ.

QUESTIONS.—Give the definition of Union for Life? Give its location? 1. State what we need beside Amativeness. 2. How do these organs compare with each other? Explain the difference. 3. In what way is this organ developed in words?

5.—Concentrativeness. DEFINITION.—Connection of thought and feeling, inclination to fix the mind on one subject till it is accomplished or finished. LOCATION.—Concentrativeness is situated immediately above Inhabitiveness.

1. How often children become impatient! Here is Clara; her mother has given her some sewing, and she said, or wished to say, that she has not patience to do it. She does not fix her mind on it enough to make the little muscles which lead to her hands come to her aid.

2. Said William, "I cannot do this sum in my arithmetic lesson. I've tried and I've tried, but all my efforts are useless." When perhaps he did not recollect that he was thinking all the time about flying his kite, or what he should do the next recess. "No," said he again, "I cannot possibly do it," and down went his slate and pencil, and he shut his book very impatiently.

3. "Well, I never did see how hard and difficult my geography lesson is. I don't see why my teacher expects me to find out all these little places on the atlas," said Harriet, one day. Little Harriet did not know why she could not learn her lesson; but the fact was, that she was nearly all the time thinking about one of the scholars who sat by her side, and very often her eyes were turned toward a window near her.

4. Listen, children, and I will tell you why she did not succeed. She did not fix her attention; she did not try to send away all thoughts but those connected with her lesson. Her thoughts were scattered everywhere. Precisely the same with Clara and William; if they had thought of nothing but their respective duties, they could have performed them very easily.

5. Does a man when he is building a house, make a window one day, then work a little on the barn, and then think he will transplant or set out a tree?

6. Suppose, when he was putting the shingles on the roof, he should think what a fine day it would be to go and ride, and so leave his work; do you think he would ever finish that work? No, indeed; but he must give his whole attention to his business if he wishes success. When he is plastering, he should plaster till he has finished; when he is painting, he should paint, and in this way only can he accomplish all he wishes.

7. Dr. H.'s son, a little boy six years old, will sit down of his own accord, and read stories in a book for four hours, without any interruption, or being in the least fatigued. He has a very large organ of Concentrativeness.

8. If a person has too much of this organ he will be prosy. He would never finish or complete his story. When he played, he would desire to play always; when he studied, he would desire to study always; nevertheless, children, if you wish to succeed in what you attempt, if you wish to become learned men and women, you must learn while young to fix your attention on what you do. You must learn to engage your thoughts in whatever you undertake. When you study, you must not think of play; when you play, think only of play for the time being; when you are at church, think only of what you hear said. This is what all who have ever become great and good men have done.

9. A gentleman is so much absorbed in his studies, that he does not even perceive that his arm-chair is on fire, and that the flames are gathering around him, and probably would not have perceived it, if he had not been aroused from his abstraction. I would not advise you to cultivate the organ to such an extent as this, although I would advise you all to learn patience, and to fix your attention.

10. I have now finished the description of those which are called the social or domestic organs. You have learned that we can love our brothers and sisters with warm affection; that husbands and wives can love each other devotedly; that love will spring up in the heart for the little precious infants committed to our care; that we can draw friends around us, and cherish their memory with devotion; and that we can all gather around our happy fire-sides, and enjoy the sweets of quiet home.

11. Children, if we cultivate these qualities properly, life will be a source of joy and happiness, however unpleasantly we may be situated; but without these feelings of love and kindness, our life would be but a blank. We are not aware of one half of the pleasure which we are capable of enjoying.

12. These social organs are the foundation on which all the others are built; and it is of vast importance in building, that the corner-stone or the foundation-wall be firm and correct.

13. These organs are in a group together. If it were not so, the order and beauty of the whole would be marred.

14. Think, children, on the preceding remarks, and, as you become older, strive to cherish proper social feelings; for with them we have warm hearts, without them we are miserable and selfish beings.

QUESTIONS.—Give the definition of Concentrativeness. Give its location. 1, 2. State what a very common thing among children it is. How did Clara show her impatience? 3. How did Harriet show her impatience? State what the reason was that she could not learn her lesson. 4. State why the efforts of these children were not successful. Might they have succeeded if they had confined their thoughts

to their duties? 5, 6. Illustrate the want of attention by the man building his house, &c. State what course he is obliged to take if he wishes to meet with success. 7. In what did Dr. H.'s son show large Concentrativeness? 8. State what the results are of having too much of this organ. State what is necessary for all to do who wish to become learned, or to succeed in what they undertake. 9. How is Concentrativeness manifested? Did this gentleman have too much or too little of this organ? State what all children must learn. 10. State what things we have learned from the description of the social faculties. 11. State what arises from the proper cultivation of these social faculties. State what the result is if we have no friendship. 12. How do the social organs compare with the others? State what is very important in a building. 13. Are these social organs scattered over the brain? State what the effect would be if this were the case. 14. State what all children should strive to cherish. Why?

CHAPTER III.

SELFISH PROPENSITIES.

6. Combativeness. DEFINITION.—Boldness, resolution, angry and contentious spirit. LOCATION.—Combativeness is situated just behind the top of the ear, on both sides of the head.

1. You will all perhaps have seen boys fighting or quarrelling. I have seen boys and dogs quarrel too. There are some boys who are continually cross and angry. Whether you speak to them kindly or not, they will not heed you, but will say "Get away," "I won't," and a great many other words which I call bad language, or at least such as is improper for them to use, especially to their parents.

2. I hope that there are not many children who say such naughty things; still, as I have previously remarked, I have known similar cases. This is one way in which Combativeness shows itself, and is a wrong way. Another way: Do you see that little boy running to school every morning? He does not stop for the heat, or the cold, the rain, or the snow; but he is always at school when it commences.

3. John's father said to him one day, "John, I have some hard logs to be sawed. I wish you to be a smart boy. What do you think about trying to do this for me?" "Well, father," answered John, promptly, "I will try, and I think I can succeed." John went to work, sawing and sawing. He thought to himself, "these are in reality quite tough logs to saw; I wonder where father got them; yet I am determined to accomplish it if I possibly can," so he tugged away, till finally the logs fell down on each side of him, and he felt very happy that he had made the attempt. His father, who stood near the window, looking at him, rejoiced that he had so smart and active a son. He had chosen these hard logs in order to teach his son to overcome difficulties.

4. This is the course that we should pursue when we have any task to do; we should set ourselves to work in earnest, and resolve that we will try, at least, if we do no more. This is what energy means, and without energy we can accomplish very little.

5. Suppose, when Fulton first thought about building a steamboat, he had said, "I cannot do it; it is useless for me to try anything so different from what is now in use. I will abandon my project." If he had not possessed uncommon energy, perhaps we should not now have been able to cross the ocean so easily and so rapidly as we do.

6. Some show the development of this organ by opposing everybody and everything. Said Richard to his brother, "Let us go this road to school this morning." "No," said his opposing brother, "I prefer the other," although he would not have thought of it if his brother had not proposed one direction.

7. There are a great many children, especially boys, who think that it is very fine and manly to refuse to obey the commands or to comply with the wishes of their parents, and oppose them in all their requests—which is decidedly wrong and should never be indulged.

8. This organ can be exercised in a right way, especially when joined with Firmness. Two lads were sleeping together; one said to the other, in a whisper, "There is a man under the bed and I suspect he intends to kill us." The courageous boy, only nine years old, believed what his brother said, so he jumped out of bed, and ran up in the dark for a light to the room where some of the family were sitting.

9. They asked him what the matter was. He told them "that there was a man under his bed, and he wished to go and see who it was, and tell him to go away." His father, pleased with his courage, said, "Shall I go with you?" "Oh, no," responded the boy, "he will not hurt us if I tell him that we will not hurt him; perhaps he has no other place where he can sleep; so let me go and ask him." They gave him a light, and though they knew that no one was there, yet they wished that he might be convinced by looking himself. Here, Combativeness was rightly exercised and for a good purpose.

10. You must endeavour to learn to decide when and how it should be used, and not do as you will sometimes see birds doing. If one picks up a kernel of corn, the other strives to get it away, and so they quarrel and contend till one is injured.

QUESTIONS.—Give the subject of chapter third. Give the definition of Combativeness. Give its location. 1. How do some boys always feel? Does kindness seem to affect them? State what naughty replies they make. 2. Say what produces that state of mind. Is this a right way to exercise this organ? State what another way is. 3. State what request John's father made to him. State what John's answer was. State what some of his thoughts were while he was at work. How did he finally succeed? State what the feelings of his father were. 4. State what our course should be when we have anything to perform. State what it is called. State why energy is necessary. 5. Had Fulton reason to be discouraged when making his discovery with steam? State what might have been the consequence to us if he had given up his efforts. 6. In what way do others show the organ of Combativeness? Relate the conversation between Richard and his brother. 7. State what some boys regard as a mark of manliness. Are these feelings right? 8. Can this organ be exercised in a right way? Relate the anecdote of the two lads. State what the courageous lad did. Say whether Combativeness was exercised in this case in a right or a wrong way. 10. State what important decision must be made.

7. Destructiveness. DEFINITION.—Resolution, energy, cruelty, desire to kill. LOCATION.—Destructiveness is situated on each side of the head, over the ears.

1. What is it that induces little children to tear their playthings in pieces? It is not because they do not desire these things, but because destructiveness is a strong principle of their natures. How soon most children take a delight in killing flies, sticking pins in them, &c., teasing dogs, killing birds, sporting with fish, treading on the cat's tail, throwing stones at the pigs, and hurting every innocent animal on which they can lay their hands. Why is it they do all these naughty things? It is because they have large Destructiveness.

2. It is this that makes bull-dogs fight and almost tear each other in pieces. You know, especially if you have ever lived in the country, how troublesome the little snappish, barking dogs are, that always run after carriages, and bark and growl as if they had been badly injured. It is Combativeness that causes them to bark, but it is Destructiveness that causes the larger dogs to bite and tear each other.

3. These little curs do not know of any better way to vent their angry feelings; but children, even very little ones, should learn to control their tempers. When you feel disposed to speak harshly, or unpleasantly, you must remember that you are only imitating the dogs, who have no minds or reason.

4. Two boys going home one day, found a box in the road, and disputed who was the finder. They fought a whole afternoon without coming to any decision. At last they agreed to divide the contents equally; but on opening the box, lo! and behold, it was empty. These boys had large Destructiveness and Combativeness.

5. You have all heard of wars and battles, where thousands of men meet each other in the fields, to wound and kill all they can. A great many of these men do not go there for the sake of their country; but disregarding the amount of sorrow and grief which they bring to many families, by taking the lives of fathers and brothers, they meet to gratify their desire to kill, to cause destruction. These men have large Destructiveness in their heads.

6. So have those persons who like to take the life of animals and birds, or to tease without cause or reason. You may have seen boys throwing stones at frogs in a pond for sport and amusement. They do not consider that "what is sport to them is death to the frogs," or they would choose more innocent pastimes and pleasures. These boys had large Destructiveness.

7. So has that little naughty boy who has been teasing his sister ; he has thrown down all her playthings which she had arranged nicely on the stool, and to complete her sorrow, has even torn off the head of her beautiful doll. He not only does not love his sweet and gentle little sister, but annoys her in every way that he can. Look at his countenance, and tell me if you think he is happy. This little boy has large Destructiveness.

8. So have all animals that have sharp teeth, and are carnivorous, or fed on flesh. It is a fact, that lions, bears, and other animals of that class, have broader heads than the sheep and other domestic animals.

9. I would not have you think that Destructiveness is a bad organ, and ought never to be exercised. Every organ and faculty which God has given to us, is good in itself, and was given us for a good and definite purpose ; it is only the perversion of an organ that produces bad effects in society.

10. By the perversion of an organ I mean the improper use of it. For example, our hands were given to assist us in doing a great many things necessary for our support and happiness ; our feet were given to us to enable us to walk ; but if we strike each other with our hands, or kick animals, or each other, with our feet, we pervert the use of these instruments given to us for our own good.

11. So with Combativeness and Destructiveness. These organs, if rightly exercised, produce spirit, force, and energy of character. They help us to overcome the many difficulties which are thrown in our way. With these, we are not affected by heat or cold, when we wish to do anything ; they help us to tame wild animals, and kill them, if necessary, for food.

12. Without these, people would be tame and insignificant creatures, and especially would never succeed in any plans or inventions if Concentrativeness were small also. We should not have had any railroads or steamboats ; the seaman would never have left his home to be absent three or four years, to catch the mighty whale, and bring us oil ; and all the great enterprises of the day would not have been undertaken.

13. If children had no Destructiveness, they would never wish to play, or to do anything that required any exertion, but would remain quietly at home with their mothers. But be very careful not to exercise this organ by striking each other, by being angry and revengeful, or by exhibiting bad tempers when you are young ; for all those bad men and women who finally die on the gallows, or are sent to our prisons, were permitted, when young, to indulge these bad feelings, till they had committed some crime for which they were arrested and punished.

14. Gibbs, the pirate, when a boy, amused himself with dog-fighting, and all other kinds of rough plays, to such a degree, that the coarser feelings of his nature obtained the ascendancy over the higher, better, and moral feelings.

15. You may say that if you have this organ, you must use it, and so cannot help yourselves. But this is not so ; for although some are naturally more inclined to deeds of wickedness or kindness than others, yet all can restrain their passions if they wish, and should strive against the indulgence of their wicked feelings.

16. I know a little boy who was naturally inclined to destroy and trouble all the cats, dogs, &c., he saw. His parents were aware of this propensity, and explained to him that it was wrong to torture the innocent merely for his own pleasure, and often conversed with him on this subject. This produced so good an effect, that in the course of a few months or years, his whole disposition was changed, and he is now one of the kindest-hearted boys I ever saw, and is beloved by all who know him.

QUESTIONS.—What is the definition of Destructiveness ? What is its location ?
 1. What is a strong principle of the nature of children ? In what way do some children delight to tease animals ? What induces them to do these things ? 2. In what way do bull-dogs show Destructiveness ? What is a great annoyance in the country ? What is the difference between Combativeness and Destructiveness ? 3. What allowance should we make for these dogs ? Can we make the same for children ? Why not ? What should children remember when they feel angry ? 4. Relate the anecdote of the two boys who had large Destructiveness and Combativeness. 5. How do many men show their Destructiveness ? What motive induces many to engage in the contest ? 6. In what way is Destructiveness shown ? What do boys frequently do for sport and amusement ? What do they not consider ? What organs did these boys have ? 7. In what way is this organ represented ? 8. What animals have this organ large ? What difference is there between the head of the lion and sheep ? 9. Is Destructiveness a bad organ ? What is said of every organ and faculty ? What produces bad effects in society ? 10. What is meant by the perversion of an

organ? How is this idea illustrated by the hands and feet? 11. What are the results of the right exercise of Combativeness and Destructiveness? What can we accomplish with them? 12. What without them? In what way does Concentrativeness act with them? How do these organs affect the enterprises of the day? 13. Why is Destructiveness necessary for children? Of what should children be careful? What is said of the youth of all bad men and women? 14. What were some of the amusements of Gibbs when a boy? How much did they influence him? What might some say in regard to this organ? Is this the case? What is true in regard to these things? Relate the anecdote of the little boy. What efforts did his parents make, and did they succeed?

8. Alimentiveness. DEFINITION.—A desire for food, appetite, gluttony. LOCATION.—Alimentiveness is situated immediately in front of Destructiveness, on each side of the head.

1. As I have told you previously, every faculty is given to us for some specific end. We have eyes for seeing, ears for hearing, and a nose for smelling; and when that portion of the head in front of the ears is swelled or is large, then we say people are fond of eating, and enjoy their food.

2. See two men very busy with their knives and forks, &c. They are eating and drinking; and this is what the greater part of our people do most of the time. They scarcely think of anything excepting what they are to eat. It is important that we eat; for if we did not, we should have no nourishment or vitality in our bodies, and we could not live. Alimentiveness causes or requires us to take food, to take drink; and this is right.

3. Sometimes, however, when this organ is too large, or has been unnaturally excited, it leads those persons to eat and drink to gluttony and intoxication. This is very wrong.

4. The perversion of this faculty leads to more misery and unhappiness than almost any other thing. How many hearts are saddened, how many happy homes are made desolate, because the father or brother has yielded to the appetite which asks for "rum, rum," and is not satisfied until rum is obtained. The perversion of this faculty also leads men to smoke cigars all day long, and chew that vile stuff, tobacco, not thinking how needless the expense is, and how disgusting the habit is to all around them.

5. Boys think they are almost men when they can get a piece of cigar to put in their mouths; and though it invariably makes them sick, yet they will take another piece as soon as they can get one.

6. Children, you have not yet formed this habit, therefore I would earnestly beseech you never to defile your mouths by such a poisonous and nauseous weed as tobacco in any form. It is not only an expensive and idle habit, but it also exhausts the saliva which you need in the mastication of your food, and injures your health in many ways. There are hundreds of young men who would give all the money they possess, if they could free themselves from this habit. One young man in this city has smoked to such an extent, that he is so nervous that he can neither read, study, nor enjoy himself in any way.

7. Some drink tea and coffee. They say that it does them no harm, and that they cannot live without it. They take it, they say, as a stimulant, or to excite them. In reality, it does excite their nerves, and their minds become weakened by it. It is better to drink clear cold water; the drink which nature has provided for us.

8. It is pleasant for us to enjoy food, and it is well that it is so; for if it were not the case many would become so much absorbed in their different pursuits that they would forget to eat, and would not take as much food as their nature requires; but it is equally an evil for us to eat all the time, as children frequently do—as I told you in a previous lesson. If you value your health and life, therefore, you must beware of eating too much when you are at table.

QUESTIONS.—What is the definition of Alimentiveness? Where is it located? 1. For what is every faculty given to us? What are examples of this? When do we say people enjoy their food? 2. How common is this practice? Why is it important that we eat? What assistance is Alimentiveness to us? 3. When should we not obey this organ? To what does it sometimes lead? 4. What is said of the perversion of this faculty? In what ways do men pervert this organ? What is not regarded? 5. What ideas have boys in reference to the perversion of this faculty?

6. What caution is given to children, and why? What are the effects of its perversion? What is a very common remark amongst those who have formed these habits? Relate the case of the young man. 7. In what way do others pervert this faculty? What is their excuse? What is the truth in the case? What drink is preferable? 8. What is a source of pleasure? What are its advantages? What is an evil? Of what should all be careful?

9. Acquisitiveness. DEFINITION.—Desire to acquire and lay up property, a hoarding disposition. LOCATION.—Acquisitiveness is located above Alimentiveness and part of Destructiveness.

1. See a man that is very much occupied in casting up his accounts, and counting over his money. He has dropped some pieces, and a lad is looking very narrowly for them, with a light, as if unwilling to lose the smallest piece.

2. What is it that prompts him to be so very careful to see that he has every copper that belongs to him? It is because he makes a god or idol of his money. The people in heathen countries make little images of wood, stone, and clay, and fall down before them, and worship them as their gods. Some men think as much about their money, and would feel as sorrowful if they were to lose it, as a heathen man would if his gods, which he made with his own hands, were burnt and destroyed.

3. This organ of Acquisitiveness is a very useful organ, as I will show you; yet it is very frequently perverted.

4. People of all ages have exhibited the development of Acquisitiveness. Parents show it by acquiring property to support their families, and to give to others; children show it by gathering a great many playthings together to call their own, and in trading with each other; the miser shows it by hoarding his money, and by permitting his family to suffer without the comforts of life. There have been miserable creatures—curses rather than blessings to their country—who lived ragged, cold and hungry, and perhaps died from want, and left thousands of dollars to their relations, who rejoice at their death.

5. See an old man stretched on a pallet of straw. His enjoyments through life consisted in collecting all the money he could obtain; not that he might have the comforts and necessities of life; not that he might be able to purchase books and knowledge; not that he might make his friends and family happy by spreading cheerfulness around the social board; no, his Acquisitiveness was his god; he lived on dry crumbs of bread that the dogs would scarcely touch, wore ragged clothes, suffered his beautiful daughter to waste away her life by her exertions to support herself and him; and then, in the silent watches of the night, when all God's creatures should have been at rest, he would hug his bag of gold to his bosom, count over his money, and rejoice that his gains were so great.

6. And when sick, and on his death-bed, he would have no friend near him but his gold, and died with his bag in his hand and his drawer of notes near his bed. Yes, died alone, with no soft hand to wipe away the cold sweat of death, or to cheer his spirit as it left its clayey tenement. His affections, his whole interests were absorbed in the one great idea—LOVE OF MONEY.

7. When children feel unhappy because they do not receive the largest amount of playthings, they have so much of an acquiring disposition, that it becomes selfishness; they wish everything for themselves alone, without sharing it with their mates or companions. Such selfish children will never be loved or respected by any one.

8. Another story to illustrate Acquisitiveness: Mr. A., who lived in M., sent some cherries by a gentleman to the town of B., for sale. When the gentleman returned, he called on Mr. A., and delivered to him the proceeds of the sale, and said, "This is your due as near as I can make the change, being within half-a-cent;" hearing which, Mr. A. replied, "Hem! I s'pose the children will expect their full due, as the cherries belonged to them." "Well," said the gentleman, "I am perfectly willing they should have all. If I could possibly make nearer change I would." "Hem!" responded Mr. A., "I s'pose they will expect the full amount of the cherries." "Well, sir, we will have no more words about it, you shall have it;" and, suiting his action to his word, he severed a cent with an axe, and handed one half to him. The old gentleman eagerly took it, and with an air of delight and satisfaction, put it in his pocket, saying, "It will do to make rivets."

9. This old gentleman had large and perverted Acquisitiveness. He was an old miser, and hardly lived comfortably. He was not beloved by any one, though he was very wealthy, and might have done a great deal of good with his money.

10. Some kinds of Acquisitiveness are right. It is proper for fathers to acquire property, to enable them to support their families; it is proper for us all to be economical, and not waste anything; it is perfectly proper for us to acquire books and instruction; but Acquisitiveness is too frequently perverted.

11. I have known some little girls to lift the cover off the sugar-bowl slyly, and take lumps of sugar when they ought to have asked their mothers for them. Some children take cents, apples, and nuts, whenever they can. They also take each other's marbles and playthings without permission.

12. This is STEALING. When we steal it is because we love to acquire; and if children steal small things when they are young, they will be very likely, when older, to take larger and larger things, till they become so much accustomed to it, that they will break into stores, and thus subject themselves to imprisonment.

13. If you take an apple or a few nuts from a stand in a street to-day, when the owner is not looking at you, to-morrow you may take something more valuable. I shall tell you more of the evil consequences of forming habits of this kind, when I explain to you what the conscience is.

14. One word more I have to say to you on this organ of Acquisitiveness; be willing to share your sweetmeats and playthings with your brothers and sisters; avoid stinginess and a hoarding disposition, yet be not wasteful or squander money foolishly.

QUESTIONS.—What is the definition of Acquisitiveness? What is its location? 1. What does the man represent? 2. What is his ruling motive, and what does it prompt him to do? What is the custom among the heathen? In what way does the man resemble the heathen? 3. What is said of this organ? 4. How common is this organ? In what way do parents show its development? In what way do children show it? In what way does the miser show it? What can you say of such persons? 5. Describe the miser. In what way did he show his ruling passion? In what way did he spend his nights? 6. What is said of his sickness and death? What was his great ruling passion? 7. In what way are children frequently selfish? What do they desire? Are such children happy? 8. Relate the anecdote of Mr. A. and the old gentleman. 9. What was the character of the old gentleman? What should he have done with his wealth? 10. What kinds of Acquisitiveness are right? 11. What do little girls do sometimes? What should they always ask? 12. What are the above practices? Why do persons steal? Why should children be very careful not to take small things when they are young? 13. Is it wrong to take an apple or a nut? To what may it lead? Under what head will this be more fully explained? 14. What should all children be willing to do? What should they avoid?

10. Secretiveness. DEFINITION.—Desire to secrete, to evade, or to deceive. LOCATION.—Secretiveness is located above Destructiveness, on both sides of the head.

1. See a cat creeping very slyly to catch a mouse. Nature furnishes her with something which is generally called instinct, that teaches her just what to do in order to get her prey. She knows that it would not be a very wise plan to run along mewling; she is very careful not to make a noise, lest she should frighten the mouse, but conceals herself as much as possible, while the mouse comes out after something. Oh that secretive little pussy, how she looks out of the corners of her eyes, as the mouse moves around the room! If we could look at her head, we should find that there is a large piece of brain on each side of the head, just above Destructiveness.

2. The spider and opossum have both large heads; and in my chapter on instinct, I told you that they were both cunning and deceptive in their nature.

3. Just so secretive some children are, who look all around them, to see if any one is looking at them. "Now, won't you ever tell anybody if I will tell you something very privately?" said Harriet to Ann, one day. "No, I certainly will not," was the answer. Then she told her a long, long story.

4. "My daughter," said Mary's mother to her little girl, "I think you have deceived me. I now wish you to tell me all about the matter, and I will forgive you." Little Mary has a large organ of Secretiveness, which she does not try to overcome, or to restrain; and although she loves her mother, yet she has so strong a desire to conceal her real feeling from every one that she thinks she cannot have even her mother scan her little heart, and she will make a wrong statement of the affair rather than expose herself.

5. There are a great many things said or done by many persons, who really have no intention to tell falsehoods, which are nothing more or less than lies. They do not express themselves clearly, and bring out the whole truth.

6. Some conceal for the purpose of deceiving; as when a lady desires her servant to say she is not at home, when in fact she means that she is engaged, or does not wish to meet visitors.

7. We should be frank and open-hearted; we need not to disclose all our plans and operations to every one, neither express all our feelings and impressions; for in this way we often wound the feelings of others, when in reality we cherish feelings of kindness and love towards them; but we can be so free, clear, and honest, in our avowal of the truth, that every one will believe it to be the truth.

8. If we take a peep inside the schoolroom, we can see in what manner Secretiveness operates there. There is James; he pretends to study all the time; but observe him more closely, and you will perceive that he has one eye on the teacher, to see if he looks at him, while he whispers with Joseph, instead of studying.

9. Then there is Samuel; he has just taken a piece of candy out of his pocket, and holds up his book before his face, while he puts it in his mouth. What secretive children!

10. I once heard of a little girl, who said, in the morning, she had a bad headache. Her mother gave her permission to remain from school; very soon after her request was granted, before the school-bell rang, one of her schoolmates came into the room and told her that the teacher had given them that day for play. How soon her headache passed away and she was as bright and cheerful as a lark.

11. Every one of these cases is a deception; the children did not probably mean to deceive, yet they were not truthful. They wished to assume something to be that was not. These very children, when they become men and women, will perhaps deceive their visitors when they call to see them; or if they are merchants, or even mechanics, will deceive their customers, and give false measure, or poor articles for good. If you feel inclined to make a wrong statement when questioned, it is then time for you to correct and restrain this organ of Secretiveness, which, with proper care, will be a useful organ. If you wish to have truthful dispositions, cherish no deceptions of any kind, but be frank and open-hearted.

12. We have seen that we have not only portions of the brain that give us feelings of love to each other, and to our brothers and sisters; but we have what are called the Selfish Propensities.

They are called selfish, because, if not restrained, they will lead to selfishness. They are given to us to supply the wants of the body; and if we use them rightly, we shall find every one to be a very useful servant. We need Combativeness and Destructiveness to give us energy, to help us to overcome all difficulties, to give us true courage. We need Acquisitiveness and Alimentiveness; one to procure us food, and the other to induce us to eat it when obtained; and we also require the services of Secretiveness, to enable us "to put a guard on the door of our lips;" yet we should not use these different organs to fight, to contend, or to kill; to hoard money, to become gluttonous, or to deceive.

13. There is another class of faculties more elevated than those I have been describing, yet somewhat similar in their nature to the selfish propensities. In order to name or designate them properly we call them selfish sentiments, as they are not sufficiently elevated to be classed with the moral sentiments.

QUESTIONS.—What is the definition of Secretiveness? Where is it located? 1. In what way does the cat proceed? What does nature teach her? How does the cat look? What should we be able to find in her head? 2. What is said of the spider and the opossum? 3. What are some children always doing? In what way does Harriet show her Secretiveness? 4. Relate the case of Mary and her mother. 5. What are many of the things said and done by different persons? In what way do they err? 6. For what purpose do some conceal? Give an example. 7. What should we all endeavour to be? What can we all do? 8. Where is Secretiveness an active principle? Relate the case of James. 9. What is Samuel doing in school? 10. Relate the case of the little girl who said she was sick. What caused her to get well so soon? 11. What is each of these cases? Why? What will these children be induced to do when they become old? When is it necessary to restrain this organ? Is this a very useful organ? How can truthful dispositions be cultivated? 12. What has been explained in this last chapter? Why are they called Selfish Propensities? What will they be if used rightly? For what do we need Combativeness? Of what use are Acquisitiveness and Alimentiveness? Of what use is Secretiveness? For what should we not use these different organs? 13. How do the Selfish Sentiments Compare with the Selfish Propensities? Why are they so called?

CHAPTER IV.

SELFISH SENTIMENTS.

11. Cautiousness. DEFINITION.—Carefulness, anxiety, fear, regard for the future. LOCATION.—Cautiousness is located on each side of the head just above Secretiveness.

1. Dr. Gall noticed that all persons who were very cautious, or timid, or easily frightened, or always looking ahead and borrowing trouble, had a large prominence on the sides of their heads, just above and a little behind Secretiveness. So he gave the name Cautiousness to that portion of the head. Children, most generally, have this organ large, and it is of much service to them; for if they had nothing to cause them to look ahead and beware of danger, they would continually meet with accidents; for they have not much experience to guide them.

2. There is this difference between caution and experience—a child with large Caution would run out of the road to avoid being kicked, or run over by the horses; while, if he had it small, he would not run, and would therefore be kicked, and thus learn by this, or from experience, that he must always run when the horse was coming. A child with small Cautiousness—or if it be large and have not been exercised—will be pleased with the bright light, and will desire to put his finger in the flame. After it has been burnt once, it learns from experience that it must not always play with everything that is bright and handsome.

3. A little fly, with small Cautiousness, saw the warm steam arising beautifully from a dish of water, and flew nearer and nearer, till she came so near that she was drawn in by the warm steam, and was drowned. Her experience in this case did her no good. It would have been better if she had possessed more Cautiousness.

4. You have probably noticed the difference between large and small Cautiousness among your playmates. Some boys will climb to the top of a very high and slender pole, while others will scarcely venture to climb over a fence or wall. I once heard of a boy who was so daring, that he would do almost anything you could imagine. He took a chair one day, and crawled down the steep roof of a church to the very edge, and then sat down in the chair, and folded his arms, to the great fear of the people who saw him.

5. In one of the villages of New York, there is a lad who has but a very small piece of brain where Cautiousness is situated, and he is perfectly fearless in his disposition. One day he climbed the lightning-rod on the church, and when he reached the top, he swung his foot over the forks of the rod.

6. There are some who will climb to the summit of precipices. They know that the sharp rocks and streams of water are below them, and that if they took one wrong step, they would be precipitated to the bottom and be torn to pieces. There are some who will swim in very deep water, while others will hardly wade in it when shallow.

7. A boy who saw another walking towards a pond of ice, with his skates in one hand, and staff in the other, warned him that it was dangerous, as it had already broken in one place, and might in others. "Oh," said the lad with small Cautiousness, "I do not care, I can find thick ice somewhere in the pond, and I intend to avoid all the holes and thin places." "But," said he with large Cautiousness, "do take care, for you will certainly fall into a hole before you are aware of it. I shall not skate again till the weather is much colder, and the water freezes harder."

8. How many scholars there are who are actually afraid to tell their teachers all they know about their lessons. They have Cautiousness so large, that as soon as the question is asked, they either forget the answer, or are so confused, that they cannot speak what they know perfectly. If they say anything, they speak so low that they can scarcely be heard.

9. I know a little girl who has large Cautiousness, who always asked to have a light in her room when she went to bed, and wished her mother to stay with her and sing her to sleep. If she woke and found her mother had left the room, she would scream as if she was very much terrified. This caused her mother much trouble and should have been corrected.

10. Mothers show large Cautiousness and Philoprogenitiveness when they are extremely anxious about their children. If they take a slight cold, they think all the time that they will be sick, and perhaps die. If they go to school, they are fearful that some accident will happen to them. They show this organ when they will not permit their little children to climb the backs of the chairs, or stairs, and forget that they must learn to do things before they can do them well. They show it by covering their children with clothing so that not a breath of air can reach them, and forget that it is pure air which vitalises their blood.

11. They show it when they do not bathe their children in cold water, and are fearful that they may take cold if they do so. This will be the case, if they do it only occasionally, on some important occasion, when they are to be dressed.

12. A good old grandmother manifested it, when she charged her grandchildren "not to go near the water till they had learned to swim," for fear they would be drowned.

13. Those persons who have small Cautiousness, together with small Secretiveness, are very blunt in their remarks, and frequently injure the feelings of others by them, so that either extreme is unfortunate. You must exercise this enough to know what you intend to do before you commence, and to take proper care and anxiety for the future. If the little girl had too much, she would not begin to cut out her doll-baby's dresses; and if she had too little, she would waste her muslin; so she must have just enough to accomplish what she desires.

14. The old hen sees the hawk flying over her head, and her instinct tells her that it wants her dear little chicks; so she screams, flaps her wings, and calls all her little ones together, that she may protect them under the shadow of her wings. She has, like the mother, Cautiousness and Philoprogenitiveness combined.

QUESTIONS.—Name the subject of chapter fourth. State the definition of Cautiousness. Give its location. 1. State why Dr. Gall named that portion of the head Cautiousness. State who generally have this organ large. State why it is of much service to them. And what guide do children lack. 2. State what the difference between caution and experience is. Tell me what other illustration is given. 3. State what was the case with the little fly. Name which would have been preferable. 4. State what difference there is in boys. Relate the case of the daring and courageous boy. 5. Relate the case of the boy who had very small Cautiousness. 6. Say what some will do who have small Cautiousness. Of what danger are they regardless? How is this organ shown in reference to water? 7. Relate the story. 8. In what way does Cautiousness affect scholars? 9. In what way did the little girl show her Cautiousness? 10. In what way do mothers show Cautiousness and Philoprogenitiveness? State what fears they have for their children. Tell me why they do not permit them to climb the backs of chairs. Name what parents forget. 11. How do some mothers regard cold water? 12. In what way did an old grandmother show this organ? 13. State what the effects are of small Cautiousness and small Secretiveness. How must this organ be exercised? Give an example. 14. Explain what the old hen does.

12. Approbativeness. DEFINITION.—Love of praise, ambition, desire for fame, sensitiveness. LOCATION.—Approbativeness is situated between Cautiousness and Self-Esteem—an organ next to be described—on each side of the head.

1. We were not created to serve and please ourselves alone, while we are surrounded by friends and acquaintances; and we therefore find that there is a distinct portion on each side of the head, which was given to us for that purpose—to dispose us to please our friends, to be polite, affable, and courteous. When this organ of Approbativeness is large and active, it causes the person to be very sensitive to praise or censure.

2. He will feel it very keenly if he be reproved for doing anything wrong, and feel much hurt if addressed in harsh and unkind language; and will also be much encouraged if he receives a word of praise or commendation from his parents or teachers.

3. All nations and all classes of people manifest a love for approbation, but in different ways, which depends greatly on circumstances and education.

4. The people who live in China press the feet of their children, and bandage them as soon as they are born, to prevent their growth. They admire small feet,

and are willing to torture themselves and their children in order to gratify this feeling of Approbativeness.

5. The Flat-headed Indians, on the other hand, think that a flat forehead is a mark of beauty; so all their little infants have their foreheads pressed backward, and have a bandage put around the head, in order that the brain need not grow and expand in the forehead. Others press different parts of their heads for the same purpose.

6. There are many Indian tribes who paint their bodies with various colours, wear beads in their noses, and earrings in their ears, and cut and disfigure their bodies, solely for the sake of pleasing others.

7. The same feeling is shown in more civilised nations by extravagant and showy dress, or by pressing in the ribs, instead of the head or feet, to make small waists. Although it is silly and ridiculous to do either of the former, yet the effects are not so injurious as the latter; for when the ribs are compressed, all the vital organs suffer, and life is shortened.

8. Some wear a quantity of jewels, and buy a great deal of fine furniture, to gratify the faculty.

9. Love of approbation is one of the strongest motives and incentives to all our actions. We speak, look, and act, not so much to gratify our own feelings, or to secure our own happiness, as to gratify others, and make them happy.

10. This same principle induces many people to dress themselves in their finest clothes when they walk out, and to open their parlours, and sit in them, when they have company.

11. Little girls exhibit a fondness for dress and show very early. Why? Because they desire to be praised; they are fond of approbation.

12. There is another way in which Approbativeness is developed, viz., in ambition. Said a little boy, "Mother told me, when I become a man, I may go on a voyage round Cape Horn." The little boy never thought of the hardships which he would be obliged to encounter, the heat and the cold he must endure, but looked forward to this event with bright anticipations; ambition would be gratified; he could do as his father was doing, and he would then be satisfied.

13. Napoleon Bonaparte had unbounded ambition; he desired to conquer the whole world, and bring all nations into subjection to his power.

14. When King Alexander had conquered almost all the eastern world, and was pushing his armies onward to new conquests, he wept because there were no more worlds to conquer.

15. Approbativeness is exhibited by the desire to excel others. There are many students who will sit up all the night to study, in order that they may excel all others in their class. They thus weaken their bodies, and impair their minds, so that they can do very little good with their knowledge when gained.

16. Boys show this organ in their sports; they will try to leap a little farther than the one who performed last, and by over-exertions will often injure themselves.

17. You have all probably heard of the illustrious Sam Patch, who leaped over the Falls of Niagara. He was very desirous to have the praise and approbation of others, and could not think of anything else by which to gain it; so he jumped twenty, thirty, forty, and one hundred and sixty feet; and, in the presence of ten thousand persons, leaped at Niagara Falls—from a scaffold raised for that purpose—into the water, and being excited by the applause of the people he proposed to jump at the Genesee Falls, which are ninety-six feet high, from a scaffold twenty-five feet high, which made one hundred and twenty-one feet in height; but this last leap proved that "he took one leap too much;" for he was drowned in the waters, never to rise again. He was another instance of the folly of too great ambition.

18. When this feeling is excessive, it frequently leads to selfishness, as I will show by the following story. It makes some people irritable and uneasy, when they cannot succeed in doing what they attempt to do.

19. Let us look at those two boys in the next field, who are flying their kites. John and William played very pleasantly together, till John's kite began to ascend higher than William's. He said this was not fair play, and told John he thought it was time to go home; but John, who enjoyed the sport very much, replied, that he was not quite ready, and, moreover, their parents had given them the whole afternoon for play. William had large Approbativeness, and could not endure the idea of being excelled by another in anything.

20. He began, therefore to feel quite uneasy; still John's kite continued to ascend in the air, with the rapid speed of a bird, till it really appeared very beautiful,

as it was wafted along by the light breeze. As John turned his head, William cut the string, and then the kite came tumbling, tumbling, down through the air, as a man totters along when he has drunk so much rum that his muscles cannot support him.

21. Here was trouble. John, although a very good and kind-hearted boy, could not help crying, and told William he would never play with him again. What shall we call William? Every one would say, "A very selfish boy."

22. The kite happened to fall where John could easily find it, and being pacified they went out again the next day to play. William had fixed his kite, and put on some new string, to see if his could not equal John's. They tried again. They unrolled their cord; away went the string, and away went their kites; they mounted together, but very soon John's again rose higher and higher, till it appeared like a little speck in the air.

23. William was much displeased, and was strongly inclined to use his Combativeness; but as they had not much time that day for play, they soon returned home. John ran off to school light-hearted, but William thought during the whole day of the speed of John's kite. On his way home from school, he recollected that John had told him he intended to go on an errand for his mother. In passing by his father's yard, he saw the kite lying in one corner, as John had left it in the morning. A wicked thought came into his mind—to exchange one for the other. As they lived very near each other, this was done without attracting the notice of any one.

24. The next play-day William proposed to John to go out again and have a fine time. In the meantime William had painted John's kite, and marked it all over, so that he would not recognise it. They let out their kites in the air, when lo! William's soared up to the clouds, while John's—who did not notice that he had not his own—could not succeed at all.

25. William's Approbativeness was gratified. Do you think, children, that William was happy? No! there was something within that troubled him, and told him that he had acted wrongly. He not only had too much Approbativeness, but exercised his Acquisitiveness by taking what did not belong to him. When you have a very great desire to excel others, recollect the case of William, and how unhappy he must have been in the course he pursued.

26. We should keep this organ under proper restraint; but should be anxious to have a good name, and clear reputation, and should strive to do all we can to make others happy.

QUESTIONS.—What is the definition of Approbativeness? What is its location?
 1. What was not the design of our Creator? With what are we provided, and for what purpose? What is one effect of this organ? 2. How will the person receive reproof and unkindness? How can he be encouraged? 3. How extensive is the influence of this organ? Is there any difference? 4. What is a custom among the Chinese? What do they admire? 5. What do the flat-headed Indians consider a mark of beauty? What is their peculiar custom? 6. What are the customs of other Indian tribes? 7. How is this feeling exhibited in civilised nations? Why are the effects of this latter custom more injurious than the former? 8. In what way do others show this faculty? 9. What is a powerful motive to action? How do we show it? 10. Name some of the other ways in which this faculty is exhibited. 11. What do little girls easily exhibit? What is the cause of this? 12. What is the next way in which Approbativeness is developed? Give an example of the little boy. Of what did he never think? Why would he be satisfied? 13. In what is Bonaparte an example of ambition? 14. How did Alexander show ambition? 15. What is another way in which this organ is exhibited? What do students often do? What are the effects of this course? 16. In what way do boys show this organ? 17. Who was Sam Patch? Of what was he desirous? What did he do to obtain this? What was his last proposition, and how did it end? 18. What are the effects of the excessive exercise of this organ? 19. Relate the story of John and William. Why did William begin to feel uneasy? 20. What is said of John's kite? What did William do, and what was the effect of it? 21. How did John feel? What was William? 22. Why did John become reconciled to William? What is said of their next attempts? 23. What were the feelings of William? What did William recollect? What resulted from this remembrance? Did he succeed? 24. Did they play again together? Why did not John recognise his kite? How did they succeed this afternoon? 25. What was William's motive? Was he happy? Why not? Why should children remember this story? 26. How much should we exercise this organ?

13. Self-Esteem. DEFINITION.—Self-respect, dignity, independence, love of liberty, desire to rule and command. LOCATION.—Self-esteem is situated between the two organs of Approbativeness, just where the back of the head begins to rise.

1. Some people are vain, others are proud. The difference between vanity and pride is simply this—vanity disposes us to show off our attractions to others, to secure their attention, to please them, and to obtain their praise and good-will; this arises from Approbativeness; while pride cares not so much for the respect and good-will of others, as for our own feelings of respect, our own good-will; this arises from Self-Esteem.

2. A person who has large Self-Esteem, desires to pursue his own course in life, to think and act for himself. He does not ask another what he shall do, but decides for himself.

3. Children with this organ large, think they can do as much as their parents and often feel as though they were too old to render obedience to their requests. They also show it in their plays. Some one is always the head, the captain, or the ruling spirit, and all the others do as he indicates.

4. Young men who have large Self-Esteem, are anxious to get away from the restraints of home, to be their own masters, to take their own cares and responsibilities, and to act as they please. Some show the influence of this organ by the exercise of a commanding spirit; they love to rule and govern their fellow beings; one man always rules, and another serves; one man makes the laws of the nation, and another obeys them; one man is teacher, another is scholar.

5. This organ is sometimes developed by dignity. There are some who do right, because they have too much honour to do otherwise; for if they took a wrong course, they would not feel the self-respect which they call honour. Some have false ideas about honour. At the South, if a person speaks to another at all disrespectfully, the latter feels that he must challenge him to fight a duel, and endeavour to take his life; but it would be much more honourable for him to forgive or pass it by in silence.

6. With very small Self-Esteem, one places but little value on what he does; and if Approbativeness be large, he is so anxious to please, that he fears all the time that he shall fail, and therefore does worse than he might if the organ were large. Sometimes the organ is too large, and gives a haughty, domineering spirit.

7. The peacock has both Self-Esteem and Approbativeness. She spreads out her beautiful feathers, as if conscious of her charms, and as if she desired to attract the attention of others.

8. We need just enough Self-Esteem to cause us to place a fair value on ourselves, that we may bring out all our powers to their full extent; and not so much as to make us proud and haughty.

QUESTIONS.—What is the definition of Self-Esteem? What is its location?
 1. What is the difference between pride and vanity? From what do they each arise?
 2. What does Self-Esteem dispose a person to do? 3. In what way do children show this organ? 4. In what way do young men show it? In what other ways is it frequently exhibited? 5. What is the next way in which it is shown? What induces some persons to do right? What is meant by honour at the South? What would be a preferable course? 6. What is the influence of very small Self-Esteem joined with large Approbativeness? 7. In what way does the peacock represent Self-Esteem? How much of this organ is necessary?

14. Firmness. DEFINITION.—Will, decision, perseverance, determination, obstinacy. LOCATION.—Firmness is situated on the back part of the top of the head, immediately in front of Self-Esteem.

1. Firmness is a very important organ; but, like all the others, is liable to perversion, as I will show you. If a person has large Firmness, and, especially, Self-Esteem, he is very firm, decided, unyielding, and frequently stubborn. If he intends to pursue any course, he is decided to do it, whether it be for the best or not.

2. If a person has but little Firmness, he has not much character; he will say, "I will if I can," "Perhaps I will," "I will try," &c.; but when it is large, he says, "Rain or shine, I will go, and nothing shall prevent me."

3. Children, generally, have this organ very largely developed, and it is a source of much trouble to those who have the care of them; for it is not guided by reason.

4. How often do children refuse to yield obedience to their parents. Richard has resolved to do a certain thing; his mother says that he must not do it. If Richard does not say "I will," it is not because he does not feel so; for he still persists, and does not yield till he has accomplished what he desires.

5. "Charles, dear, do not shut the door," said his mother. "No, mother," replied the little boy, but all the time he shut it more, and would have finally closed it, if his mother had not taken him away.

6. Robert told his father a falsehood. He asked his son again and again if his statement of the thing were correct; but Robert has told his story, and, although his conscience whispered to him that he had done wrong, yet he is unwilling to retract what he has once said; he foolishly thought he must adhere to his word.

7. Once there was a little boy named Edward. His mother put him to bed one night, and asked him to kiss her, as he usually did, but for some cause, he thought that he would not. "Why, Edward," said his mother, "I wish you to kiss me." He refused to do so. "Why, Edward, do you not intend to do as I wish you?" Still Edward would not yield.

8. "Then," said his mother, "I must punish you, for you must obey your mother." So she punished him, but still he was determined not to obey her, and he did not. He had large Firmness thus to refuse to do what was usually a great pleasure both to him and to his mother; he would yield neither to her entreaties nor commands.

9. He was not only firm but obstinate. In each of the above cases the children did not wilfully mean to do wrong; but they did not wish to yield their wills to another. They wished to have their own way, and yield only to their own desires and inclinations. They acted somewhat in the same way as a mule does. The mule is a very stubborn animal; the more a man endeavours to make him follow, the less inclined he is to move. Even blows produce no effect on him.

10. It is well to have some firmness and decision of character; for without them, we could be influenced by everybody, and made to do just as they desired. We could commence a great many pieces of work at the same time, and never finish any of them. We should have no resolution, but should continually change our plans. We should do one thing one day, and attempt another the next.

11. Mungo Park, an excellent man, who lived many years ago, had a great fondness for making discoveries. Africa, you know, is in the Eastern Hemisphere, many thousand miles from New York. A great portion of that large country is a sandy desert, and is uninhabited. No people, or very few, live in the interior countries; and it is almost impossible for any one to travel through them on account of the savage character of the people, and the unhealthiness of the climate. The river Niger runs through Africa. Many years since no one knew its source; where it terminated, or emptied its waters.

12. The European people were very anxious to ascertain this, in order to send their ships down the river if it were possible; but no one was willing to undertake so dangerous an enterprise, till Mungo Park said he would go, and brave all the dangers and endure all the hardships, if they would provide him with a fleet of ships and a sufficient number of men.

13. They set out, and, as was expected, they met with numerous difficulties; for all the men who went with him died, and he was almost starved for want of food. Every thing he had was stolen from him by the natives. He returned to Europe, and being not at all daunted by his first failure, determined to embark again. So another fleet was provided, as well as provisions for the journey. He lived to see all his men but two or three killed or taken away by disease. He was then taken captive, or taken by a tribe of savages, while sailing on the river Niger.

14. Some may say that he was guided by Approbativeness—that he was desirous of fame and glory; be that as it may, if he had not possessed large Firmness which gave him energy, resolution, and decision of character, he could never have endured what he did. But his Firmness caused him to say, "I will go; yea, if I die, I will go;" and go he did, and died on his favourite stream, but not till he had gained considerable information on the subject which he had so much at heart.

15. Napoleon Bonaparte is another instance of large Firmness. He was an obscure boy when young, but had an uncommon amount of perseverance, by which he rose from one station to another, till finally his name was borne on the breezes of the nation as Emperor of France; and at one time nearly the whole of Europe was shaken by his name. If his ambition had not been too excessive, he would have been contented with a measure of fame, and never have lost his crown and been banished to the lonely isle of St. Helena, to waste away his days.

16. Robert Bruce had large Firmness, and much perseverance. He had been defeated again and again, and was almost discouraged, and was about to surrender himself to the enemy. One day he laid himself down on his bed, and was meditating on the sad state of affairs, and thinking of the prospects of the future, when he observed a spider weaving her web on the ceiling.

17. He noticed that as often as the spider attached the thread to the farther end, the thread broke, but still the spider tried again. Robert was so pleased with the spider's efforts, that he forgot his own misfortunes. He counted the times that the spider tried to fasten her web. When she had failed the sixth time, he recollected that he had been defeated just six times. Said he, "If she tries again and succeeds, I will try again to regain my lost fortunes."

18. The spider tried again, succeeded, and Robert Bruce left his couch with new resolutions. He rallied around him a few chosen spirits who were his warm and devoted friends, and went into the field of battle. The tide of success turned in his favour, and he was ever afterwards fortunate. He possessed perseverance, and although he had often been defeated, yet he persevered till he finally succeeded in his efforts.

19. There are many rich and intelligent men who were poor and ragged when children, but who, by perseverance, have become distinguished men in society, highly respected and esteemed.

20. Inebriates, who break off from their cups, require much Firmness to sustain them in their good resolutions; and the reason that so many become intemperate after they have signed the pledge, is, because they have not decision enough to refuse to drink with their friends, or because their Adhesiveness or Approbativeness is larger than their Firmness; yet this is no excuse for them, for if they are conscious that they are easily influenced by their friends, they should try to cultivate this organ of Firmness, and guard against temptation.

21. Some of our most noble buildings, the works of art, the great pyramids of the ancient world, the temples, castles, and churches have resulted from the development of this organ in those who built them.

22. With Firmness, I finish the description of the Selfish Sentiments, and you can see that, although the exercise of them can produce selfishness, yet they are capable of a higher office than the Selfish Propensities. We were created social beings, and it is both our privilege and duty to exercise these social organs in a proper manner.

23. We were also created selfish beings; for we have an animal nature, and its corresponding wants, which must be gratified. We must eat, and exercise our Alimentiveness; we must find something to eat by calling to our aid Acquisitiveness; we must also use our Cautiousness, to warn us of the approach of danger, and to bid us take thought for our future wants; we use our Approbativeness to make us polite, affable, and careful of injuring the feelings of others; we use our Self-Esteem to make us independent, manly, and dignified; and, finally, we use our Firmness to give us decision of character, perseverance, and stability. These organs are all given us for a good purpose; and if we do not abuse these faculties, we shall be doing only what our Creator intended us to do, nourishing and supporting our bodies by their use.

QUESTIONS.—Give the definition of Firmness. Give its location. State what is said of Firmness. State what the influences of large Firmness and large Self-Esteem are. 2. State what a person says with small Firmness, and what if Firmness be large. 3. State what is said of this organ in children. 4. Say what children often refuse to do. Relate the case of William. 5. Relate the case of Charles. 6. Relate the case of Robert. 7, 8. Relate the story of little Edward. 9. State what Edward's disposition was. State what probably the motive of each of the children was in the above stories. State what is said of the mule. 10. Say why some Firmness is desirable. 11. Say who Mungo Park was. Say where Africa is. State what is said of most of that country. State what was not known concerning the river Niger. 12. Say why the European people were interested in this river. Say what the offer of Mungo Park was. 13. State what their success was. Say what he then did. Say what became of the second fleet. Say what his own fate was. 14. State what enabled this noble man to endure so many hardships. Say what language his Firmness dictated. Say what he gained. 15. Say who is another instance of large Firmness. State what is said of him. State what the result would have been if his ambition had been less. 16. State who is another instance of this organ. State what is said of his success, and what he did. 17. State what observation he

made on the spider. How did this affect him? 18. State what determination he made. State what his peculiar trait of character was. 19. State what is true respecting many of our distinguished members of society. 20. State who especially require Firmness. State why many break the pledge. State why these reasons are no excuse for them. 21. State what some of the works of art are which have resulted from Firmness. 22. State what general remarks are made of these Selfish Sentiments. State what is said of our social nature. 23. State what is said of our selfish nature. For what do we need these different selfish organs? In what way can we do what our Creator intended we should do?

CHAPTER V.

MORAL SENTIMENTS.

15. Conscientiousness. DEFINITION.—Regard for duty, justice, sense of moral obligation, and the right and wrong of actions. LOCATION.—Conscientiousness is situated on each side of Firmness.

1. There is an element of mind within us that is called conscience. There is also a portion of brain which corresponds to this element. Every one has this monitor, which watches over all his actions, and speaks in tones almost audible, to inform him when he has done right or wrong.

2. The reason why it is called a guide, or monitor, is, because the word monitor means some one to watch over us, to take care of us, or to warn us of our faults.

3. In some schools, one of the older scholars is selected by the teacher to take care of the smaller children, to hear their lessons, &c., and is called a monitor. Let us examine and see if all of us have a conscience to serve us as a monitor.

4. We will take the little child: its mother says, "No, my dear, do not touch it." The little thing puts out its hand, and wishes to touch it very much, yet draws it back again.

5. The child goes to school, sees a piece of money on the floor, reaches forth to take it; but there is something that draws him back, and whispers to him, "Do not take it," and he reflects that it does not belong to him.

6. On his way to school, he passes a stall where there are some fine oranges, and other fruit, exhibited for sale in a very tempting manner. The woman had turned her head, and the lad wishes that one of those nice oranges were in his pocket; but there is a still, small voice, that says, "It is not right; they do not belong to you." He draws back his hand, and hastens to school.

7. In school, one day, one of the boys was called out by the teacher to be punished for making a great noise, or for whispering. Why is it that his neighbour cannot study? Ah! he hears that silent monitor say, "Do not let the innocent be punished for the guilty." So he stands in his seat, and firmly says to the teacher, "I made the noise, sir."

8. Ann has done something wrong. She has told her mother a falsehood. She goes to bed at night, but her usually sweet and quiet slumbers are disturbed; and she cannot sleep till she has asked forgiveness of her mother.

9. Another example: George Washington—and I presume all children know perfectly well who he was—when a little boy, had a new hatchet presented to him, which pleased him greatly. As boys frequently do, he hacked everything which came in his way. Among other things, he cut a young cherry tree in his father's garden. His father thought much of this tree, and valued it highly.

10. When he came home, and saw what had been done, he was very much surprised that any one should have been so thoughtless as to destroy his valuable tree. Little George stood at the side of his father, and at once saw the mischief he had done, and was much afraid of his father's displeasure; but, summoning courage, he looked in his father's face and said, "It was I, father, who cut the tree with my little hatchet."

11. His father was so pleased with the candour and truthfulness of his son, that he could not punish him; but told him how much better pleased he was to see his little boy honest, than with all the trees in the nursery.

12. George Washington never told a lie. Why not? Because he, with the others of whom I have spoken previously had large Conscientiousness, or in other words, because they heeded that still, small voice, which always speaks in gentle tones, but so loud that we may always hear it if we listen attentively.

13. When we do right, there is something which almost always tells us of it, and makes us very happy. It is even exhibited in the countenance. You often hear your teacher, or some older person say, "That boy has done wrong, for he appears guilty," or, "That boy has done as he ought; he appears innocent."

14. Sometimes persons who commit crimes secretly, which are not discovered, confess their guilt, and deliver themselves up to justice, even many years after the deed has been done.

15. I once read of a Jew, who travelled with his master, who was rich, and carried a large quantity of jewellery with him. The servant, instigated by a love of money, killed his master, lowered his body into the water, seized his property, and left for another part of the country.

16. He there commenced business gradually, and became richer and more successful, owing, as the people then thought, to his industry and skill in business. He became so popular and was so much esteemed in the town where he lived, that he married a daughter of one of the most influential men. He soon rose to office, and was elected one of their judges.

17. A man was brought into court one day, charged with murdering another man; the case was the murder of the Jew's old master, whose body had been found in the river. The man pleaded innocence, but the evidence was so strong against him that his sentence was almost sure. The judge was quite uneasy in his seat, and finally rose on his feet, and addressed those present.

18. He told them, that, although the evidence appeared perfectly clear against the man, yet his own conscience would not permit him to suffer punishment; that he knew that he was innocent, for he himself was the guilty man. He then confessed the whole affair from beginning to end, told how he had deceived the people by feigning to be poor when he was rich, and concluded by saying that he wished justice done to himself for he had led a very unhappy life since he committed the deed, being wounded continually by the stings of conscience. This man had large Conscientiousness, but was influenced more by his large Acquisitiveness.

19. The conscience can, and does, become seared or hardened, if we neglect to heed its voice; yet even then, it will occasionally speak to disturb our peace and happiness.

20. Children generally have large conscience when they are young, but too many neglect to take care of it. Suppose you should plant seeds in a garden, and when the leaflets raised their tiny heads above the ground, you should let the weeds grow all around the tender plant, do you not think it would be choked or killed by them? Precisely the same is true in reference to children.

21. Their conscience is like a sheet of white paper; every time the child disregards its voice, it is like a spot of ink dropped on the paper. This spot can never be entirely removed; the paper will never be as clear and white again as it was at first. So, if we do wrong once, we may feel very badly; the second time it is easier for us to refuse to listen to the monitions of conscience; till, finally, a person can take the life of another, and scarcely feel any sorrow or guilt at the time, though most of all our abandoned criminals have moments when they think of the days of their innocence and purity, and would be willing to give worlds, if they had them, if it were possible that the remembrance of their guilt could be blotted out from their memories. They feel the keen pangs of remorse, and weep in bitterness of spirit.

22. Those who commit murders, and do other wicked deeds, were once pure, playful, and happy children. They were fondled and caressed as much by a fond mother, and were nestled as closely to her bosom of love, and felt as badly as any of you at the first sin they committed.

23. Indians are frequently very conscientious. The following fact shows that they recognise this element of mind.

24. An Indian, being among his white neighbours, asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back inquiring for the donor, saying, "That he had found quarter of a dollar among the tobacco."

25. Being told, "That as it had been given him, he might as well keep it," he

answered, pointing to his breast, "Got a good man and a bad man here; the good man say, 'It is not mine, I must return it to the owner;' the bad man say, 'Why, he gave it to you, and it is your own now;' the good man say, 'That's not right; the tobacco is yours, not the money;' the bad man say, 'Never mind, you got it, go buy some dram;' the good man say, 'No, no, you must not do so;' so I don't know what to do. I think to go to sleep, but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good." In this case the Indian called the suggestions of his Acquisitiveness and conscience the good and bad man, and could not be easy or quiet under the reproaches of conscience.

26. Remember, children, to take care of that conscience of yours while you are young. When you have done wrong, be willing to confess it, and endeavour to do wrong no more. I know that there are some who have large conscience, but whose Firmness is weak, who are easily influenced by bad and wicked companions, and are led astray by them; to such I would say, if you cannot say, "No," when a friend asks you to do something which your conscience tells you is wrong, then avoid the company of that friend. This is the only way to become virtuous, truthful and conscientious. And I hope you all have the desire to improve your minds, and dispositions. Remember, children, you are now laying the foundation for your future characters. What you wish to be when men and women, endeavour to be while children.

QUESTIONS.—Name the subject of chapter fifth. Give the definition of Conscientiousness. State its location. 1. What element do we possess? What corresponds to this? Is this monitor confined to a few? 2. State why the conscience is called a monitor. 3. State what is meant by a monitor in school. 4. State what is said of the mother and the child. 5. State what is related of the child when in school. 6. In what form does temptation come to him again? Does he resist, and why? 7. State what is said of the two boys in school. State why the noble boy confessed that he had done the mischief. 8. Relate the case of Ann. 9, 10. Relate the story of George Washington. 11. State what the feelings of the father were. 12. State what was true of this boy. State why he was always truthful. In what way does our conscience speak? 13. State what is always the case when we do right. State where this is exhibited. State what is a very common remark. 14. State what is true of many persons who commit crimes secretly. 15, 16. Relate the anecdote of the Jew. 17. State what suit was brought into court one day. 18. State what course the judge pursued. State why he had been unhappy. State what motives influenced this Jew. 19. How can the conscience become hardened? 20. State who generally have large conscience. In what way is this neglect illustrated by seeds in a garden? 21. State what resemblance there is between the conscience of a child and a sheet of white paper. State what is said of the first and second sin. Do abandoned criminals ever feel the stings of conscience? State what it leads them to think. 22. State what hardened sinners were when children. 23. Have Indians a conscience? 24. Relate the anecdote of the Indian. 25. State what the Indian called his conscience and Acquisitiveness. 26. State what children should endeavour to do. State what is said of those who have large conscience, but small Firmness. State what direction is given to such persons. State what children should remember.

16. **Hope.** DEFINITION.—Anticipations of success, sense of the future, LOCATION.—The organ of Hope is located in front of Conscientiousness, each side of the back part of the head.

1. We have learned that we have an element of mind to lead us to reflect on our actions, and to cause us uneasiness and unhappiness when we have done wrong, as well as joy and peace when we have done right.

2. We might, if this organ were too excessive, be discouraged at times, and feel that all our efforts were useless, and that we could never do as we ought; but, close by its side, lies another part of the brain, which disposes us to be cheerful, to look ahead, to forget the present, and to anticipate the future.

3. Children are generally very happy, light, and merry-hearted. One reason is, that they have no cares to trouble them, and very few sorrows to throw a gloom over their little spirits; another is, that their thoughts are always, as it were, on the tiptoe; they are thinking about a time to come, when the years will roll by, and manhood and womanhood shall be theirs. Then they will have, as they imagine, perfect enjoyment.

4. There is scarcely any one who does not anticipate, think, and say what he will do in after years.

Said a little boy, "When I am a man, I intend to be a doctor, and I will have on my sign-board such and such letters," mentioning the initials of his own name; and thus his imagination was filled with drugs and medicines, and his hope was fed by the anticipation.

5. "To-morrow I will do so and so," said the little girl. "To-morrow I will see my dear parents." "To-morrow I will go to school." "To-morrow I will finish my work." "To-morrow I will learn my lesson, &c."

6. Time flies, and to-morrow comes, and then another to-morrow is anticipated. Years pass, and the little boy is a man; he now lays deeper plans and schemes, and says, "In a few years I shall be wealthy, or intellectual, and shall be able to rest from my labours." Disappointment comes, but he still thinks there is "a good time coming," a bright day ahead, and he tries again.

7. Some men have this organ so large, that they speculate, or lay out a great deal of money in purchasing lands, thinking that their value will increase; but they frequently lose, because they cannot sell the land for as much money as they have paid for it.

8. Some buy large quantities of flour, wheat, and other articles of commerce, when there is but little in the market, thinking that if it is scarce, the value will increase, but they are very often obliged to sell it for less than they paid for it.

9. Very large Hope leads a person to make large promises. The future appears to him a dream of bliss; he thinks that success will certainly attend him, so he frequently meets with disappointments.

10. It is Hope that sustains and inspires the mariner, when he ventures on the stormy ocean. He leaves the endearments of home, and embarks for a long journey, and knows that he will be in the midst of dangers and perils; yet he hopes and anticipates that fortune will crown his efforts, and that he shall accumulate property.

11. When the winds blow around his ship, and the angry waves dash against it with fury, and drive it on the rocks, why is he not filled with despair, when seated on his frail bark? There is a gleam of Hope in his soul. He sees a distant sail, although so distant that it appears like a speck on the waste of waters, yet Hope whispers that the mariners will descry his situation, and come to his aid in season to snatch him from a watery grave.

12. The mother, as she holds the infant on her knee, thinks how soon her little one will walk, and talk, and become a member of society. Ah! how many hearts have been filled with sorrow, because their anticipations have not been realised. Children, your parents cherish bright anticipations for your welfare: do not disappoint their hopes, but strive, as far as you can, to meet their highest anticipations. Gladden their hearts by your exertions to please them, and your own consciences will reward you, whether you meet with success or not.

13. Hope also induces us to look forward to a future life. We feel that when our bodies are laid in the ground to moulder and turn to dust, that our souls are destined to live for ever.

14. When the Christian exercises this organ as he should, he lays up a treasure in heaven, and looks forward to enjoyment there, as well as in this life.

15. He has an anchor to the soul; and if he is disappointed in this life, he can look forward to future joys, when he shall be freed from the toils and temptations of this world.

QUESTIONS.—Give the definition of Hope. State its location. 1. State what important thing we have just learned. 2. State what the influence of excessive Hope is. What is the function of the organ next to Hope? 3. State what a peculiarity of children is. State what the two reasons of this are. State what they imagined to be in store for them. 4. Do all have these feelings? State what anticipations the little boy cherished. 5. State what remarks are frequently made by those who have large anticipations. 6. State what follows one to-morrow. State what difference there is in the hopes of the boy and the man. How do disappointments affect him? 7. To what does this organ lead when very large? 7, 8. State what illustrations are given. 9. State what another exhibition of large hope is. 10. State what Hope enables the mariner to do. 11. State what dangers he encounters. State what supports him, and what he expects and anticipates. 12. How does the mother regard her infant? What do these anticipations cause if they are not realised? State what children should strive to do. 13. State what other function Hope has. 14. State what the Christian hope is. 15. State what the Christian can always anticipate.

17. Marvellousness. DEFINITION.—Faith, belief in the strange, marvellous, spiritual, &c. LOCATION.—Marvellousness is situated on both sides of the head, immediately in front of Hope.

1. It is often said that children believe all they hear. If they did not believe all that was told them they would never learn anything. As they have very little experience to guide them, they must have faith and confidence in others.

2. Sometimes this is carried too far, or older persons are not sufficiently careful to exercise it in a proper manner, for they are told about ghosts, goblins, and a great many other things which never existed.

3. It is better, children, that you thus have confidence in, and believe your parents and teachers, for they have, generally, your interests at heart, and only desire your good and improvement. If you had no Marvellousness you might not believe what I tell you about the brain and the mind.

4. There are some persons who are too wise to believe anything they cannot see and understand; but they are compelled to believe some things whether they wish or not.

5. We cannot see the circulation of the blood, yet we know that it does circulate. We cannot see the stomach, yet we know we have one. We cannot see the lungs, yet we are conscious of breathing. We cannot see the earth turn round on its axis, therefore many ignorantly and positively affirm that such is not the case. As well might we say that the stars never shone, if, on looking out of our window, on a rainy evening, we could see only dark clouds moving before us.

6. A good old farmer who was accustomed to believe very few things which he could not see, explain, or understand, said that he did not believe that the earth ever turned round. He said he was compelled to believe that if he sowed seed in the spring he should be able to reap a harvest in the fall, because he had repeatedly tried the experiment; but that he had for many nights watched the well of water that stood before the door, and in the morning the water was invariably at the bottom of the well, and never had been spilled in the night, which would certainly have been the case if the earth had turned round.

7. A certain king in Siam would not believe that water ever became hard enough to enable us to walk on it, merely because he had never seen it. Many persons have never seen Europe, or a king, yet others have, and we must believe their statement.

8. The exercise of this organ leads us to believe that God is everywhere around us, and that he, at all times, has the care of us, and watches over us for good. The Christian holds communion with God, and he believes his prayers will be answered.

When he meets with trials and disappointments in this life, when he feels that this earth is not his resting place, but that all is uncertainty here,

In his Father's house, Faith whispers there's room,
A welcome, a blessing, for all who will come.

QUESTIONS.—Give the definition of Marvellousness. Name its location. 1. How much do children believe? State what advantage there is in this. Why? 2. In what way is this sometimes perverted? 3. State why children should have confidence in parents and teachers. 4. How wise are some persons? State what they are compelled to do. 5. What is true respecting the circulation of the blood? Respecting the lungs and stomach? State what many say in regard to the earth, and why? Name what might be said with equal truth. 6. Relate the story of the good old farmer? State what it was he was compelled to believe, and why? 7. Relate the case of the king of Siam. State what those persons must do who have never seen Europe, nor a king. 8. Relate what the exercise of this organ leads us to believe. State what the Christian is enabled to do. State what assurance and comfort he has when he feels that the earth is not his home.

18. Veneration. DEFINITION.—Worship, devotion, regard for things sacred, old, and ancient; deference, respect. LOCATION.—Veneration is situated directly in front of Firmness, on the upper part of the head.

1. You have just learned that by the exercise of Marvellousness, we believe in the existence of a God and Father in heaven. By the exercise of the organ of Veneration, we venerate, adore, and love him. We feel that he has created all things by which we are surrounded. The beautiful stars and planets that glitter in the firmament, the mountains and the valleys, the streamlets and rivers, the fields and the flowers, are all the works of his hand, and should call forth our Veneration.

2. People of almost every nation have this organ; but in some it is guided by superstition, in others by enlightened intellect and reason.

3. In Hindostan, where the people are very superstitious, they worship the monkey as a god; and at one time those ignorant people expended fifty thousand dollars, it is said, in marrying two monkeys, with a great deal of pomp and ceremony.

4. They make costly sacrifices to their gods, one of which they call Juggernaut. This is placed in a large chariot drawn by a numerous company of men. As it passes along the street, people rush out of their houses and throw costly and precious articles into the chariot; and many of the poor ignorant women throw their children in the road and suffer them to be trampled to death, believing that both they and the children will thus be blessed by their gods. Some throw their children into the rivers to be devoured by the crocodiles. Other people worship the sun, moon, and stars, and gods that they have made with their own hands.

5. The superstitious and ignorant thus obey one of the strongest elements of their nature; yet they have not sufficient intellect to choose for themselves the proper object of worship.

6. A person who has large Veneration will delight to wander among the ruins of old castles and works of art; will delight to collect specimens of antiquity; will respect talent and learning, will revere the old, and be always respectful to superiors, and the aged.

7. This organ is generally very deficient in children, especially in boys; hence we too often find them rough, rude, and boisterous. A minister once told me about a little boy, who, every one said, was sadly deficient in Veneration. This gentleman went to his father's house to visit the family. While he conversed with them he was continually interrupted by the boy, who amused himself by throwing marbles about the room, some of them even hitting him. The little boy, although checked by his mother, still continued to annoy the minister so much, that he soon left, and thought that he would not visit that family again, unless he knew that the boy was in school.

8. Children too frequently regard their parents, and persons older than themselves, with the same feelings, and place them on the same level, as they do their schoolmates. If this was not the case, we should not so often hear swearing, saucy, and unhandsome language; we should never see children pleased and amused with mocking, running after, and taunting old and crippled persons; their sneers would be turned into pity and commiseration of poor old men and women, and they would either permit them to pass in peace, or would try to relieve their distress and misery.

9. An instructor, who attempted to teach children to sing, remarked that in several places where he had assembled the children for that purpose, the boys were so rude, noisy, and troublesome, that he was compelled to dismiss the school. If these boys had exercised large Veneration, they would have respected their teacher, and would have given him their attention.

10. The lecturer frequently has to stop during his lectures, to speak to unruly boys, who go only for play. Even in church, the minister is often disturbed by the conduct of the boys.

11. If children exercised large Veneration, the rod could be laid aside in the schoolrooms; the mother would never be compelled to resort to punishment to enforce obedience; there would be no need of jails and prisons, for boys would then be good; the laws of the land would be respected and regarded, and men would live in comparative peace with each other.

12. Children, you must cultivate this organ of Veneration, which is very important. You must learn to be respectful to those older than yourself and especially to those very aged. You must lay aside all rough, vulgar habits and manners, that are so troublesome to your friends, and be refined, gentle, amiable, and polite.

13. You must also cultivate a veneration for God; you ought to study his laws, and obey them. If you did this from childhood, so far from being a trouble to you, it would become a source of both pleasure and advantage. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And be assured that your heavenly Father will be pleased with your obedience.

14. Remember, then, that although Veneration, without the assistance of the intellect, leads to idolatry, yet, properly exercised, it is one of the best organs of the brain—that no character is perfect without it, that it assists in controlling and modifying all the other faculties, and in heightening all our enjoyments.

QUESTIONS.—Give the definition of Veneration. Name its location. 1. What have you learned that the function of Marvellousness is? State what the influence of Veneration is. Name what should call forth our Veneration. 2. How extensive is this organ? State why we see a marked difference in its development. 3. State what the character of the people of Hindostan is. State what one of their gods is. Relate what ridiculous festival these people made at one time. 4. State what they offer their gods. Describe the Juggernaut, and the customs of the people in reference to it. State what some of their sacrifices are. 5. What class of people perform these deeds. State why they do thus. 6. In what do persons with large Veneration take delight? 7. In whom is this organ too often deficient? State what the results are. Relate the anecdote of the minister and the boy. 8. State with what feelings children often regard their parents. State why we judge this to be the case. 9. In what way was an instructor annoyed, and why? State what difference large Veneration would have made. 10. In what ways are the lecturer and minister often annoyed? 11. State what good results would follow from the exercise of large Veneration in children. 12. What duties are enjoined on children? 13. State what obligations children owe to their Maker. State what virtue would become if children were always accustomed to it. State what the invitation of Jesus was. State what God will be pleased with. 14. State what the real advantage of Veneration is, and how it can be abused.

19. Benevolence: DEFINITION.—Kindness, sympathy, generosity, desire to do good, and to make others happy. **LOCATION.**—Benevolence is situated immediately in front of Veneration.

1. What might be done, if men were wise!
What glorious deeds, my suffering brother,
Would they unite in love and right,
And cease their scorn for one another?
2. Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour, from shore to shore,
Light on the eyes of mental blindness.
3. All slavery, warfare, lies, and wrong,—
All vice and crime might die together,
And wine and corn, to each man born
Be free as warmth in summer weather.
4. The meanest wretch that ever trod,—
The deepest sunk in guilt and sorrow,
Might stand erect, in self-respect,
And share the teeming world to-morrow.
5. What might be done! This might be done,—
And more than this, my suffering brother,—
More than the tongue e'er said or sung,
If men were wise and loved each other.

6. Directly in front of Veneration is a piece of brain that induces us to be kind-hearted, ready to sympathise with objects of distress, to do little deeds and acts of kindness, and to share what we have with others.

7. Benevolence exhibits itself in many different ways. Sometimes it springs from true, generous hearts, and at other times it seems to be promoted by selfishness.

8. Some benevolent persons, who have no money, give their time. They visit the cottages of the sick and distressed, and do a great many soothing things for them, which often comfort them more than money would. It is these "Little words in kindness spoken," that contribute more to our happiness than we imagine.

9. Some persons give a great deal of money; but it is not always those who are the most benevolent. Many refuse to give to poor families around them even the crumbs from their well-spread table; yet, at the same time, they give large sums of money when they think the world will hear and know how much they give.

10. A lady once gave ten dollars for some charitable purpose, where all the donors' names were to be published in the paper, with the amount they gave. Her name was omitted in the list, and she sent to have it inserted, in order that the world might know what she contributed. This was not real benevolence.

11. Boys and girls who stand around the stove, on a cold winter's morning, before the commencement of the school, and make room for a poor ragged little boy to warm himself, who has holes in his shoes, and who has walked a long way in the cold snow, show true benevolence.

12. The parents of little James were poor, so that they could not provide him with nice warm clothes in the winter. They lived more than a mile from the school; but he was so anxious to improve his mind that he was always present in season; sometimes he came in rainy and snowy weather, and as he had no woollen mittens to keep his hands warm, he often cried with the cold.

13. In a large and handsome dwelling, very near the schoolhouse, lived the parents of Joseph. They were wealthy, and lived in much style, and he was their only son. He was a bright-eyed, intelligent, and good-hearted boy, and his fond parents kindly provided for all his wants. He had a warm bed on which to sleep at night, warm clothes to wear during the day, mittens for his fingers, and shoes for his feet; so that Jack Frost, although ever so maliciously disposed, could not possibly do him any injury. Joseph was about ten years old, and had a sweet sister two years older.

14. These children often conversed with each other about their comfortable home, and did not forget, as too many do who live in fine houses, to think of the poor creatures in God's creation who have no warm shelter to cover them from the storm, and not sufficient fire and clothing to keep their bodies warm. They frequently gave pennies and food to the poor and ragged boys and girls whom they saw in the street, and when they came to their door.

15. One day Joseph did not appear to be as happy as usual. His sister Amelia was his confiding spirit, and inquired what had occurred to disturb his mind. He said that he had been thinking in what way he could render assistance to one of his schoolmates, whom he loved very much, but whose parents were so poor that they could not make him comfortable.

16. He said it was poor James, who was constantly tormented by the other boys, till he had taken him under his own protection. Amelia, whose sympathy had previously been strongly excited towards the boy, said she thought of a plan, but was fearful that her mother would not approve of it.

17. "What is it?" said Joseph. Amelia answered, "You know father gives to each of us spending money, and he tells us that we might appropriate it to anything we choose. I am willing to spare the greater part of mine, and, with what you can spare, we might make James very comfortable. Let us go, and ask our mother whether she is willing that we should do it." They went to their mother's apartment and spoke to her of James, with all that eloquence which flows from generous hearts.

18. Their mother was pleased to see her children so kind-hearted and disinterested in their feelings and impulses, and told them, "That they might make any sacrifices they chose, for the happiness of others." She consented that Joseph should share his warm bed with James, during school days; and when the children said they wished to drink water instead of tea and coffee, she told them that she would add more to their weekly allowance of spending money.

19. The heart of James was very soon gladdened, but his good fortune did not cause him to neglect his books and to be indolent; he studied with increased zeal and ardour, and advanced so rapidly that he and Joseph were the best scholars in their class.

20. In the lapse of a few years, Joseph's father proposed to send his son to the University; James, for a long time, had anticipated a separation from his schoolmate, whom he loved as a brother, and, therefore, was not disappointed when he heard that his friend was preparing to leave him; but he was greatly surprised to receive a package, containing an adequate sum for one year's tuition in the same University where Joseph intended to go. The note was represented to have come from an unknown friend; and it stated that he would receive the same amount annually, as long as it was necessary, to enable him to qualify himself for a professional life.

21. Perhaps my young friends would like to know who this unknown friend was. I will whisper the secret to you, although it was several years before James discovered it. When Joseph's father spoke to him about leaving school, he asked him what business James intended to pursue. Joseph told his father that James had not decided as yet on his course of life; but added, that he had a fine intellect—one

which would well repay cultivation. "Father," said he, "I have for a long time wished to converse with you on this same subject, but have deferred it from day to day, for fear of incurring your displeasure."

22. "What do you mean, my son?" "Well, father, Amelia and myself, have, for several years, saved as much as we could from the allowance of money you have so kindly given us for spending, and we have a sufficient sum to defray the necessary expenses of James for two years in college with myself, and are willing to be even more economical than we have been, for the sake of James, if you have no objection to our plan."

23. The father had long witnessed, with pleasure, the affection which existed between this young man and his children, as he was virtuous, talented, refined, and amiable, and had not intended to separate them, but to furnish the requisite sum for prosecuting his education; but, as he wished to encourage generous feelings in his children, and to teach them the value of money, he expressed himself perfectly satisfied with his son's suggestion, and added that if they did not succeed, he would give the balance.

24. Joseph remitted the money to James, in a note, leaving him to suppose that it came from an unknown friend, for he did not wish to increase the feeling of obligation that James already felt toward him. Years passed, and they became men; James married Joseph's sweet sister Amelia; and finally was elected governor of the state in which he lived. Joseph and Amelia had true benevolence.

25. In many Sabbath schools in the city of New York, and in other cities, the children support a minister and a Sabbath school in the western country by their contributions, by saving all their pennies, instead of spending them idly for candy, &c.; they furnish clothing for many poor and ragged children, by which they are enabled to go to Sabbath school, where they may receive instruction that will be the means of restraining them from the indulgence of vicious habits. This also, is true benevolence.

26. I will add one more illustration of this organ. Once a father, in order to prove to his children that it was "more blessed to give than to receive," pursued the following course: On Monday evening, he took home a fine, large orange, and gave it to John in the presence of Charles and Mary, and then left them alone in the room. John was a selfish and acquisitive boy, and refused to give Charles and Mary any of his orange, but ate the whole of it, which caused contention and angry feelings.

27. The next evening their father brought home another orange and gave it to Charles, and left the room as before. Charles, recollecting that he and Mary wished to have some of John's orange very much, on the previous evening, concluded that he would give them some of his, but took good care to keep the largest piece himself, which, being seen by the other children, made them feel almost as unhappy as if they had not had any. John said, "I do not wish such a little tiny piece, it only gives me a taste without gratifying it." So then they quarrelled.

28. The third evening their father brought home another orange and gave it to Mary; but before he had time to leave the room, Mary asked him for his knife. On receiving it, she willingly and hastily divided the orange between her two brothers, reserving only a small portion for herself. They all sat down perfectly contented, and ate their piece of orange with cheerful and smiling faces, and expressed great thankfulness to their father because he had made them so happy. "But how is it," said their father, "that you are so happy this evening? Did I not hear last night, and the night previous, angry words, and noisy actions? And yet I brought you an orange each evening, the same as now."

29. "I must, if I can, ascertain the reason. John, what did you do with your orange on Monday evening?" John hung his head with shame, as he reluctantly owned that he ate it all himself. "Charles, what did you do with your orange last evening?" Charles, with much promptness, said boldly, although he felt the reproofs of his conscience, "I shared it with John and Mary." "Shared it equally, I suppose?" said his father. Charles did not wish to expose himself, but he again heard the gentle voice of conscience, which said "tell the whole truth," so he confessed that he reserved the largest piece for himself.

30. "Well, Mary, what did you do with yours? Oh, I know," said he, "you gave it nearly all away, and kept but a small piece for yourself. Your happiness consisted in giving, while that of John and Charles was in keeping. Children, the Bible says, 'It is more blessed to give than to receive.' You see now what it means; for Mary was much happier with her small piece of the orange, than John was with the whole of his."

31. Children, which will you do? cultivate these kind and generous feelings, this sympathy to relieve distress, and render those happy by whom you are surrounded? or will you, as you increase in years, increase in selfishness, unkindness, and rudeness?

32. God gave us social qualities of mind for a particular purpose; he also gave us selfish propensities; and we see that he has implanted in our very natures, moral qualities. We have a conscience to tell us when we do right or wrong, which will admonish us as truly and certainly, if not perverted, as the pendulum of a clock swings every second. Then comes smiling Hope to cheer us under any trials or disappointments which we may meet on our way, and says, if we cannot resist temptation the first time, try the second, till we do succeed.

33. Then Marvellousness gives us a belief in the God who made us, and who sustains us by his protecting care. Veneration says, "Reverence and worship that God;" and, lastly, Benevolence says, "Do unto others as you would have others to do unto you; heed the tale of woe, and sympathise with those in distress." It is not enough, children, to think only of the wants of our bodies, but we have higher duties to perform; and we should consider them as duties, important to be fulfilled. God gives us no faculty without enjoining on us the duty of educating that faculty. If we have an arm, we must use that arm, if we wish to keep its muscles in order; and, if we have the organ of Veneration, we must exercise that organ and so on with the others.

34. Some may say, I have very little of that organ, or of some others. There is a natural difference in the heads of children. If you look at the heads of every one of your schoolmates, you will see that some are long, others broad, some high, some low. There is a corresponding difference in the disposition of every child. Some are naturally amiable, and others the reverse; yet all can improve if they have the desire. If you are conscious of the want of Veneration, if you feel inclined to treat superiors with disrespect, try to cultivate deference and humility; restrain your feelings, and that organ will increase in size; the brain will enlarge, and will press out the skull.

35. Again, if you are inclined to selfishness, and have no sympathy with others, or prove to be deceitful, and to speak without regard for the truth, just recollect that it is no excuse for you to say, you cannot help it because you were made with either an excessive or deficient organisation; because you can restrain excesses, and can cultivate deficiencies.

36. Learn then, while in the days of your youth, before your minds are bound and chained by strong habits, to cultivate your whole moral nature, if you wish to become useful and happy members of society. You may be intellectual, you may be social, but the moral nature is the "crown of glory," and nothing can atone for the absence of it, or supply its place.

QUESTIONS.—Give the definition of Benevolence. Name its location. 1. What is the influence of one element of mind? 1, 2. What might be done, if men were wise and kind? 3. What would die, and what would be secured to all? 4. What might the meanest do? 5. What more might be done if men were wise and loved each other? 6. What is the function of that part of the brain in front of Veneration? 7. In what way is Benevolence exhibited? 8. What do some give? Name what good this does. 9. Is the gift of money a test of Benevolence? Why not? 10. Relate the anecdote of the lady. Name what precepts she forgot. 11. State how this organ can be exhibited in school. State what the motive was. 12. Give the history of James. 13. Give the history of Joseph. 14. Give the character of Joseph and his sister. 15, 16. Relate what conversation took place between them. Did Amelia encourage him? 17. State what Amelia's plan was. Name where they went, and for what purpose. 18. State what pleased their mother. Did she sanction their plans? 19. State what effect it had on James. 20. State what change was finally proposed to Joseph. State what James had expected, and how he was surprised. 21. State what some would like to know. Relate what conversation took place between Joseph and his father. 22. State what proposition Joseph made. 23. State what the father had witnessed. State why it gave him pleasure. State what his intentions had been. State why he did not tell them to his son. State what he did tell him. 24. State what James then did. State why he wished to conceal his plans from James. State what they finally became. State what Joseph and Amelia had. 25. In what way is Benevolence exhibited in some of the Sabbath schools in New York? 26. State what a father wished to prove. Relate what was done the first evening by the father and the children. 27. State what was done the

second evening, and what was the result. 28. State what was done the third evening, and what the result was. State what the father asked. 29. State what he asked John. State what John's reply was. State what he asked Charles, and what Charles's reply was. State what he was obliged to confess. 30. State what he said Mary had done. How did the father explain this to the children? 31. Between what must children choose? 32. State what we have beside social qualities. Explain the uses of Conscience and Hope. 33. State what the functions of Marvellousness, Veneration, and Benevolence are. Of what should we think besides our bodies? What is said of all our faculties? Give the example of the arm. 34. State what excuse some will make. Is there any natural difference in heads? What? What corresponds to this? State what the duty of all is when they are conscious of any deficiency in Veneration. State what use it will be. 35. State what idle excuse some children make. State why it is not correct. 36. State what children should learn and remember. State what the moral nature is compared with the others.

CHAPTER VI.

SEMI-INTELLECTUAL SENTIMENTS.

We shall now examine a class of faculties that are called Semi-Intellectual, because they are closely allied with the intellect and dependent on it. The first in order is called Constructiveness.

23. Constructiveness. DEFINITION.—Ingenuity, desire to use tools, to construct, to invent machinery. LOCATION.—Constructiveness is situated on each side of the head, immediately in front of Acquisitiveness.

1. To construct is to build or make anything. Everything which we have around us has been made or constructed. We could not, therefore, possibly live without the organ of Constructiveness. Everything which we have that is useful and convenient, depends on it; our churches, our houses, our carriages, our railroads, our steamboats; without it we could scarcely sleep, eat, or do anything.

2. This organ, like all the others, exhibits itself very differently among different nations. The Indians lived in huts, called wigwams. The most important of their occupations consisted in hunting, fishing, and fighting; hence they used their Constructiveness mostly in building their boats or light canoes, making their bows and arrows, and articles for the battle-field. The Indian mother carried her infant, or papoose, on her back, and covered it with the skins of beasts.

3. The white man, with perhaps no more Constructiveness than the Indian, does not build rude huts of mud and clay, but constructs fine houses of brick and stone. He makes beautiful chairs on which to sit, soft carpets on which to walk, instead of walking on the logs or ground.

4. The Indian is perfectly contented to sit down at his rough table, with a stone for a plate, and to eat his half-cooked food of wild beasts with his fingers, while the white man brings his family around the neatly-covered board, and eats his richly-prepared food in dishes, and with utensils which his Constructiveness has invented. The white mother has a soft, comfortable bed on which her little infant reposes; she has a carriage to draw it out, and covers its body with warm clothing. Every day, man is constructing something new for the convenience of his neighbours, or to attract attention.

5. The channel into which this faculty is directed, depends greatly on the influence of other organs. The Indian has Constructiveness joined with Combative-ness and Destructiveness; hence his mind is exercised in manufacturing instruments of war. Others, who have large Veneration and Marvellousness, think that if God be worshipped, a suitable place should be erected for his people, and they, therefore, construct houses of religious worship. Some, with Constructiveness joined with Ideality, are successful portrait painters, poets, and artists.

6. Benjamin West became celebrated as an artist. He developed his extraordinary talent when only nine years of age. Those who have large Tune, with Constructiveness, invent different kinds of musical instruments. Mozart, Haydn, and others, were good musicians when mere children. There are other persons, having a scientific turn of mind, who invent railroads, steam engines, magnetic telegraphs, telescopes, magic lanterns, &c.

7. Children show this organ by making little boats, wooden houses, all kinds of little images, and in drawing and sketching on slates and paper.

8. This is a very profitable way in which you can spend your leisure moments. If you have any inclination to use tools, to paint, draw, or sketch, do not be discouraged if your first attempts be unsuccessful; but exercise your organ of Hope, and try again, and you may, by patience and perseverance, become distinguished as a master workman. The profession of the mechanic, of the inventor and constructor, is as honourable as any other; remember that

“Honour and shame from no condition rise,
Act well your part, there all the honour lies.”

9. Little girls show this development in cutting and fitting dresses for their dolls, and in sewing together, very nicely, little bits of cloth in the forms of squares and diamonds—I mean “patch-work.”

10. All animals that build their houses, have broad heads in the region of this organ. The lion and bear wander among the deserts, and make the forests resound with their roar. They can make their lair—the place where they sleep—wherever they chance to be, on the mountain top or in the valley, but do not build a house. The beaver, on the contrary, cuts down trees with his teeth, and builds his hut in a particular place. The bird collects bits of straw and mud, and constructs her nest; and so of other animals and insects; but if you should look at the heads of these different animals, you would see that every one which has anything to do with building, has a broad head in the region of Constructiveness; and the opposite is also true, that those which have no use for this organ, have not the development.

QUESTIONS.—State what the subject of chapter sixth is. State why these are so called. Give the definition of Constructiveness. Name its location. 1. State what is meant by constructing. State why this is an important organ. 2. State what is said of the Constructiveness of the Indian. State how the Indian mother carries her infant. 3. State what the white man constructs. 4. State another difference between the Indian and white man. State what man is doing every day. 5. On what does the mode or channel of the exhibition of this organ depend? Give an example in the Indian. In what way are Constructiveness and Veneration joined? Constructiveness and Ideality? 6. State who Benjamin West was. In what way are Tune and Constructiveness joined? State what some of the other ways are in which this organ is developed. 7. How do children show Constructiveness? 8. How can children spend their time profitably? What is said of the profession of the mechanic? State what children should remember. 9. How do little girls show this organ? 10. What is true of all animals which build their houses? State what difference there is between the lion and the beaver. What is a custom of birds? State what difference there is in the heads of these different animals.

21. Ideality. **DEFINITION.**—Refinement, love of improvement, perfection, and the beautiful in Nature and Art; love of romance, fiction and poetry. **LOCATION.**—Ideality is situated between Constructiveness and Marvellousness.

Ideality is that faculty of the mind that makes us pleased with everything that is lovely and beautiful. We cannot help admiring the gentle streamlets and rivulets, the little winding brooks, the trees and the flowers, the little warbling birds and the sporting lambkins, the moon and the stars, a beautiful painting or picture. Even the little child delights to ramble in the woods, and cull the beautiful flowers that appear to have grown for no other purpose than to please the eye, and delight the mind.

2. God might have created this world without trees and flowers, but he saw fit to clothe the earth with beauty; he peopled the fragrant groves with warbling birds, covered the ground with a velvet carpet, caused purling streams to flow gently through the valleys, and filled the fields and meadows with beautiful flowers, which delight us with their odour, all, all to gladden the heart of man, to subdue his passions, to make him feel His goodness, and to call forth his love and gratitude.

3. Ideality has a tendency to elevate the mind; and if it is joined with the moral organs, it makes the character more pure, gentle, and refined. This organ is more developed in civilised than in savage man, and is the cause of one of the great differences in their customs and habits of life.

4. One way by which you can cultivate this organ is—if it were possible and convenient—to have plots of ground which you could call your own, where you might sow the seeds and watch the growth of the tiny leaflets and flowers. This would be a most delightful amusement, as well as a healthy exercise.

5. Children, I hope that every one of you will study what is called botany, as soon as you are old enough. This will explain to you all about the seeds, the leaves, and flowers of plants and trees, and it will teach you to observe every little part of the smallest flower.

6. Some show this organ by their great imagination. They not only dream by night but are in reveries during the day. I have known little girls to give a name to all the chairs and furniture in the room and imagine them to be real living beings.

7. Some persons with large Ideality, write poetry. Young children sometimes write verses, which they could not do if they had no Ideality.

QUESTIONS.—Give the definition of Ideality. Name its location. 1. State what Ideality makes us pleased with. State what we admire. State what the child delights to do. 2. In what way might God have created the world? State what he did. For what purpose. 3. State what the tendency of Ideality is. Of what is this organ the cause? 4. In what way can it be cultivated? 5. Why should children be pleased with botany? 6. In what other way is this organ shown? State what little girls sometimes do. 7. State what another effect of Ideality is.

B. Sublimity. DEFINITION.—Sense of the vast, grand, sublime, and romantic in nature and art. LOCATION.—Sublimity is situated between Ideality and Cautiousness, just above Acquisitiveness.

1. The function of Sublimity resembles that of Ideality, yet it is somewhat different. Ideality gives a fondness for the lovely, pure, perfect, elevated, and refined in Nature; while Sublimity gives a love of the vast, grand, sublime, and majestic. One with large Sublimity would enjoy scenery similar to that of the waters rushing and tumbling over the rocks at the Falls of Niagara.

2. Some, when they witness this interesting and sublime view of Nature, are pleased for the moment; others are filled with awe and admiration, and feel that their souls are not large enough to drink in all its beauties. There are some who are happy and contented only in the country, where they are surrounded by Nature in all her vastness and beauty. They love the cragged precipice, the snow-capped mountain, the raging cataract, the burning volcano, emitting its fire, smoke and lava; they love the peals of rolling thunder, the forked lightning, and, if not conscious of danger, would like to sail on the mighty ocean when the angry waves and billows rise around their tempest-tossed ship.

3. There are others who have very little of either Ideality or Sublimity, and are not pleased with Nature's works, but care only to gratify their own selfish wants.

4. They have no time, they say, to think about such things. Children, love and observe Nature—especially you who do not live in the city. Ramble in the green fields, gather the modest violet, the sweet anemone, the fragrant rose, admire the beautiful moon and twinkling stars, wander by the winding brook, and enjoy the works of Nature in all their loveliness, grandeur, and sublimity. In loving Nature, you will be more inclined to love Nature's God.

QUESTIONS.—Give the definition of Sublimity. Name its location. 1. How do Ideality and Sublimity differ? 2. What are the different emotions of persons who see the Falls of Niagara? State what things in Nature some enjoy and admire. 3. How do other persons differ from them? 4. State what directions are given to children. State what will result from loving Nature.

22. Imitation. DEFINITION.—Ability to imitate, copy, and work after a pattern, mimicry. LOCATION.—Imitation is situated on each side of the head, next to Marvellousness, just below the side of Benevolence.

1. No one will deny the fact that we are all more or less creatures of imitation. Every thing which children do results from imitation. When they walk, it is because they have seen others use their feet for the same purpose. The first word they speak, is like one they have heard some other one use.

2. A child can learn to talk the French and Greek languages as readily as he can the English, provided he always hears his parent speak in those languages; for mere words convey no ideas to the mind of the child, except those taught by the parents. He could as readily understand that *pere*—the French word for father—means father, as that *f-a-t-h-e-r* was the correct word. He can learn to eat sitting at the table, with knives and forks, or he can learn to eat in a reclining posture like the Turk.

3. The reason why different children behave so differently, is because the people with whom they associate have different ways and manners, and these different ways and customs are copied or imitated. Those children who hear swearing, or scolding language at home, will be very likely to swear when they are away from home, and scold smaller children when they have an opportunity. Those who never hear coarseness or rudeness at their home, are generally refined in their manners, and are free from bad habits.

4. Children too often imitate bad, instead of good qualities. It has been remarked by teachers, that one bad, malicious boy, seems to exert more influence in school than many good ones. If the scholars see that one refuses obedience to the requests of the teacher they think that they can take the same liberty, and have equal privileges.

5. Said Andrew's mother to him one day, "I should like to have you go an errand for me." "I do not wish to go," answered Andrew; "cannot William do as well, for I wish to play, and it is nearly time for school?" "But I wish to have you go," said the mother. Andrew loved his mother, and if he had stopped one moment to think, he would have tried to please her; but he liked to gratify his selfish wants too often, and did not check his turbulent and unpleasant feelings; so he replied, very naughtily, "I won't go," and ran off to school. His mother intended to correct her son when he returned from school, and said no more to the other children, who had heard the above conversation.

6. Soon after this she called to her little boy George—who was generally very obedient—to come into the room. The little fellow, who was not angry, cried out as loudly as he could, "I won't, mother; I wish to stay here."

7. I have told you the above, in order that you might see how powerful Imitation is in a family. I hope all who have younger brothers and sisters will be careful, both with regard to what they say or do in their presence, that they may not encourage evil habits and wrong propensities, if they are actuated by no higher motive.

8. Imitation joined with Constructiveness, enables a person to do a variety of work, and if Ideality be large also, it gives a finish, neatness, and taste, to whatever is done. It enables a person to paint portraits, to draw a correct likeness or resemblance, and to copy the scenery of nature.

9. The Chinese people have this organ large, without much intellect to guide them. An individual, in this country, sent a cup and saucer to China, to have a set of crockery made there, similar to the articles sent. The crockery came home with a crack in every article; and, on inquiring the reason, it was stated that those sent had a crack in them. It had been caused on the voyage.

10. Every country has its peculiarities, its manners, customs, and dress, so that an Englishman or Frenchman appears very different from an American, and can be easily discovered. If a person has large Imitation, it is very easy for him to acquire these different peculiarities, so that if he be in a foreign country, he can act as foreigners do. "When he is at Rome, he can do as the Romans do."

11. Some show this organ of Imitation by mimicking everything they see or hear. This is harmless, unless the infirmities and weaknesses of others are ridiculed, or their feelings injured. In either case the result will be evil.

12. Parrots have a large organ of Imitation. It is this faculty that enables them to repeat "Pretty Poll," and numerous other phrases. They often attach no particular meaning to what they utter, but talk and chatter those words only that have been taught them by imitation, for they have little reason or intellect to guide them.

13. Mocking-birds chirp like a chicken, cry like a child, mew like a cat, and imitate all kinds of birds and animals; but it is those only which have broad heads in the region of Imitation, that can be taught anything. A lady informed me that she had had a number of these birds, and could not succeed in teaching those anything which had narrow heads, but found no difficulty in teaching those whose heads were broad.

14. The monkey, that little mischievous creature, and orang-outang, appear to be almost equal to human beings; for they can do almost everything which we can

do, but talk. I will relate to you a story about a monkey, which I used to see every day. He was a most remarkable monkey. There were a great many cats—and some very fine ones too—in the neighbourhood where he lived; but he was as particular in the choice of his associates, as many ladies and gentlemen are about their company. There was one particular cat that he would deign to notice, or permit to come near him.

15. This cat and monkey appeared to have great fondness for each other. They would play and eat together, but the monkey would always assert his rights; and whenever the cat put anything into its mouth, which the monkey wished for, he would open the cat's mouth with his paw and take it out; yet they never quarrelled, for the peaceable cat would yield as a matter of course.

16. Monkeys certainly have very large Imitation, for they can be taught to do almost anything. There was once a very mischievous monkey on board of a ship at sea. One day several of the seamen looked for their caps, and discovered that the monkey had ascended the tall mast with them in his paw. How to get them again they could not imagine, for there sat the monkey many feet above them on the top of the mast, looking as wise as a sage, where, if he had made one false movement, both himself and caps would have been precipitated into the water. One of the men had heard of their disposition to imitate, and thought he would try an experiment; so he threw something up into the air, which fell on the deck. The monkey, who watched his actions, threw one of the caps into the air, and down that fell on the deck. They continued the experiment until they recovered all their caps, much to the satisfaction of the monkey as well as of the men.

17. Children, exercise the organ of Imitation, but learn to make this distinction, that you should recollect only what is worthy of remembrance; copy the good, but neglect the evil.

QUESTIONS.—Give the definition of Imitation. Name its location. 1. State what all must admit. State what is said of the imitating of children. 2. State when a child could learn other languages as readily as the English. Why? State what he could understand. State what he could learn. 3. State what is the cause of the difference of behaviour of different children. State the examples that are given. 4. State what children often do. State what influence one bad boy has, and why? 5. Relate the anecdote of Andrew and his mother. 6. How did this affect George? 7. For what purpose were the above anecdotes related? State what brothers and sisters should avoid. 8. State what Imitation and Constructiveness enable a person to do. 9. Have the Chinese Imitation? What is said of the Imitation of the Chinese, and the result of it? 10. State what there is in every country. State what the advantages of this organ are. 11. Name another way in which it is exhibited. State when the result is evil. 12. What is said of the imitation of parrots? Of the imitation of mocking-birds? State what kind only can be taught anything. State what is said of the monkey and orang-outang. 14, 15. Relate the anecdote of the monkey and cat. 16. Relate the anecdote of the monkey and the caps. 17. What distinction should be made in reference to this organ?

23. Mirthfulness. DEFINITION.—Playfulness, perception of the absurd, ludicrous and ridiculous; ability to joke, make fun, and ridicule. LOCATION.—Mirthfulness is situated on each side of Causality—an organ which I shall describe hereafter—and gives breadth to the forehead.

1. "Work is done
Play's begun,
Now we have
Our laugh and fun.
Happy days,
Pretty plays,
And no naughty ways."

2. I need not tell you that children laugh, play, and make fun; this you know as well as I. The organ of Mirthfulness was given to us for the chief purpose of creating cheerfulness and playfulness of spirit; of saying witty and humorous things and making us lively and mirthful. A great many people laugh who have no wit, so that it is not always those persons who laugh the loudest that have this organ the largest.

3. Mirthfulness also acts with the other organs. If the social feelings are large it is then manifested in the social circle. Some are always welcomed wherever they go because they infuse a lively, witty, and cheerful spirit all around them. The mind is diverted from the cares and troubles that crowd on it, and forgets its own sorrows in company with merry and cheerful friends.

4. Those who have large Mirthfulness and Combativeness are continually teasing and vexing their friends. Some boys tease their sisters in every possible way, because they like to gratify this strong feeling of their natures, which they often do to the great annoyance of those who are made the subjects of it, especially if they have not large Mirthfulness.

5. The Irish are said to be very witty as a nation. Real wit produces laughter, and laughter is said to promote digestion. It is proper to laugh and make fun at suitable seasons, always remembering, however, not to make jokes which may injure the feelings of any one. It is not right to ridicule the peculiarities of individuals, either their voices, their manner of walking or their dress; for all persons have their peculiarities of which sport might be made. Especially avoid making fun of the aged, for in a few years you will lose your light elastic step; your limbs will become numb and stiff, and you may perhaps totter along, and be, like them, crippled and decrepid old men and women, and you will not wish to be ridiculed.

6. Learn to be cheerful, lively, animated, and mirthful, you will enjoy better health than if you were sober and sedate. A bow is stronger for being sometimes unbent; so the muscles are stronger for being often relaxed, and the mind is more active and vigorous when we indulge in innocent recreation; for though

“All play and no work makes Jack a mere toy,
All work and no play makes him a dull boy.”

QUESTIONS.—Give the definition of Mirthfulness. State its location. 1. Repeat the first paragraph. 2. State who exercise this organ, and for what purpose it was given to us. Do all those who laugh have this organ? 3. Explain in what way Mirthfulness and the social feelings act. State why this is a good combination. 4. In what way does it combine with Combativeness? 5. State when we should use this organ and when not. State what children should avoid. Why? 6. State what disposition children should cultivate. Why?

CHAPTER VII.

OBSERVING, PERCEPTIVE, AND KNOWING FACULTIES.

We have now come to the purely intellectual faculties. These are divided into two general classes, the Perceptive and Reflective Faculties. We shall first speak of the Perceptive Faculties. Their general use or object is to look, see, remember, collect facts and anecdotes, and remember them. I will tell you about

24. Individuality. DEFINITION.—Observation, power of seeing and noticing objects, desire of looking at everything, curiosity. LOCATION.—Individuality is situated at the root of the nose, in the lower part of the head, and when large, gives fullness there.

1. Individuality is one of the first organs that is developed in the mind of the child; and it is a wise order of nature that such is the fact, for the infant is ignorant of everything around him. It does not even know or recognise its own parents, and has no idea whatever of any object in creation. Its mind is like a blank book full of leaves, but without ideas and impressions.

2. What is the first thing that the little tiny tender infant does? It opens its little eyes, and looks, and looks; it gazes at everything around it, and the little creature appears to be delighted when its attention is attracted to any bright object, as the light or fire.

3. The child observes, and by observing it distinguishes its mother, and is conscious when she is present. The older it becomes, the more it looks and notices, and when Imitation has taught it to prattle and talk, it commences to ask questions, which is as natural to the child as to see.

4. You all know, children, that you can understand much better what flowers, birds, and animals are by seeing them; and when you receive instruction in school, you know how much easier it is for you to understand, when your teacher shows you something which represents what she is talking about. Those who are born blind can learn a great deal, but they cannot comprehend of how much they are deprived.

5. There was quite an aged gentleman who was so near-sighted that he was unable to see the stars at night; some persons procured a pair of spectacles for him, by which means his sight was so much improved that he could behold those worlds of beauty and light. His soul was filled with admiration, and he could never be satisfied in beholding them. He said he never had any idea that they were half so beautiful.

6. Individuality is generally large in children, yet if it be not cultivated and strengthened by use, it will not be of much service. Two persons walk together in the street of a city; one will notice every house, every square, and every man and woman he meets, and will see everything that is to be seen; while the other only takes half a glance, and could not tell, the next time he passed through the same street, whether he had ever been there before or not. Travellers who visit the same countries give very different descriptions of the same places because they have different degrees of Individuality, joined with other organs.

7. This organ sometimes gives curiosity to see and hear everything that transpires around us. It is this feeling of curiosity that probably disposes some children to be so meddlesome when they commence walking. They extend their hands, and put their little fingers on everything they see, and frequently do a great deal of mischief, while they are only seeing, seeing, looking, looking, just as they were designed to do.

8. The child crawls into the closet and pulls over the box of flour on its mother's clean carpet. This is amusement to the little one, and, unconscious of the mischief it has done, its little imagination has been exercised by thinking how beautifully the carpet was painted white.

9. You must not only look and observe, but you must learn to distinguish the difference between different things. Wherever you go, you must use your Individuality and notice everything.

10. If you should attend the museum, look distinctly at everything before you, and then ask questions about the birds, animals, and images. When you see an individual, look at his eyes, his hair, his nose, &c., and try to remember them. When you see a picture or an engraving, observe every tree, figure, house, &c. In this way, and in this way only, you will gain much information, which will always be of service to you.

11. Of what use is your Benevolence, if you do not discern the difference between true objects of charity and pretended beggars? You might give away all you possess, without benefiting those who needed alms. Of what use is your Constructiveness, if you do not notice the manner in which things are fitted and made? It will profit you nothing. Of what use is Ideality to you, unless you are delighted to observe the beauties and sublimities of nature. The rainbow would pass away before you noticed it. You could not appreciate the works of art or of nature, merely because you did not see them.

12. See a gentleman looking with a telescope at the stars. If he had no Individuality, he would not be able to perceive them, neither would he have any inclination to look at them. Children, observe, look, take notice, and every day will add to your store of knowledge.

QUESTIONS.—State what the subject of chapter seventh is. Into what two classes are these divided? State what the use of the perceptive faculties is. State what the definition of Individuality is. State its location. 1. Of what use is this organ to the child, and when is it developed? 2, 3. In what ways does it show this organ? 4. In what way can children best understand what they learn? 5. Relate the anecdote of the gentleman who was near-sighted. 6. In whom is this organ generally large? In what way do persons show the strength or deficiency of this organ? 7. State what feeling this organ gives. How do children frequently gratify it? State what is probably their motive. 8. Illustrate this by the child. 9. State what you must do besides look and observe. 10. In what ways can much information be gained? 11. State when Benevolence would be useless. Constructiveness. Ideality. 12. How is Individuality manifested? State what general direction is given to children.

25. Form. DEFINITION.—Idea of shapes, outlines, faces, able to commit to memory. LOCATION.—Form is situated between the eyes, and, when large, gives width there.

1. If there were no form or shape to objects, this world would be a state of confusion, but everything we see has a regular form, and a regular shape. By means of Form and Individuality, we learn to distinguish one person from another—one book and one house from another. When we read, we remember different words by their form. We learn to spell by remembering the shape and the forms of the letters.

2. Those who have large Form can learn to draw easily, and can make correct outlines and proportions. They can also commit to memory what they read or hear. There are some who can repeat, after they have studied their lesson, every word, just as it is in their book. Some can repeat almost the whole Bible, but it is only those persons whose eyes are wide apart where the organ of Form is located.

3. Such persons can learn to read easily, and can generally remember what they read much better than those who are narrow between their eyes. This is a fact that universally holds true in every instance. Children, notice your companions, use your Individuality, and see if those in your class who generally recite their lessons the most promptly, have not a wide space between their eyes.

4. Dr. Gall, when a young man, noticed his schoolmates, and found it to be unexceptionably the case. This organ of Form was one of the first that he discovered, and it was one in which he was very deficient.

QUESTIONS.—State what the definition of Form is. State its location. 1. State what the result would be without Form or shape. State what we learn by means of Form and Individuality. 2. State what the advantages of this organ are. 3. State what fact is universally true. State what all children can notice. 4. State who discovered this organ. By what means?

26. Size. DEFINITION.—Ability to judge of the length, breadth, height, proportions, and distances of objects. LOCATION.—Size is situated next to Form, at the commencement of the arch of the eyebrow.

1. If we examine this organ, we shall perceive that it is as important as its neighbour, Form. By Size, we learn that one object is larger or smaller than another. Form gives us a knowledge of the shape, while Size enables us to tell the difference between their bulk.

2. Form would tell us that apples are round, while Size would teach us that one was smaller than the other and that one pillar was larger and taller than the other, although in each case both have the same shape. Some have this organ so large, that they can measure correctly by the eye, while others have very limited ideas of the difference between objects.

3. Children sometimes have wrong ideas on this subject. They are very apt to imagine that the smallest piece of anything is given to them, while, if they are the givers, they are inclined to imagine that they give away the largest piece, which is frequently not the case.

4. When persons have large organs of Marvellousness and Size, they exaggerate, or greatly misrepresent what they see or hear. "Why, I saw a horse as big as an alligator," said she. "My sister is twice as big as I," said another. "Why, mother, the man had nearly fifty bushels of apples"—when in fact he had only five or six—said a little boy to his mother, when she told her son to carry back an apple he had taken from the gentleman without his permission.

5. A mother told me that she once heard her two little boys conversing with each other. Said George, "I have seen a railroad that reached two miles;" little Henry looked into his brother's face, and said, "I saw one that would reach as far as Lowell," which was five or six miles from the place where they lived. These little boys had no correct idea of distances, but the distance to the next town appeared very extensive. Little boys and girls frequently exaggerate very much when they speak of the different sizes of things.

QUESTIONS.—Give the definition of Size. Name its location. 1. State what the difference between Form and Size is. 2. State what large Size enables some to do. 3. State what wrong ideas some children have in reference to Size. 4. State what the

influences of larger Size and Marvellousness are. Give examples. 5. Relate the conversation between Henry and George. Of what had these boys very little idea? To what does this organ lead frequently?

27. Weight. DEFINITION.—Powers of balancing, shooting, walking on the ice, perception of gravity. LOCATION.—Weight is situated on each side, next to Size, in the arch of the eyebrow.

1. We can perceive that bodies have different forms, different sizes, and different proportions, but we require a separate organ to ascertain that one body is heavier than another. This organ we have in precisely the best position in which it could be placed, next to Size and Form.

2. When persons have large Form, Size, and Weight, they can, by practice, become good marksmen, can aim and shoot correctly. William Tell was doomed to death, for attempting to incite his countrymen to rebel against the yoke of tyranny, which their cruel king had imposed upon them. His sentence was changed. He was commanded to shoot an apple from the head of his son, who was placed several yards from him. Life was granted to him on this condition only.

3. This son was the pride of his soul and the father would have preferred to sacrifice his own life, of which he was weary, rather than that even one hair of his son's head should be injured. But the decree had gone forth, and the father drew his unerring bow. The arrow stopped not in its flight, but sped on its way, cleft the apple in two, and, with it, fell to the ground. William Tell must have possessed large Form, Size, and Weight.

4. He also had large Firmness, undaunted courage, and resolution; for, as the applause of the surrounding multitude rose in the air at the exhibition of his skill, an arrow, which had been concealed under his coat, fell to the ground. The king, perceiving this, immediately inquired what he had intended to do with it. With persevering boldness, Tell replied, "To slay thee, tyrant, had I slain my son."

5. By means of Weight we are enabled to balance our bodies in walking. We might learn to move our feet by Imitation, yet we should be continually falling if we could not balance our bodies properly. The stars and the moon would come tumbling down to the earth if they were not balanced; houses would shake and fall, and everything would be in a confused state.

6. There is what is called the attraction of gravitation, which keeps us all in our respective places. Another name for this gravitation is Weight. If there were no air, all bodies would be the same, as to their weight. It is the organ of Weight which gives to rope-dancers their great power.

7. A gentleman told me that he once saw a girl walk on a rope twenty feet in length. This rope was ten feet from the ground, over the audience. He also saw a man roll a wheelbarrow on a rope, in which was his own child. These persons had not only a very large organ of Weight, but it had been trained and cultivated.

8. Children frequently exercise this organ by climbing the backs of chairs, skating on the ice, walking on stilts, sliding or coasting down on the snow, and in a variety of other ways. Cultivate this organ, and you will save yourselves many tumbles, and sore and bruised limbs.

QUESTIONS.—Give the definition of Weight. Name its location. 1. State what is said of the situation of Weight. State why Weight is necessary. 2. State what large Form, Size, and Weight enable persons to do. Relate the anecdote of William Tell. 3. State why this was a peculiar trial. State what the result was. 4. In what way did Tell show great Firmness and resolution? 5. State what the advantages of this organ are. 6. State what we mean by Weight. State what also is necessary. State what class of persons it assists. 7. Relate the anecdote of the feat of the girl and the man. 8. In what way do children exercise this organ? State why it should be cultivated.

28. Colour. DEFINITION.—Perception of colours, shades, hue, tints, delight in painting. LOCATION.—Colour is situated next to Weight, in the arch of the eyebrow.

1. As we look abroad on the face of Nature, we see a rich variety of hues and colours. If everything had been black or white, we should have become weary with

beholding it, but everything in Nature is coloured in those proportions that please our eyes.

2. Even a single ray of light can be separated into seven beautiful colours by means of a three-cornered or triangular piece of glass, called a prism. We have the green grass for a carpet, and the blue sky, which is variegated with different tints, for a canopy; the beautiful rainbow appears at times in the clouds, to please us by its presence. As we find all these different tints and hues around us, we have also an organ given to us, expressly for the purpose of enabling us to admire and appreciate these different tints.

3. Those who have the organ of Colour largely developed, are much pleased with flowers and gardens; they are fond of painting, and selecting colours. This organ, like all others, is capable of much cultivation. In some persons it is quite deficient. A gentleman who had this organ small, could not remember the colour of his wife's eye, or tell the difference between light and dark shades.

4. He attempted, when a lad, to act as clerk in a store, but discovered that he had mistaken his calling, for he had to take down several cases of goods before he could suit his customers to the kind and colour wanted.

5. If they wished a certain kind of gloves, he was compelled to show them several different colours, that they might make a selection. If this gentleman had only known of the deficiency of this organ in his brain, he would have endeavoured to cultivate it, and would not have placed himself in a situation where a correct knowledge of it was required so often during the day. He would have chosen some other business, for which he was better adapted. All should strive to know their own faculties and power.

QUESTIONS.—Give the definition of Colour. Name its location. 1. State what Nature is adorned with. State why this is for our happiness. 2. State what is said of a ray of light. State what some of the different colours in nature are. State what the design of the organ of Colour is. 3. In what way is this organ exhibited? State what the effects of its deficiency are. 4, 5. Relate the fact of the gentleman in whom it was deficient. In what way could he have avoided all difficulty? State what follows as a truth.

29. Order. **DEFINITION.**—Neatness, arrangement, system, method. **LOCATION.**—Order is situated next to Weight, in the arch of the eyebrow.

1. When a child, Maria attended a school, in which there were numerous wise sayings, written in large letters, and placed in conspicuous parts of the room. One of these was, "A place for everything, and everything in its place." She then thought it a very singular sentence for the schoolroom, and wondered of what use it was. She had not been there long as a scholar, before one of the girls came to her in haste, and asked her if she would lend her a slate-pencil, having, as she said, misplaced or lost hers.

2. She accordingly handed her hers. She told her that it was the only one she had, and wished to have it soon. Presently another girl came to borrow her slate—as if she had left hers at home—and promised that she certainly would return it before Maria needed it. She took the slate, and went to her seat. Very soon after another girl came, and asked for Maria's arithmetic, as a leaf was torn from hers.

3. On looking around, Maria found this to be quite a common practice, and, supposing it to be only a manifestation of a neighbourly spirit, thought no more about it. Soon school was commenced—for all this took place before the bell rang for the scholars to go to their respective places.

4. It was nearly time for Maria to recite her arithmetic lesson; so she looked into her desk for her slate and pencil in order to work out her sums, not thinking that she had lent them; but lo! they were not there—her arithmetic had gone also; the result of it was, that she failed in her lesson. The teacher inquired the cause; and when Maria told him he pointed to the wall, and said to her schoolmates, "A place for everything, and everything in its place." Maria now comprehended in a slight degree its use in the schoolroom, and every day became more convinced that it was an important consideration, for sometimes the "chalk would walk away," as the girls said, and then an atlas would be missing, then a book, and so on. Not that this school was disorderly, and without government—far from that—but in every school there are those who have no particular place for their books and other apparatus, and are continually losing them, and borrowing from others.

5. Children, I wish you to think of what I have said, and then you will notice many things that now escape your observation. You will find that all those persons who have the little space next to Colour swelled, or largely developed, are always neat and orderly. They are never at a loss to find anything that belongs to them even in the dark.

6. Different persons exhibit the influence of this organ differently. One person may be very neat and orderly about the house. Others are systematic in all their plans, thoughts, arrangements, papers, &c., so that the organ of Order is influenced much by other faculties.

7. I do not mean to say that if a person has a large organ, he or she cannot help showing or developing it, and if it be small, that it is impossible for him or her to use it, but I do say, when we are conscious that we have an organ naturally small, it is our duty to exercise it, that it may increase, for a character is more perfect when all the organs are fully developed without extremes.

8. When children have small Order, they put their hats and bonnets in one place, their gloves in another, strew their books here and there, and their playthings over the floor in wild confusion, which often requires the servants or their mothers to be almost constantly employed in putting them in their proper places. Then when Mary intends to take a walk, she has to hunt for her tippet, her glove, or her bonnet-string, which makes her fretful and impatient, and takes away half the pleasure which the walk would otherwise have afforded.

9. This is not right, children. You can be neat, you can be orderly; you must be so. It is precisely as easy, when James comes from school, for him to hang his hat, coat, and mittens, on a particular nail, and for Mary to do the same, as it is for them to come into the house, and to throw everything on the first stool or chair which is near. And, as I have previously told you, the characters of men and women are formed, in a great degree, while they are children; the seeds are sown in youth that spring up and bear fruit in riper years.

10. If you be neat and systematic when you are young, you will be so when you arrive at years of maturity. The neat little girl will make a neat and particular housekeeper; the neat little boy, who takes care of his things while he is young, will take care of what he has when he becomes a man.

11. If we could look over the private drawers of some ladies, we might see a want of arrangement; and if we should look into the offices and studies of some gentlemen, we should find "confusion worse confounded." If you feel that you are at all deficient in this faculty, endeavour to cultivate it, for it is of great importance to you that you be systematic and orderly.

12. We see in all works of Nature perfect system. "Order is Heaven's first law," and although there are innumerable worlds and systems of worlds revolving around their own axes, and around the sun as a common centre, yet all move in their respective places without any confusion or want of order. The same holds true in every thing which we see around us.

QUESTIONS.—Give the definition of Order. Name its location. 1. State what there was peculiar in the schoolroom where Maria was a scholar. State what she thought of it. 1. 2. State what favours some of the scholars asked, and what she told them. 3. How did she account for this? Was this in school hours? 4. State what Maria did after the school had commenced. State what the result was. State what her teacher said. State what convinced Maria that this was an important maxim. Was this a disorderly school? Who are in every school? 5. State what children will find to be true if they take much notice. 6. State what some of the different ways are in which this organ is exhibited. By what is it influenced? 7. State what is said of those who have an organ large. State what the duty is of those who have an organ small. Why? 8. State what are the effects of small Order in children. In what way is careless Mary's pleasure diminished when she wishes to take a walk? 9. State what children can be. What follows? State what Mary and James should do on their return from school. State why children should be careful of their conduct when young. 10. State what the neat little girl will become when old. The neat little boy. 11. In what way do ladies show a want of Order? Gentlemen? State when we should cultivate this organ. 12. State what we see in Nature. State what Order is said to be. How true is this? To what does it extend?

30. Calculation. DEFINITION.—Ability to reckon, count, compute numbers and figures in the head. LOCATION.—Calculation is situated next to Order, and is at the termination of the arch of the eyebrow.

1. One of the first things which a child is taught is to count his fingers. It appears pleased to do this, not as a task, but as an amusement. I have sometimes thought there must be some magic in this counting over one, two, three, four, &c., by the fingers, for all children like to do it.

2. As they become older, however, when they see in their little arithmetics, the question: How many apples are two and two more added? They think that there is something more difficult than counting. It then appears to many a task, and they dislike it, and the older they become the more distaste they acquire for this study. Some succeed in the higher branches of arithmetic, as in geometry and algebra, which are called mathematics, when they are unable to count and reckon mentally, or "in the head," as it is called.

3. Such persons do not, frequently, have a large organ of Calculation, but have the reasoning organs, which I shall describe presently, well developed.

4. Mary and Jane attended the same school. Mary was very quick in figures, and liked the study of arithmetic. She would go to the blackboard, make her figures on it, add and subtract as quickly as her fingers could move. She was very apt, and learned without difficulty. Jane was very anxious to gain a knowledge of her lesson, but scarcely ever knew it perfectly. She said that it was impossible for her to perform her sums, and made very little progress. As day after day passed away, her class-mate advanced beyond her, overcoming all difficulties, which made both Jane and her teacher very unhappy.

5. Some may inquire in what the difference between these two girls consisted. If we could see them we should perceive that the termination of the arch of the eyebrow was not so fully developed in Jane as in Mary; or, in other words, that one had a large organ of Calculation and that the other was deficient in it.

6. There is a natural difference in the capacity of different individuals, which cultivation cannot overcome; still much depends on cultivation, and a person with deficient Calculation, can improve it a great deal by exercising the organ.

7. If children were taught, when young, to add, subtract, and multiply little sums in their heads by way of amusement, it would become very easy to them; and we should not then see so many clerks in our stores put down on their slates every little article that is purchased, add it, and put down the amount with their pencils, for they would be able to remember and cast the amount in their heads.

8. Zerah Bolburn, when a boy, was very rapid in computing numbers. Eli Stamford is another example; he, also, has a large organ of Calculation. George Combe has the organ small, and he was never able to learn the multiplication table, although he was a very learned and scientific man.

QUESTIONS—Give the definition of Calculation. Name its location. 1. What is one of the first things that all children learn to do? Why is this a pleasure? 2. What is the fact when they become older? In what do some succeed? What do they require beside this organ? 4. Relate the anecdote of Mary and Jane. 5. What was the cause of difference between them? 6. What is there between all individuals? On what does much depend? Explain this. 7. In what way could arithmetic be rendered easy to all? What would be the result of it? 8. What examples are given where this organ was large? What is said of the calculation of George Combe?

31. Locality. DEFINITION.—Place, memory of place, location, direction, ability to learn geography. LOCATION.—Locality is situated directly over Size and Weight.

1. I told you in my description of Order, that everything must have a place. I will now inform you what I mean by place. If there were no place or places, this world would not exist in its present form; neither could we; for, if we sit, the something on which we sit must be a place; so also when we are standing.

2. We see a house, and this house is situated somewhere in a place, or else it is not a house; but if it be not a house, it must be timber, bricks, and mortar; but if these fall, or if they stand, they require a place on which they can stand; so we might say of the stars and the planets; therefore we find that everything has a place, if it be not always in that place.

3. The organ of Locality is designed to teach us to remember the location and situation of places. It also gives us a desire to travel to see different places. This organ assists in the study of geography, when you learn all about different countries,

the oceans, seas, rivers, cities, plains, and mountains. It would be useless for you to learn the name if you did not attach some idea to that name; although I have heard many children repeat over a long list of rivers and mountains, and then, perhaps, forget them the next day.

4. When a child, I frequently heard of Boston, New York, and Philadelphia, and have often wondered where these cities could be. I knew their direction on the atlas, but could not comprehend where they were till I visited them; after which I could never forget them, and I suppose that such is the case with most children.

5. Some, with large Locality, will find their way over a large city the first time they go out. They take the right course, as if by instinct, while others, with small Locality, easily lose their way. Savages have large Locality. They can find their way through the trackless forest, and need no guide, compass, or direction.

6. Horses have this organ largely developed, and almost invariably take the right direction, especially when returning to their home, if the distance be ever so great. Dogs have this organ large, and thus can always find their way. I shall speak more of this quality in them when I tell you about the sense of smelling.

7. Birds must have this organ. The sparrow builds her nest in the tree, lays her eggs, rears her young, and when cold winter approaches she flies away thousands of miles to the warm and sunny climes, where she will spend a few months, and when winter is passed she flies back to her old nest again, to lay her eggs. She will do this for many years, if she is not disturbed by men or boys.

8. There is a bird called the carrier pigeon, which can be trained so as to carry notes in its bill from one place to another, which is accomplished by the development of this organ.

9. Locality will aid you in the study of astronomy, which all children should learn as soon as they can understand it. Even young children can understand a great deal about it. When you see Venus in the western sky, so bright and beautiful as she is, can you forget that she is a planet?

10. When you ask what a planet is, and you are told that it is a dark body, which revolves or turns round the sun, and then again should ask why it appears so bright if a dark body, and again you are told that the bright light of the sun shines on it, and reflects that light to us, just the same as a dark looking-glass reflects an image, so that we see an image in the glass though we all know that our persons are not in the glass—when you hear these things, will you forget them? Can you not understand them?

11. You often comprehend more of what your friends tell you than they imagine. I cannot explain to you more about these stars and planets at the present time. Locality will also aid you in the study of Phrenology and Physiology. When I inform you that the brain is in the skull, that the heart is near the left side, and tell you the situation of the different parts of the body, and the faculties of the mind, you will remember them. This organ is cultivated best by travelling, and seeing different countries.

QUESTIONS.—Give the definition of Locality. Name its location. 1. Why must everything have a place? 2. What illustrations are given? 3. What is the design of this organ, and what desire does it give us? In that is it an assistance? What is it useless for us to do? 4. What clearer ideas can we gain by means of this organ? 5. What are some enabled to do who have the organ? Illustrate by the savages. 6. What is said of the locality of the horse? The dog? 7. What is said of the locality of birds? 8. The carrier pigeon. 9. In what will Locality be of aid? How much of astronomy can children easily understand? 10. Give the illustration. 11. What do children comprehend? What other studies require the aid of Locality? Explain.

32. Eventuality. DEFINITION.—Fondness for events, stories, desire for information, love of experiments, general memory of facts and particulars. LOCATION.—Eventuality is situated immediately above Individuality.

1. "A story, a story, please to tell me a story," cries almost every child, as soon as it can understand what language means; and the same story affords amusement if related several times in succession. I well remember a story about a little bird, which built its nest in the green leafy bough, which I have related again and again to a bright-eyed little nephew, about three years of age, and the little creature's eyes sparkled as I explained to him the manner in which the large bird taught the little ones how to fly.

2. Children learn a great many things by means of this organ, which they would not gain from any other source, for they do not like to read and confine their attention to anything for a long time, especially if it appears dull and prosy. They listen eagerly to what affords them amusement, and are much more likely to remember it.

3. If a child were told the history of Joseph and his brethren, of Moses, or of Daniel, or other remarkable men whose deeds are related in the Bible, his mind would become interested at once, and he would eagerly drink in the story and wish to have more.

4. There are many tribes of Indians who have no written books, no written history; but the old men, the fathers and patriarchs of the tribe, are accustomed to gather their children and grandchildren around them, and relate all the deeds and achievements of their forefathers, from their earliest history to the present time. They tell them of their wars and battles, their marches, their conquests, and their victories; and these, in their turn, relate the same deeds to their children, and in this way their history is perpetuated from father to son, through every generation. The history is considered by them as something sacred and holy, strictly correct, and is regarded with as much reverence as our Bible. These Indians have large Eventuality.

5. Those who have this organ generally like to read the histories of different nations, and remember all about the different kings and queens, the rise and fall of empires, and the wars and battles in which nations have been engaged.

6. Children, however, may hear a great many stories and anecdotes, may gain a vast amount of knowledge, and may acquire much valuable information, and yet all this may be useless to them.

7. Suppose a farmer had a storehouse in which he was constantly putting grain, but which, as fast as he put it in, leaked out through little holes in the floor. How much do you think he would accumulate? Would not his labour be useless?

8. It is precisely so with our minds. The organ of Eventuality is the storehouse of our mind. In this we gather all our facts, stories, and events; but if this has not been cultivated with care and attention, all our ideas will leak out of it as the wheat in the barn or granary. Notice different individuals, and you will perceive that some have a little hole in the middle of their foreheads. It is this little hole through which their ideas are fast leaking out.

9. Said an old physician to one who had just completed his studies, "I have forgotten more than you now know." This little hole in his forehead would have told the secret, if he had not disclosed it himself.

10. How frequently do we hear the remark, "I know, but cannot recall or recollect the idea." This saying is so common that we hear it many times during a day. This is not right. Every one who has a good memory should not blame any one but himself or herself; for, when children, their memory was excellent. It only shows that they have not taken proper care of the faculty.

11. Children, remember something every day; make it a point of duty, as much as to eat your regular meals. The Pythagoreans were accustomed every night, to review their actions during the day three times, to see what they had learned.

12. Titus, who was an excellent Roman emperor, used to look over his thoughts and deeds every night; and if he had not done some good thing, he exclaimed, "I have lost a day."

13. Time is too precious to be lost, and we should not only endeavour to learn something new every day, but remember it when learned. Many scholars, after their school days are past, lay aside their books, and appear to feel relieved from their task—as they say—either of learning or remembering anything more. But I wish to impress on your minds, that—

*'Tis greatly wise to talk of our past hours,
And ask them what report they bore to heaven.*

14. If we do this we shall be both happier and wiser, and answer better the end of our existence. We were not created with minds, to waste all our energies on our bodies; but to improve and bring out every faculty to its greatest extent.

QUESTIONS.—State the definition of Eventuality. State its location. 1. Say what all children are pleased with. Say what amused a little boy. 2. State why stories are useful. 3. Illustrate this. 4. State what is very common among the Indians. How are these regarded by them? 5. State what desire this organ gives. 6. State what may be useless to children. 7. Illustrate this by the farmer. 8. How will

this compare with our minds? State what will be seen from observations. 9. Remarks of a physician. State what would have said the same. 10. State what is a very common remark. State why this is not right. State what it shows. 11. State what children should do. State what the Pythagoreans did. 12. State what was the custom of Titus. 13. State what we should all endeavour to do, and why. State what should be impressed on the mind. 14. State what the design of our creation was.

33. Time. DEFINITION.—Memory of dates, of the lapse and duration of time. LOCATION.—Time is situated next to Locality, immediately above Colour.

1. What is meant by Time? We are conscious of something which we call hours, days, and weeks. We know that these days, weeks, and months, are passing away. Again, we look forward, especially if we have lively hopes and anticipations, to months and years to come.

2. So we perceive that our existence is divided into time past, present, and future; and all those persons who have that part of the head over the organ of Colour large, where the organ of Time is located, will be able to remember these different successions of events.

3. They can look back through their lives, and recall different acts at particular seasons; they will be able to recollect dates in history, and will have a good knowledge of the periods of time, as it passes.

If we should train this organ as much as it is susceptible of being trained, we should not need timepieces to tell us the hour of the day, but should know ourselves nearly as well without their assistance as with them. If Sarah had a large organ of Time, or if she had exercised it properly when her mother gave her permission to spend half an hour with her playmate, she would have known precisely when she was to return home.

4. Some can tell what time it is in the night at any hour whenever they wake; they can also tell the hour correctly in the daytime. A difference in the development of this organ is the reason why some are never punctual in keeping engagements, while others are always on the spot at the appointed hour. It is said that when Howard made an engagement with any one he never broke it.

5. It is very annoying to a teacher, lecturer, or minister, to have his pupils or his audience come in one by one instead of being present at the appointed hour. How much is lost by a little delay, by getting a little behind the hour!

6. A gentleman, who was deficient in the organ of Time, once intended to go to the city to meet some friends who were soon to leave for Europe. When he reached the wharf he discovered that he was several minutes too late for the steamboat. He thought that he could go just as well by the next boat on the morrow, and by much exertion he succeeded in being in time for it; but when he arrived at the city he found that his friends had left for Europe several hours before his arrival, and that if he had reached the city by the previous boat he would have had the pleasure of seeing them.

7. He was much disappointed, but it was a good lesson for him which he did not soon forget. You see that this is an important organ, and that there are advantages and disadvantages arising from the existence of deficiency of it. Choose the good and leave the evil.

8. This organ is represented by an old man with a scythe, and with wings, to warn us of the flight of time—that it passes rapidly away. As the sand oozes through the hour-glass, so do the sands of life ebb to their termination.

QUESTIONS.—State what the definition of Time is. State its location. 1. State what questions we ask in reference to time, and why. 2. How is time divided? 3. State what the effects and the advantages of the organ of Time are. 4. State what some can tell in the night. Say why some break engagements while others always keep them. 5. In what way is the teacher, lecturer, or minister annoyed? 6, 7. Relate the case of the gentleman who had deficient Time.

34. Tune. DEFINITION.—Perception of music and sweet sounds, ability to learn tunes easily. LOCATION.—Tune is situated above the organ of Locality.

1. Who has not been delighted in "the merry, merry month of May," to be awakened from the slumbers of the night by the sweet warblers of the wood.

"Birds are free
So are we,
And we sing as happily."

2. The birds greet us with their cheerful song, as if to woo us forth from our homes, to enjoy the beauties of nature. I have thought that birds had a delightful home in the green leafy bough, and have felt that they appreciated their privilege, and pour forth the joyousness of their souls in song. They appear to be as happy all the day long; they have an abundance of pure air to breathe, and they can procure sufficient food for their young.

3. It is a pleasant sight to watch them as they build their little nests, and bring bits of straw, mud, and wool to make a soft pillow for their dear little young. I have often wished, when a very little child, that I was a bird, that I might roam all over the beautiful countries of the earth, and that "I had the wings of a dove, that I might fly away and be at rest."

4. I think the bird must be a happy creature, and I cannot imagine how any one can be so cruel as to rob its nest of its little eggs, or steal the young and tender birds, and thus cause that wailing note of the mother, instead of that song of gladness. I must tell you a story about the love and tenderness of a parent bird for its young. There was once a bird that built its nest in a tree, where she watched over her young birds.

5. She observed a serpent creeping along the ground to the tree. She began to cry loudly, and flew away, but came back very quickly, bringing in her mouth some ivy leaves, which she placed round the nest; she went backward and forward till she had filled the nest with these leaves.

6. The snake made its way up the trees, but as it reached the nest, and put in its head, it immediately fell back to the ground, and soon expired. How the bird knew that this kind of leaf would poison this deadly animal, or discovered how to obtain it, is a mystery; but such was the case. A mother could not have done more for her children than this bird did for her young. Children, never be cruel to birds. Remember they are innocent, happy songsters, and that we ought not needlessly to destroy any of the melody which there is in nature.

7. Bees have their song, as "busily they build their cell, and neatly spread their wax." They have a language, which is their music. I have thought that I would like to be a little bee, that might repose in the bosom of some fragrant flower. I would nestle in the embrace of the modest violet, as my home, and would gather honey all the day from every opening flower.

8. We should imagine that the bees had the sweetest disposition of all creatures; for Flora's garden is open for their rambling. There are no bars to impede their approach, but they can roam hither and thither as they please. It has seemed to me that they possessed an inherent spirit to inflict so much misery by their sting; but I suppose that they are often disturbed and troubled by boys and men.

9. If God had not intended that we should sing, he would not have given us taste for music, neither the power to execute it.

10. There is a muscle of the face, that passes immediately over the organ of Tune, so that we cannot always decide as to the actual size of the organ. Besides, some persons are extremely fond of singing, who cannot sing themselves. Their lungs are not sufficiently strong to give compass of voice, and they may have a deficient organ of Time, so that they cannot measure the length of sound; and their organ of Order may be small, so they will not have much system of method. All these qualifications or organs are requisite to enable persons to sing correctly.

11. Tune is influenced by other organs. If Ideality be active, the song will be elevated and refined. If Combativeness and Destructiveness be strong, the songs will partake of a warlike and martial spirit. If Veneration be large, the person will sing psalms and hymns. The reason why Charles whistles, and John plays on the drum, Henry on the violin, and Robert on the flute, while Mary sings sweet songs and performs on the piano, is, because they have all the organ of Tune; but it is influenced by different faculties which predominate over the others.

12. All children may learn to sing, if they commence in season. I do not say that all will have the sweet, musical voice of the nightingale; for some have naturally sweet, mild, and soft voices, when they talk; while others speak in loud, strong and masculine tones. The same is true in regard to singing. But every one can sing in some degree and thus breathe forth the feelings of the heart in song.

13. In Germany, every child is taught to use its voice, while young. In their schools, all join in singing, as a regular exercise, as much as they attend to the study of geography; and, in their churches, the singing is not confined to the choir, who sit apart from the others, perhaps in a corner of the house, but there is a vast tide of music going forth to God from every heart who can give utterance to this language of the soul.

14. Children, sing! yes, sing with your whole hearts! David sang before the Lord, and it is meet that you should do the same and always, when angry feelings rise in your breasts, curb and check them by sweet and cheerful songs.

QUESTIONS.—State what the definition of Tune is. State its location. 1. State what is a source of delight to us. 2. State what you can say about birds. State why they sing. State why they appear happy. 3. State what is a pleasant sight. State what the bird is enabled to do. 4. State what a very cruel thing is. State what the mother bird has for its young. 5, 6. Relate the anecdote of the bird and the snake. State what children should remember. 7. State what is said of bees and their music. State what the little bee is able to do. 8. State why we should think that the bee ought to have a sweet disposition. State what boys often do. 9. State what is a conclusive reason why we should sing. 10. State why it is difficult to ascertain the size of the organ. State what qualities are requisite for correct singing. 11. By what is tune influenced? Give the illustration. 12. State what all can do. State what difference there is in the voices of different persons. 13. State what the case is in Germany, in their schools and churches. 14. State what David did. State when children should particularly sing.

35. Language. DEFINITION.—Ability to talk, to communicate ideas, to use words and appropriate language. LOCATION.—Language is located in the plate of the eye; when it is large it presses the eye downward, and swells out under the eyelid.

1. I have told you of the wonderfully imitative power of the monkey and baboon tribe, of the delightful singing of the nightingales and other warblers of the groves; but man, "who is lord of creation," can do all that these animals can do, and more besides; for he has powers of speech, by which he can communicate all his ideas, and interest, amuse, and instruct his friends.

2. What we mean by voice, is that sound produced in the windpipe by the air in its passage from the lungs, uttered by the lips, teeth, tongue, &c. There are two kinds of voice—the natural and the acquired. The natural voice consists of those sounds that are made without articulation; as the cries which infants make as soon as they are born; the manner in which animals convey ideas to each other—as the horse appears to communicate ideas to another which is constantly with him.

3. The hen gathers her chickens under her wings, when danger approaches, by her clucking, which is perfectly intelligible to her brood. The birds call their little ones together, and the wild beasts of the forests make the country resound with their roar. The dog has a natural language; when his master is in distress, he conveys that idea by barking and howling, and does not cease till some person follows him to ascertain the cause.

4. The acquired or artificial voice results from imitation, by which means the child is enabled to speak words and languages. If the sense of hearing be deficient, or if the child have no intellect, he can never learn to converse. Those who are born deaf can never learn to speak, and are consequently mute or dumb. Some, who have been able both to hear and to speak for many years, lose their hearing entirely, and, frequently, their faculty of speech. Idiots can never talk very well, because they have no intellect.

5. Infants, who cannot speak, have the organ of voice formed as perfectly as when they are older. Many believe that the orang-outang has the power of speech as perfect as we, but having no intellect to guide it, is therefore unable to use these powers. These animals have been known to laugh, but never to talk.

6. As soon as children understand the meaning of words they use them. The more ideas they have the more expressions they use. The reason why some children speak more correctly than others is, that they hear more correct language at home. Most children are great talkers. They are continually saying something, whether it has any meaning or not; and you will generally find, by observation, that in these cases their eyes swell out, as it were, from their heads.

7. The best way to improve the organ of language, to be free and copious in expressing ideas, is to converse. The more persons talk, the more they can say; and the easier it is for them to express themselves. It is also well to write down our thoughts, and to study the French, Spanish, and Italian languages. But in a majority of instances persons learn only to read those languages, to translate them into English, without writing or conversing in them, and this is not wise.

8. There may be other advantages in studying these languages, besides the improvement of our powers of speech. Everyone acknowledges that woman has the power of language, but even she will lose this power if she does not use it. This faculty was given to us by our Maker as the means of communicating our ideas, of promoting social intercourse, and imparting instruction, sympathy, and affection.

9. Notice yourselves the eyes of all your schoolmates, and see if there be not a great difference in their fullness. Some appear as if almost sunk into the head, while others stand out as on a predominance.

10. We have finished the description of the Perceptive or Observing Faculties, and, on reviewing their location, we see how beautifully they are arranged. First, we must look at objects, before we can gain ideas, and we have for this purpose, the organ of Individuality; then, close by its side, is Form, to give us an idea of the different shapes of bodies. Close by Form, is Size, that we may have a more distinct idea of separate objects, as compared with others of the same form. When we know the size of an object, we can judge of its weight, for they have a marked relation to each other; therefore Weight comes next in the rank.

11. Then we have Colour, to enable us to distinguish a light from a dark body, to make us pleased with the varied hues and tints of Nature; we have Order to assist us in arranging all our thoughts, ideas, and plans, with system and method; Eventuality to enable us to store up the ideas we acquire, and to recall them again.

12. Then Locality points out the situation of different places; Time and Tune enable us to appreciate the melody of song; and, lastly, Language, to give utterance to all the different emotions of the mind, and to express our feelings of love, kindness, affection, and sympathy.

13. It has been said by some, that those persons whose foreheads retreat, are often the smartest scholars. It is true, that, when the Perceptive Faculties predominate, they give fullness over the eyes, and to the lower part of the forehead, and enable the person to learn readily, to repeat what she or he has learned; but those are not generally deep, sound, and original scholars, unless they possess the faculties described in the next chapter, which give fullness to the upper part of the forehead.

QUESTIONS.—Give the definition of Language. Name its location. 1. State what is said of the power of animals and men. 2. What is voice? State what is meant by natural voice. 3. Give examples of the natural voice. 4. State what acquired voice is. Give an example. What are necessary besides Imitation? State what results from a want of hearing. 5. How do we know that Intellect is necessary for voice? 6. How soon do children talk? State why some speak more correctly than others. What children have swelled eyes? 7. How can this organ be improved? State why this is a better way than to study languages. 8. State why it is necessary to use this organ. State what its design was. 9. State what difference there is in different persons. 10, 11, 12. Explain the general location of the Perceptive Faculties and their adaption. 13. State what talent those possess who have these faculties. What do they not have?

CHAPTER VIII.

REFLECTIVE, OR REASONING INTELLECT.

We have now come to the reasoning intellect, which gives to man the power to think, reason, invent, compare, and draw inferences. It is this that places man supremely above the brute creation, that furnishes him a guide for his conscience in striking out paths of duty, and enables him to follow her dictates. An idiot may be conscientious, kind and benevolent; yet if he has no reason, he cannot discriminate in his actions. The first of the reasoning organs is Causality.

36. Causality. DEFINITION.—Desire to know the why and wherefore of actions; to trace out the causes of everything; ability to plan, judge, and think. LOCATION.—Causality is situated on each side of Comparison in the forehead.

1. The organ of Causality is represented by a man who is watching the fall of an apple. You will, no doubt, want to know what it means and how this can apply to the organ of Causality.

2. This organ disposes a person to think, reflect, and meditate; to inquire into causes, and to have a desire to examine principles, and understand their application. Such persons are not contented to use their Individuality in noticing things which occur about them, but are anxious to know why such a cause produced a certain effect.

3. Sir Isaac Newton had a large organ of Causality and a very inquiring mind. As he was sitting in his garden one day, he saw an apple fall from the tree to the ground. He began to think and enquire why it should fall. He then thought that every body which was thrown into the air would fall to the earth; and hence he discovered that every body is drawn or attracted to the centre of the earth by something which is called the attraction of gravitation. He also made many other discoveries. Every one thought that light had only one colour, but he separated and divided it into seven beautiful tints. This resulted from thinking. Many of the books which are written, and all the new discoveries that are made, arise from close and hard thought.

4. Many who have large Causality can plan and originate ideas. They can look ahead, and lay deep schemes. Children generally have this organ large; hence the multitude of questions which they ask, Why is this? What is the reason? and a thousand other questions are continually suggesting themselves to their minds. This is an excellent way to obtain information, if you will ask proper questions, but you should try to find out the answers yourselves.

5. When you see the bright light, think why it is that the wick gives such a bright flame, when the oil is some distance from it. Every one thinks that the fountain in the Park presents a beautiful appearance, when the jets of water rise sixty or seventy feet in the air. Did you ever ask why it rises thus to so great a height?

6. There is a cause for everything that takes place around us. Study to find out the cause. Who of you ever thought that we can obtain water by raising the hands of the pump, when the water itself is at the bottom of the well? Who ever thought why the pitcher is broken if water is frozen hard in it?

7. Two little boys were standing by a pond, and, as is frequently the case, amusing themselves by throwing stones, bits of wood, and twigs of trees into it. Said John to his brother Charles, "I wonder why the stones sink into the water, when the pieces of wood float on the surface?" "I do not know," answered his brother, "I never thought about it." "Well," replied John, "I should really like to know, and I intend to ask father all about it when we return home."

8. As these little boys were proceeding on their way home, they perceived a kite, sailing high in the air. "Well," said John, who had large Causality, "I should be very much gratified if some one would tell me why that kite continues to ascend higher and higher in the air, when, if I should throw my pocket handkerchief into the air, that would fall to the ground." He put this question also in his store-house, to ask his father, who encouraged his children to ask questions, and had much patience in answering and explaining their inquiries. If little John should go on in this way till he becomes a man, he will have gained a great deal of information.

9. As I have said, everything has a cause, and if we know a cause, we can tell the effect of that cause. Think, inquire, and be not satisfied with simple facts, but search for the principle, and endeavour to understand it.

QUESTIONS.—State what the functions of the reasoning faculties are. State what assistance reason is to man, and why. Give the definition of Causality. Name its location. 1. What questions will perhaps arise? 2. State what Causality disposes a person to do. 3. In what way did Newton discover the attraction of gravitation? State what other discovery he made. What has resulted from thinking? 4. State what this organ enables men to do. Children. State what they should try to do. 5. Of what should they think when they see a light? Fountain in the Park? 6. What thing has a cause? Of what should they think when they see water frozen, &c.? 7, 8. Relate the anecdote of John and Charles. State where John put his question. Why? State what John will have when he becomes a man. 9. State what is a general truth. State what all should do.

37. Comparison. DEFINITION.—Ability to compare, discriminate, illustrate, explain; to trace resemblances, and to draw inferences. LOCATION.—Comparison is located above Eventuality, in the middle of the forehead, and between the two organs of Causality.

1. The organ of Individuality looks, notices, and observes objects and things. Form gains ideas of their shapes and outlines. Eventuality treasures them in the great store-house of the mind; yet we should be quite ignorant, or be unable to apply and make use of our knowledge, unless we had Causality to find out the cause, and the great use of Comparison is to compare one thing with another, and to show us the effect of the cause.

2. There is order in all the works of our Creator: there is a similarity, resemblance, and connection, between all his creatures; there is also a vast chain, extending from the lowest creature in God's creation to man, who is the highest. Each being is a link in that chain, and has the same quality in common with the one above and below it—some relation and some dependence—has its destined period of existence—its end to accomplish. Blot out one of these species, however useless and even malicious it may appear to us, and the order and system are broken—all the others are affected by it.

3. From the rude and savage barbarian, who lives with no elevated aims and ambition, to the individual surrounded and influenced by the polish and refinement of civilised life, there is a wide difference; yet each is a human being, fashioned in the image of his Maker, endowed with intellect and reason, and of the same great genus, man. There is also a great difference between animals of the same class; yet there is a sufficient resemblance to enable us to arrange and classify them.

4. That animals, birds, and insects, are often of great importance, will appear evident from the following fact: A law was once passed in the State of Vermont, that all the crows should be destroyed. So the people associated themselves, and devised every possible means to exterminate this species of birds. Causality asks, what have the crows done, to incur the ill-will of the people? Individuality has had its eyes wide open, and has seen that crows love corn, and that they waste and devour all they can. Comparison here puts in a word and says, Let me draw this conclusion: If crows eat corn, and we kill the crows the corn will be saved. So there was a constant firing of the guns, till all the crows were either killed or frightened out of that section of the country.

5. But the sequel proved that this reasoning was too much in haste, for the farmers, who had anticipated a plentiful harvest, found that their fine waving corn was filled with a small green worm, which was doing more injury than all that the crows had previously done.

6. What was now the best course to be pursued? I wish your advice and assistance, Comparison, said the farmers. Thinking more about the subject, she replied, the crows feed on these worms; they were created expressly for their benefit; therefore, spare the lives of the crows, and though they are maliciously disposed, yet they will devour these worms, and you will be able to save more corn. Other facts might be mentioned, but this is sufficient to illustrate the principle. You can use your Comparison, children, and trace out other facts; as, for instance, why so many small fish were created, and what would become of the larger species if they were destroyed, &c.

7. The organ of Comparison is very useful to us. Experience teaches that fire burns, therefore we avoid every fire that we see, because all resemble each other. We have often heard that great and universal law, which you must all remember, viz., that heat expands, and cold condenses; also another, that two bodies cannot occupy the same space at the same time. We will take these laws, and from them draw some general truths.

8. Individuality saw the water boil over the sides of the kettle. Causality says, let me find out the cause or reason for this. She reads that the particles of water, when heated, expand and rise; as there is not room for them, they must therefore, run over the sides of the kettle. Some liquids expand more than others; hence they are more liable to "boil over." As fast as the particles of water at the bottom of the vessel become heated, they rise to the surface, and the colder ones take their place; this is the reason that the water is in such constant motion during the process.

9. Causality says, that if a ray of light be reflected through a drop of water it will be divided into its seven colours; so whenever we see the sun shine immediately after we have had rain, or during a shower, we most certainly expect to see the rainbow in that part of the sky opposite to that in which the sun is situated.

10. When a small tube is placed in water, the sides attract the water and it rises in the tube. Comparison says, that the wick of a lamp is composed of many small tubes; therefore if it be placed in a lamp of oil, they will draw it up several inches above the surface of the oil; and as oil will burn, we always know that if we light the wick of a lamp, we shall have a bright flame. For the same reason, if a piece of sugar, salt, or sponge be placed so that only a part touches the water, the whole mass will become wet. And we also know that we must never leave one end of the towel in the basin of water, unless we wish the greater part of it to become wet; for each thread acts as a small tube to attract the water.

11. Again, all bodies that are lighter than water, float; those that are heavier, sink; therefore we conclude that it is perfectly safe to sail in deep water on steam-boats, because they are lighter than the surface of the water in which they sail. Hence, bits of wood and straw rise to the surface of the water, while stones, which are heavier, sink to the bottom.

12. Anything that is lighter than air, rises above it; hence men have constructed balloons, and filled them with very light gas, and have risen in them far into the atmosphere, or many miles from the surface of the earth. Several years since, three men started from London and travelled many hundred miles to Germany, in a balloon, and they felt perfectly safe and easy in making this experiment, and attempting this expedition, because their Causality was satisfied that they had a correct principle in constructing their conveyance, and their Comparison told them that if the cause or reason was a good one, the result would certainly follow.

13. When rooms have ventilators or places to permit the heated air to escape, they are generally made in the ceiling, or upper part of the room; because as soon as the air becomes heated, it expands, is lighter, and, of course, rises to the upper part.

14. If a candle should be placed at the upper part of an open door, the flame would blow outward, because the heated air which had arisen rushes out; but if it should be placed at the bottom, the flame would be blown into the room, the cold air from the next room rushing into the lower part of the room to supply the want of that which has risen. This motion of the air is wind; and this is the reason why, if we should sit in a room with the door open, our feet would feel the current of air sooner than other parts of our bodies.

15. If one end of a straw be put into a barrel of cider or molasses and the other be sucked by the mouth, the cider will rise through the straw. Causality asks, why this will take place; the reason is, that we draw the air from the straw, and the liquid in the barrel rises, to supply, or take the place of the air. A pump is constructed on the same principle. Comparison says, that if a liquid will rise through a small straw, water will rise through the tube of the pump. The air is drawn out of the log or barrel of the pump, and the water is then drawn up into the tube, and cannot escape, on account of a small valve at the bottom of the tube, and it is then pumped out.

16. John, of whom I spoke in the last section, would not be surprised to see the second or third kite rise in the air, because the first rose, and his Comparison tells him that the second was similar to the first. Neither would he be surprised to see the second stone sink into the water.

17. When it becomes dark, we light a lamp. Why? Simply because we have seen the darkness dispelled by that means. When it is cold, we sit by the fire; it would be folly for us to stand by an open window on a cold winter's day, instead of drawing around the fireside.

18. That "experience is the best teacher" is an old, but very true adage, and it is from this organ of Comparison that we gain experience, because we learn to judge of the qualities and materials of different things by those already known to us.

19. Children are obliged to acquire this experience gradually; and it is quite necessary for them to rely on the word and advice of persons older than themselves. This they are sometimes unwilling to do, and so suffer the consequences. Said a mother to a little girl, one day, "You will burn yourself, if you touch the stove." But the stove appeared dark, and the little girl had always seen the fire appear red, and had associated the idea of burning with this colour, and she therefore thought her mother had made a mistake.

20. She continued to play around it, while her mother was busily engaged in another part of the room, and very soon put her hand on the stove, and was burnt. This little girl's Comparison would say, henceforth, do not touch the black stove again. She has experience now for her guide; but we are very frequently compelled

to take the experience of others, if we wish to avoid injuries and dangers, and be successful in our enterprises.

21. We draw comparisons every day, which affect our whole lives and conduct, and form the basis of all our actions. This would be a very interesting subject to pursue farther, but I have told you sufficient to enable you to notice everything that is passing around you.

22. You must study out the causes of everything you can, remembering that there is no effect without a cause that is sufficient to produce that effect; for if you perform an act, it is because you have a portion of brain that impels you to do it, and this certain portion of brain enlarges and diminishes in proportion as it is exercised, following the general law of Nature, that the strength of anything is increased by use, and weakened by disuse.

There are two other faculties that have been recently discovered, which are called Human Nature and Suavity.

QUESTIONS.—Give the definition of Comparison. Name its location. 1. State why we need other organs besides Individuality, Form, and Eventuality. 2. State what order and connection there is between all creatures. 3. Is there anything useless? Compare civilised man and the barbarian. What is true of them both? 4. What is said of every bird, insect, &c.? In what way is this illustrated? 5. State what the sequel proved. Why? 6. State what Comparison said next. Of what advantage might Comparison be to children? 7. State what experience teaches. State what are two great laws. 8. Explain the boiling of water. State why the water is in motion. 9. Explain what produces the rainbow. 10. Explain why the wick burns in the lamp. How does this principle apply to sugar, salt, sponge, and towel? Why? 11. State what another great law is. What follows from this? 12. State what another law is. State what the result is. What experiment was made several years since? State why they felt safe. 13. State where ventilators are situated, and why? 14. What interesting experiments can be made with a candle? 15. With a straw? What is the reason? In what way does Comparison reason in regard to the pump? Explain the principle. 16. What would not surprise John? 17. State why we light a lamp when it is dark. Or sit by the fire when it is cold. 18. What is an old and true adage? How do we learn experience? Why? 19. What is necessary for children to do? 19, 20. Relate the case of the little girl who was unwilling to take the advice of her mother. State what experience she gained. State what we are often compelled to do. 21. State what we do every day. 22. State what you should study and remember. What causes every act? State what is a general law of Nature. What two faculties have been discovered lately?

C. Human Nature. DEFINITION.—Discernment of human character, and the motives of strangers at first sight. LOCATION.—Human Nature is located in the top of the forehead, between Benevolence and Comparison.

1. The design or object of this organ is to examine the motives of action, to trace out the secret purposes of persons in all which they do, and to read and understand the characters of those whom you meet. It is a fact, that most, if not all, the feelings and emotions of the mind, play on, or are exhibited in the countenance, unless the conscience be seared and hardened.

2. If a person be convicted of a crime, we almost always form an opinion of his innocence or guilt by looking at him, as if we were conscious that there was something that would leave traces on the expression, although we often judge incorrectly and are deceived. Those who have this organ largely developed, generally form correct impressions of individuals when they first see them, and are rarely deceived in their opinions respecting them. Policemen generally have large Human Nature, and they are very skilful in finding rogues, and are rarely deceived in their impressions of individuals.

3. This organ assists in tracing out the character, but it generally draws its conclusions from the appearance of the face, rather than the head.

QUESTIONS.—Give the definition of Human Nature. Name its location. 1. State what the object of this organ is. What is a fact? 2. What is often the case when we see a person who is convicted of crime. State what persons can do if this organ be large. How does it assist policemen? 3. What does this organ assist?

D. Suavity, or Agreeableness. DEFINITION.—The power of pleasing, of adapting one's self to company, and being agreeable in any company, or change of circumstances. LOCATION.—Suavity is situated on each side of the organ of Human Nature.

1. This organ gives a smooth, pleasing, and pliable manner. Some persons who have this organ small, have such a repulsive air and manner, that none seek their society, regard them with affection, or are pleased with what they say. Those who have it large, can say and do what they please, and obtain all the favours they wish, and are always welcomed wherever they go. Men and women who have this organ large, can always adapt themselves to the capacity of the young; they know how to enter into their feelings, engage in their sports and amusements, interest, entertain, and instruct them.

2. The physician needs this organ, to enliven the sick room with his anecdotes and pleasant conversation, and to make bitter medicines palatable. The teacher needs this organ, that he may sympathise with his scholars, and remember that he has been a pupil himself. The parent needs it, to render home cheerful, happy, and a desirable spot for the children. Children need it, to adapt themselves to those who are younger, to amuse the little infant, and to play with their younger brothers and sisters. This is certainly a most desirable organ, as it contributes not only to our own happiness, but to that of those around us.

3. I have described, children, in a short, plain, familiar, and practical manner, the location, definition, and application of all the organs of the brain, and, as far as possible, illustrated their use by familiar stories and examples, in order that you may be the better able to understand them. I have done this with a desire not only to amuse, but also to instruct you; to teach you some of the simple laws of your bodies and minds; to induce you to think. I have also endeavoured to elevate your thoughts, to lead you to see, that although it is necessary both to eat, and to supply the wants of the body, yet, by so doing, you only fulfil a part of the design of your creation. I have likewise endeavoured to show you that you have mental faculties, which must be supplied with mental food; the weaker exercised, that they may increase, and those that are excessive restrained, that they may diminish, so as to secure a well-balanced brain and mind.

QUESTIONS.—State what the definition of Suavity is. State its location. 1. State what the effect of this organ is. State what its advantages are when large. 2. State why the physician needs it. The parent. Children. State why this is a desirable organ. 3. State what has been described in the second volume of this book. State what the design of all this was. State what endeavours have been made to improve children.

CHAPTER IX.

HARMONY OF THE ORGANS.

1. As I have frequently remarked, one organ scarcely ever acts, or is exercised alone. On this account it is much more difficult to analyse character, and find out the real motive of action. We will suppose an instance, and will imagine the organs capable of speech; or we will personify them—that is, invest them with life.

2. Said Alimentiveness one day, I am hungry, I must get something to eat. What is that? cried out Acquisitiveness, if you intend to get something you will require my assistance, for getting is my business. But what do you wish? I would like some squirrels and deer, let us go into the woods and kill them. Stop one moment, spoke Destructiveness, in a gruff voice, it will be useless to go anywhere without me, if there is any killing to be done, for I am the one to do that.

3. As Destructiveness roused himself from his couch, he disturbed his next neighbour, Combativeness. Ha! said the latter, you intend to go into the woods to shoot deer; let me accompany you, to inspire you with true courage. Well, said Secretiveness, looking out at the corner of his eye, if you think of catching anything, you must take me with you.

4. Then if you intend to shoot anything, said Cautiousness, you will find my presence necessary to assist you. Firmness, who was more bold and decided than either or all of them, spoke and said, you may all go together, but if you leave me at

home, you will accomplish nothing. But if I go as your pilot, I will ensure you success.

5. You can now see, children, that all these faculties must be in concert, beside many others that I could mention, to gratify only one thing, or organ, as Alimentiveness.

QUESTIONS.—1. How do all the organs act? What may we imagine the organs to be? 2. What was the conversation of Alimentiveness and Acquisitiveness? State who spoke next. 3. State whom he disturbed, and what the effect was. State what Secretiveness said. 4. State what Cautiousness said. 5. State what is said of all these faculties.

CHAPTER X.

TEMPERAMENTS.

1. As there are different qualities of brain, and differently shaped heads, so there is a great diversity in the bodies of different individuals; and, as I have previously told you, the state of the body affects the vigour and activity of the mind.

2. There are three conditions of the body which are called Temperaments. These depend on the constitution of different parts of the body.

3. **VITAL TEMPERAMENT.**—The Vital or Sanguine Temperament is predominant, when those organs which supply life or vitality are very large and active; as the heart, lungs, stomach, &c. It gives a fullness and roundness to the body; the cheeks are usually full, plump, and fleshy; the shoulders are broad, the chest is full, the pulse strong, the base of the face and brain large. Persons with this temperament have blue eyes, fair complexion, light hair, and a fresh and ruddy countenance.

4. They enjoy life, are very fond of the open air, are generally healthy, and have a strong and hardy constitution. They are not fond of hard work, or great mental labour; but like action and exercise, and are generally good-natured, kind, affectionate, and sympathising, and, with proper care, live to a good old age. When the Vital Temperament becomes diseased, it is called the Lymphatic; then, the person is sluggish, indolent, inactive, and the brain is feeble in action, the skin is soft, and muscles weak.

5. **MOTIVE TEMPERAMENT.**—Those persons in whom the Motive or Muscular Temperament predominates, have black hair, dark skin, hard bones, strong muscles large joints, and a moderate degree of fullness and plumpness to the body. All that belong to the framework of the body, of which I have previously spoken, are fully developed. They have a squareness of body, and high cheek-bones.

6. This temperament, or condition of the body, gives hardness and endurance, a love of exercise and hard work. They have real energy of character, and generally accomplish what they undertake. Those who have soft bones and muscles may love to do some kinds of work, but they cannot endure much fatigue or excessive labour.

7. **MENTAL TEMPERAMENT.**—The Motive and Vital Temperaments depend much on the body, and their strength depends on the strength of the body; but the Nervous or Mental Temperament depends on the exercise of the brain and nerves. If these predominate, we say a person has the Mental or Nervous Temperament. The signs of this organisation are light, fine hair, thin, clear, and delicate skin, a small frame, a small chest, sparkling eyes, and quickness of motion. The brain and nervous system are very active, and lead the person to think, read, study, and acquire knowledge.

8. When all the temperaments are happily blended, they give the possessor a great degree of physical and mental power, great activity, great power of thought and feeling, and dispose a person to engage in intellectual pursuits, or in some active business, which requires mental and physical strength. If one of these be wanting, there will be a want of balance to the mind, as for example,—

9. Suppose a person has a very large and active Mental Temperament, with small Vital or Motive; he might be very intellectual and fond of literary pursuits, but would not have strength of body to carry out his plans. This is the reason why those persons who are very smart, bright, and precocious, and mature early, die young; because all their vitality is expended through their brain and nervous system.

10. If a person have large Vital and Motive Temperaments, with very small Mental, he will have a great many animal wants and desires; his thoughts will be confined mostly to his body, and he will care very little for the cultivation of his mind. He will not spend his time in hard study and thought, but will be most anxious to know "what he shall eat, and wherewithal he shall be clothed."

11. Children, I wish you to observe every one whom you see, and try whether you can tell what their temperaments are. You can understand me when I tell you that there is a difference between a large, fleshy man, and one who is tall, slim, and pale, as well as you can understand that there is a difference between a large and small apple, or between a pear, peach, and orange. This difference in individuals is difference in their Temperaments. I do not suppose or think that in judging of people's Temperaments, you will always decide correctly; for older persons, who have had much experience, fail frequently. It will teach you, however, to learn and observe.

12. But the Temperaments alone, are not sufficient for the full development of the organ. They might be well balanced; yet, if we had no external senses, they would be useless, as much as a piece of money is useless when it lies in a heap of rubbish, or a beautiful diamond, when imbedded in the rock. I will next explain to you briefly, what I mean by the external senses.

QUESTIONS.—1. In what are there great differences? How does the body affect the mind? 2. How many Temperaments are there? On what do they depend? 3. When is the Vital Temperament predominate? What is the appearance, size, &c., of the individual? 4. What constitutes their enjoyment, and what is their disposition? What is said of the diseased Vital Temperaments? 5. What are the peculiarities of the Motive Temperament? 6. What does it give? Is the same true of those who have soft bones and muscles? 7. How does the Mental Temperament differ from the others? What are its signs or peculiarities? 8. What are the advantages of a balance? 9. What often follows from this? 10. What will result from the union of large Vital and Motive, with small Mental? 11. What should children do? Why will children fail in this? State what good it will do. 12. State what is necessary beside the Temperaments. Why?

CHAPTER XI.

THE EXTERNAL SENSES.

There are five senses, viz., seeing, hearing, tasting, smelling, and feeling.

1. SIGHT.—The eye is the organ of sight, and is a perfect and beautiful apparatus. I have not time to tell all you about its construction, or of the many coats by which it is surrounded. That it is very delicate, and of the greatest importance, is evident from the manner in which it is protected. We see that it is situated in a socket of hard bone, and has a lid that shuts down over it when we sleep, to prevent the particles of dust from getting into it. The eye-lashes serve the same purpose when we are awake.

2. A great number of nerves lead to the eye; but only one, which is called the optic nerve, assists in giving light. The eyes of some animals are so situated that they can turn them only in one direction; but there are numerous muscles in the human eye—one to turn it upward, another to draw it downward, another to enable us to turn the eyes around, or to the side. Hence we perceive what advantages we have over many animals.

3. The tears are secreted by the lachrymal gland, just behind the eye, and serve to moisten it. Sometimes when persons go out from a lighted room in the evening, it will at first appear to be very dark, but after they have been out a short time it appears to become lighter. I will tell you the reason of this—as there can be no effect without its cause. I will first tell you, however, that that part which makes one person have blue eyes, another black, &c., is called the iris; there is an opening in this iris called the pupil, through which all rays of light pass to the back part of the eye, called the retina, where a little image is formed of every object we see. This opening in the iris has the power of contracting or shutting, and expanding or opening.

4. When we are in a room where there is much light, the opening is contracted, and if we go out suddenly into a dark room, the iris requires a little time to expand sufficiently to enable it to receive all the rays of light. If we go from a dark room into a light one, our eyes will experience an unpleasant sensation, because too many rays of light pass through the iris, which always expands in the dark.

5. The organ of sight contributes much to our happiness, and is of as much assistance to us as the windows are in a house.

6. **HEARING.**—The ear is the organ of hearing. It has many divisions, which I am afraid you would not remember if I should tell you them. The nerve which conveys impressions to the brain is called the auditory nerve. The ear has no opening into the brain, so that insects which sometimes find their way into the ear, could not—as many suppose—crawl into the head, although they frequently produce considerable pain.

7. By sound is meant vibrations of the air, which reach the ear. When persons speak to us, they produce a change or motion in the air, and this change is called the vibration; the air which is moved, or the vibration, falls on the membrane of the ear, thence it is conveyed rapidly to the brain, and this we call sound.

8. That air is necessary for the passage of sound, has been proved by removing all the air from a glass dish by means of the air pump, and then by putting a bell into the dish and trying to ring it. It produces no sound, or there is none transmitted to our ears.

9. **TASTE.**—The sense of taste lies in the mucous covering of the lips, tongue, cheeks, and throat. There are little substances which are called papillæ, which assist us very much, and contribute greatly to our pleasure when we eat.

10. This organ is more acute and active in children, who gradually lose their strong relish for food as they become older. It is often a complaint with the aged, that they have not good appetites. The taste of children is natural, and, if not perverted, would never seek stimulants of any kind.

11. Hunger and thirst are desires or sensations in the nerves of the stomach and throat, for the purpose of warning us that we must take nourishment.

12. **SMELL.**—The sense of smell is situated in the mucous membrane of the nose. Impressions made on it are conveyed by the olfactory nerve to the brain. By means of it, animals which roam through the fields and meadows can detect the difference between poisonous and noxious weeds, and plants pleasant and agreeable to the taste.

13. Animals have this sense quite largely developed. Some dogs are able to pursue game which is out of sight. They can detect the path of their master, and will often follow his track for miles.

14. The sense of smell, although inferior to the others, affords us much pleasure and enjoyment, which we should not have without it.

15. **TOUCH.**—The sense of feeling or touch is in the skin and mucous membranes. The difference between touch and feeling, is, that touch is limited to particular parts, mostly in the hand, while feeling extends over the body. If we puncture any part of it with a pin, we shall perceive a sensation in the nerve of that part. By means of this sense, we are aware of the temperature of bodies around us with regard to their heat or cold.

16. I have given you a short sketch of the different senses, and you will perceive that they are the only means by which we gain a knowledge of the external world; and that without them we could not develop our mind to others. In conclusion, remember the great object of all you learn is to make you good and happy.

STRIVE TO BE GOOD—GREAT:

“Great, not like Cæsar, stained with blood,
But only great as you are good.”

QUESTIONS.—Name the subject of chapter eleventh. State what the different senses are. 1. What is the eye? 2. What nerves assist sight? 3. For what are the ears? 4. Explain why it is unpleasant for us to go from a dark room to a lighted one, and the opposite. 5. What is said of the organ of sight? 6. State what the organ of hearing is. 7. State what sound is. 8. Why is air necessary to sound? State what the speed of sound is. 9. State where the sense of taste is situated. 10. In whom is this most active? 11. State what hunger and thirst are. 12. State where the sense of smell is situated. 13. Have animals this sense largely developed? 15. Where is the sense of touch? 16. State the uses and advantages to the external senses. State what all must strive to be.







