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P. 386-391 presents
12 disciples of CHRIST.



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12 Disciples of Christ
THE

Pp. 386 - 391

PHRENOLOGICAL MISCELLANY;

OR,

THE ANNUALS

OF

PHRENOLOGY AND PHYSIOGNOMY

FROM 1865 TO 1873.

REVISED AND COMBINED IN ONE VOLUME

WITH MORE THAN 350 ILLUSTRATIVE ENGRAVINGS.

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P R E F A C E .

THE publication of an Almanac or Annual, setting forth the principles and methods of Phrenology, was early undertaken by the founders of the PHRENOLOGICAL JOURNAL, and found to be a valuable means for distributing scientific information among the people. After a few years the public seemed to have grown accustomed to the appearance of a yearly exponent of the "Signs of Character," and expected it as a matter of course. In response to this expectation and an increasing demand, effort was made to render its value more than temporary, by the insertion of carefully prepared articles on topics of importance, supplying specific advice with reference to mental training and discipline, and to the correction of abnormal habits in the physical life; that this effort was not fruitless had its proof in a constant demand for back issues, to meet which, it was deemed most convenient to bind the issues for several successive years, into volumes of four or five hundred pages each. The first volume thus made comprises about twenty issues of the "Phrenological Almanac," most of which were not stereotyped, and are now out of print. The second compilation is the series known as the "Combined Annuals," of which this volume is a revised edition. The interest which has been exhibited by the reading public in this volume determined the publishers to bring it out in an improved form, some changes being made in the contents which would render its character as a miscellany of Phrenology, Physiology, Sociology, etc., more uniform. Nothing of essential importance has been omitted, while no liberties have been taken with the text which would change its original significance.

Certain articles have appeared to possess a special value, judging by the frequency of their mention by correspondents. Among these are "Debate in Crania," "Stammering and Stuttering," "About Fat Folks and Lean Folks," "Immortality—Scientific Proofs," "Something about Handwriting," "Bashfulness," "Jealousy—Its Cause and Cure," "Marriage of Cousins," "True Basis of

PREFACE.

Education," "Bread Making," "Phrenology and the Physiologists." One of these has often sold the volume, and a thousand expressions of opinion would be quoted, whose substance is that this or that article has been worth to the reader more than the price of the book. Let the person who opens the book for the first time turn to any of those which have been named, and he will find that it abounds in just such practical information as will respond to questions which he may have entertained for years. Take the article on "Bashfulness"—to how many persons this has been a veritable boon, we would scarcely venture to estimate; but in the course of twelve years or more of editorial connection with the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, and other publications of the Messrs. Fowler & Wells, we have received hundreds of letters asking for advice which would help to relieve the writer's distress because of excessive diffidence and sensitiveness. It was for the purpose of answering such inquiries that the article was written, and we have the satisfaction of knowing that it has served its end well. Many a young man and young woman, and many a person in middle life, has testified to the help it has been to him or her.

Such a topic has a perennial freshness, and so have most of the topics which are discussed in this volume. The education of the intellect, the training of the sentiments and feelings, the correction and regulation of the physical propensities, are essential parts of harmonious mental development. No one is exempt from them. From the cradle to the grave, human life, to be normal and happy, must recognize and obey the moral and physiological laws ordained by the Creator. They who willfully and stubbornly refuse to obey these laws, become warped, irregular, uncertain, and in their ranks are those who are "ripe for treason, stratagems, and spoils," and who are feared, or pitied, or hated by the good and wise. They who shall read this book with care and sincerity, will, we are sure, find much light with reference to the operation of these laws in his own person, and be enabled to correct faults of habit and conduct, which have been obstacles to his attainment to that degree of pure and upright manhood for which he may yearn.

EDITOR OF THE PHRENOLOGICAL JOURNAL.

NEW YORK, Oct. 1, 1881.

OUR ANNUAL

OF

PHRENOLOGY AND PHYSIOGNOMY.

1865.

INTRODUCTION.



Fig. 1.

PERHAPS we can not more appropriately introduce to its hosts of readers OUR ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY for 1865 than by telling them, in part at least, what they may expect to find discussed in this and future numbers.

1. Ethnology.

This is the science which treats of the different families, races and nations of men, including their physical and mental organization; their natural history; their man-

ners, customs, and religious observances; their relations to each other; and the status of each in the scale of humanity. It is a comparatively new science, but is now attracting a great deal of attention both in Europe and America.

The most commonly received classification of the human races is that of Blumenbach, which makes four grand divisions; namely: the Caucasian; the Ethiopian; the Mongolian; the American; and the Malay. This classification is founded on the combined characters of the complexion, the hair, and the shape of the skull.

2. Physiology.—In its broadest sense Physiology is the doctrine of Nature; thus embracing all the natural and physical sciences, but in the restricted sense in which it is now generally used, it may be said to be the science which treats of the vital actions of organized bodies. It necessarily includes a more or less minute description of the organs themselves, and thus becomes inseparably connected with Anatomy, or the science of the structure of organized bodies.

PRE-EXISTING DIFFERENCES OF INTERNAL CHARACTER ; in other words, that *configuration* corresponds with *function*.

Behold the unlimited variety in all created things ! What do these infinitely multiplied differences in *form* and *structure* indicate ? Differences in *function* and *character*—always. Things which resemble each other in quality and function resemble each other in shape ; and wherever there is unlikeness in quality and function there is unlikeness in form ; in other words, there is a determinate relation between the constitution and the appearance of things. As men, therefore, differ in character, so do they differ in face and figure, as well as in the form of the cranium ; and it is because they differ in character that they are unlike in bodily configuration, and for no other reason. One is tall and muscular ; another is short and plump ; a third is small and slender ; and we never find the especial character which properly belongs to one of these figures associated with either of the others.

Is it not one of the most indubitable of truths that corresponding cause and effect are everywhere united ? Does this grand law fail in its application to man ? If we read the character of a country on its "face," must we confess that the human countenance—that mirror of the Divinity—fears no legible inscription ? Can we conceive for a moment that a Newton or a Leibnitz could by any possibility have the countenance of an idiot ? or that the latter in the brain of a Laplander conceived his "Theodicea ?" and the former in the head of an Esquimaux, who lacks the power to number further than six, dissected the rays of light and weighed worlds ?

Do joy and grief, pleasure and pain, love and hatred, all exhibit themselves under the same traits—that is to say, no traits at all—on the exterior man ? Do prize-fighters and preachers look alike ? or butchers and poets ? Could



Fig. 3 —UNCULTIVATED.

you be made to believe these two profiles belong to persons of similar character and development ? We may as well ask whether truth is ever at variance with itself, or eternal order but the trick of a juggler whose profession is to deceive

But everybody believes and practices physiognomy, though in most cases without being aware of it. We instinctively, as it were, judge the qualities of things by their outward forms. It is said, we know, that "ap-



Fig. 4.—CULTIVATED.

pearances are often deceitful." They are sometimes, it must be confessed, *apparently* so ; but in most cases, if not in all, it is our observation that is in fault. We have but to look again and more closely to pierce the disguise, when the thing will *appear to be* just what it *is*. As a rule, we know

that appearances do *not* deceive us. A weak man seldom appears to be a strong one, or a sick man to be well; and a wise man does not often look like a fool.

The very art of dissimulation, sometimes urged as an objection, is founded on physiognomical principles. If a hypocritical knave try to appear like an honest man, is it not because he recognizes the fact that honesty has a certain characteristic expression, and knows that his fellow-men are aware what this expression is?

Men, women, and even children make a practical application of physiognomy every day of their lives and in almost every transaction, from the selection of a kitten or a puppy from a litter, to the choosing of a wife or a husband. When the cartman wants a suitable horse for his dray, he never by mistake buys a racer, and the sportsman who is seeking a grayhound can not be deceived into purchasing a bull-dog. They have not studious physiognomy, but they know that *form indicates character*.

We say of one, "he has an honest look," and we trust him, knowing nothing more; but with another whose "appearances are against him," we will have nothing to do. There are those whose faces, though far from being beautiful, in the ordinary sense of the word, win their way at once to the heart; and, on the other hand, there are individuals whose first impressions upon us are those of repulsion, if not absolute antipathy. We dislike them—we shrink from them—and we know not why. We do not think of Lavater, or dream that we are practicing physiognomy, but so it is. We are reading character by means of its signs in the face.

"But," the reader may ask, "can these signs of character be located and pointed out so as to enable any person of intelligence to make a practical application of physiognomy at will?" We reply, that to a large extent they can. For example, it is easy to indicate the sign of Cheerfulness in the upcurving of the corners of the mouth, as in figure 5. These lips do not smile, but you may see where smiles have left their bright foot-prints. For a further illustration of Mirthfulness, we need hardly point you to figure 1. Now if the upturning of the corners of the mouth indicates Cheerful-



Fig. 5.



Fig. 6.



Fig. 7.



Fig. 8.



Fig. 9.

ness or a still higher form of Mirthfulness, what should their downward curve show but Gravity, as in figure 6, or Gloominess, as in figure 7?

When we exhort a person to "keep a stiff upper lip," do we mean any thing by it? and if so, what? Is it not firmness that we would stimulate? and does not figure 8 express it? We find Firmness, then, in the



Fig. 10.—SELF-ESTEEM.



Fig. 11.—FIRMNESS.

straightness and stiffness of the upper lip, and also in the straightness and stiffness of the neck, as in figure 11. Self-Esteem gives a fullness and convexity to the upper lip on each side of the center, and, throwing the

head back, causes a slight convexity in the front line of the neck, as in figure 10.

Whenever you find a person with both these signs large, you may set him down as entirely intractable; he can not be subjected to your control. He will use you rather than you him. You will nei-



Fig. 12.—VIRGIL.

ther persuade nor force him to serve you.

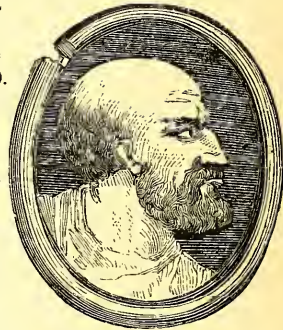


Fig. 13.—LUCRETIVS.

He has opinions and a way of his own.

Again, here are four outlines of noses, each indicating a different character and each distinguishable from the others at a glance. The first (figure 14) is the Greek nose, and indicates natural refinement, artistic or poetic tastes, and love of the beautiful; the second (figure 15) is the



Fig. 14

Fig. 15.

Fig. 16.

Fig. 17

Roman nose—the executive, the energetic, the decided, the aggressive, the conquering nose; the third (figure 16) is the Jewish or Syrian Nose, and denotes shrewdness, insight into character, worldly forecast, and a dominant spirit of commercialism (the last trait, however, being indicated by the breadth, which in this sort of nose is generally great; the fourth



Fig. 18.—A BEDOUIN ARAB.



Fig. 19.—THE EMPEROR PAUL.

(figure 17) is the Snub Nose—the nose of weakness and undevelopment—which properly belongs to childhood.

Love lurks in the chin (corresponding with the cerebellum) and in the red lips. Shall we reveal to you his secrets? Shall we teach you how to



Fig. 20.—THE CREOLE.



Fig. 21.—CATHERINE ALEXIONIA.

find him out? Nay, that would be hardly fair. As a special favor, however, here are a few hints in that direction, for the special benefit of our

young readers. Many women and some men have chins similar to that represented in figure 20. It is the sign of Congeniality—a love for one exactly adapted to one's self. One who has this sign large is likely to have a *beau-ideal*, and will not be easily satisfied with any one of the *real* men or women by whom he or she may be surrounded. Its predominance is a very frequent cause of celibacy.

Next to Congeniality (on both sides, of course) is the sign of Desire to be



Fig. 22.

Loved, and when more prominent than the former, causes a depression in the center of the chin, as shown in figure 22. It is strongest in man, as a general rule, which causes him to seek woman and sue for her love. She, having less of the faculty, waits till her love is sought. With this sign large, a man hungers and thirsts for love, and is miserable without some one to love him, and him alone, *with all her heart*.



Fig. 23.

A narrow, square chin, as represented in figure 23, indicates Desire to Love, and is generally larger in



Fig. 24.

woman than in man—thus harmonizing with his stronger Desire to be Loved. This faculty co-operates with Benevolence, and inclines one to bestow love as a favor.

Violent Love or Devotion has its sign next to Desire to Love, on the front of the chin. It gives the broad, square chin, as represented in figure 24. This faculty gives great earnestness and intensity in love—a feeling, in fact, bordering on worship, and, in excess, may manifest itself in love-sickness and even in insanity. It is often accompanied by jealousy and distrust.

Ardent Love is closely connected with Violent Love, and when both are large, gives roundness to the chin, as in figure 25. This manifestation of love has another and a more easily observed sign in the breadth and fullness of the red part of the lips, of which our portrait of Catharine Alexonia, wife of Peter the Great of Russia, furnishes a good example. The chin, it will be seen, corresponds. The faculty manifests itself mainly in fondling, embracing, and kissing. It is very largely developed in the negro, and more so in woman than in man. Men seldom kiss and embrace each other, but in woman this seems natural and proper,



Fig. 25.

The subject tempts us to go on, but space forbids. Those who would know more are referred to a series of articles in the *AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED* for 1863-4, and to a new work, now in the course of preparation, announced on another page, which will embrace all that is useful or interesting on Physiognomy.

THERE may be as honest a difference between two men as between two thermometers. The difference in both cases may arise from difference in positions.

DEBATE IN CRANIA.

[NOTE TO THE READER.—This sketch aims to show the individual and comparative nature of the mental faculties, by picturing them as so many persons who successively discuss the same proposition, each in his own character. Remember, therefore, if, for instance, Combativeness seems too obstreperous, or Caution too timid, that the one is *all* timidity, the other *all* recklessness and pluck; and so of the rest. The final assortment of duties is not offered as perfect, but as a suggestion of the way in which something better may perhaps some day be done.]

THERE was a great debate in the land of Crania. The separate powers of that land, long disunited and jarring, yet all recognized the fact that union is strength; and in spite of their clashings and rivalries and sometimes obstinate and furious contests, they still at heart each wished the good of all the rest. So with immense difficulty they succeeded in arranging an amicable conference or parliament of their respective representatives to organize a union, perfect in friendship, in distribution of duties, in provision for helping each other, and for directing the united energies of all.

The assembly met together in the great forum of Crania. The usual buzz and confused talk and movement of such a gathering prevailed for a little while, when two or three members who seemed to have considered themselves a committee for preparation of business quietly walked up on the platform, and one of them, quickly recognized as Order, rapped on the table. When there was silence, he observed that as there was no particular preparation for the business of the meeting, Causality, Comparison, Eventuality, Individuality, and himself had ventured to prepare a programme, and he had been requested to present it. It was briefly this: To propose a resolution to the meeting, embodying its objects, and in which each of those present might state his views, doing so in alphabetical order of names, so as to avoid any questions of precedence. (Cries of "Good! Read your resolution.")

Order, with a bow, read the following:

"*Resolved*: That there ought to be a definite, systematic, thorough, and permanent organization of the powers of Crania, to adjust and maintain perfect co-operation, proper distribution of duties, proper modes of mutual assistance, and the best direction of the united energies of all." (Cries of "Good! excellent.")

Order bowed again, and resumed: Gentlemen, if there be no objection, the order of business will be as I suggested, namely—a statement of views respecting this resolution by those present, in alphabetical succession of names. As a list has been agreed on in committee, I will use it, as far as it goes.

There was no objection, and the parties present spoke accordingly in turn as they were called up, as follows:

ACQUISITIVENESS—The desire to be rich is the chief stimulus to action, the chief spur to good conduct, the chief cause which maintains associated effort, and the existence of nations and alliances in particular. The resolution ought to, but does not, allude to this great fact. If our united powers are industriously and exclusively applied to this purpose, we can in a

reasonable time gain great wealth, and can by that means do and have whatever we like. Power, ease, comfort, influence, all follow riches. The pursuit of wealth, however, requires the undivided application of all possible means and faculties; they must beware not to fly aside from this purpose into any visionary, impractical efforts after what is called refinement, morality, and all that. Those things will follow of themselves. Without wealth we can have neither leisure and ease for ourselves, nor the respect and services of others. The resolution, to meet my views, would read thus: That there ought to be an organization, etc., of the powers of Crania, *such as to devote them all exclusively and successfully to the acquirement of riches as the only means to adjust and maintain perfect friendship, etc.* The rest as already read.

ADHESIVENESS—I can not admit that wealth is the sole object of life. Why, what is the association which my friend thinks based on money, except its very self a pleasurable companionship of friends? When my friends and I meet for a chat or a stroll, or to read or sing, or to discuss politics, or even business, if you will, is either of those the chief pleasure of the occasion? No, sir. It is the society of those dear to us; those with whose thoughts and feelings our own are in harmony; those who like what we like, and reason as we reason; or who, if they differ, differ in love, and gain in good temper and mutual liking by their very discussion. What we enjoy at such a time is not the clash of opposing intellects, nor the combat of struggling obstinacies; it is that unity of sentiment, that instinctive pleasure which rises from knowing that each of us would gladly make exertions and sacrifices for the sake of another; that we trust each other; that we would stand by each other in trouble, as gladly and as sincerely as we enjoy and help forward each other's prosperity. To be sure, there are reasonable limits to everything. We can not make particular friends of all the world. But those here present are not all too numerous to form a company of friends, close, firm, and mutually useful. My view upon the resolution is clear; indeed, its very words show that I must be right. All we have to do is to join in a fast friendship; to exercise that hearty, affectionate liking for each other which I am sure we all feel. Life will be happy enough if we should spend all of it in an enjoyment so pure and noble. And if we need anything further, what bond could knit us so closely into a body too powerful to fail in whatever we might wish to undertake?

ALIMENTIVENESS—The chief obstacle to all human progress has been starvation, famine, insufficient food, bad cooking. Hunger is a horrible fiend. Indigestible or ill-tasted food is daily stunting and sickening thousands. Bad cookery is constantly poisoning and perverting God's best gifts. Disordered stomachs ruin not only the health but the disposition and the intellect. I think a plan may be successfully organized as proposed, if ample provision is made for constant supplies of the best quality of food and drink. I feel strongly that without such arrangements nothing can be done. I know nobody who can exist comfortably and work well without several meals a day. I can't. And if we don't eat, we can't live. Eating is the first requisite of life. The food question is the very first of all. No food, no folks. I am clear, therefore, that whatever details shall be de-

cided on, the foundation of the plan should be a thorough scheme for supplying food to the proposed confederation. And lastly, as it is nearly dinner-time, I move that we adjourn for three hours for dinner. No man can enjoy his meals and take the proper nap afterward in less than that time.

There was some opposition to the epicurean but rather unbusiness-like proposition of the member, and a compromise was made upon an hour and a half; but Alimentiveness, a gentleman of immovable convictions, staid away his full three hours. After dinner business was resumed.

AMATIVENESS—I was in hopes, while Adhesiveness was speaking, that he would give to his remarks their proper point and application; but though he constantly came near it, he did not actually do it. All that he said about enjoying the society of others, its delight, its importance, is entirely true, but the “others,” the “friends,” of whom he speaks, who are they? Who, except the opposite sex, that other half of our race, given by the Creator to complete our beings, to satisfy with utter and complete satisfaction the deepest and strongest longings of our natures? It is in vain to skip the essence of our friendships. The truest, the strongest, the longest, the only friendships worthy of the name, are those between a man and a woman. Man and woman were expressly created each to complete the conscious imperfection of the other's solitude. Each sex longs for the other, gravitates toward it, must needs come near and nearer, even to a unity, a fusion of existence as nearly perfect as the conditions of individual life permit. Nor is the fullness and real joy—the reality of life all known except in such a union. Friendship? Love is the proper word. It includes all of friendship, and much more. That intense, immensely strong desire and impulse which draws the sexes together, is the substructure of all association—of the family first, and by natural and necessary consequence of all the more extensive human companionships. It is evident to me that the resolution would well serve its purpose if it simply called for an adjustment of the relations of the sexes, such as should satisfy the desires of all.

APPROBATIVENESS—Sir, I desire to express my admiration for the very lucid and forcible statements of the able gentlemen who have preceded me. (Here the speaker made very obliging bows toward each of the four who had spoken.) I know also how much is to be expected from the talents of the remainder of this honorable body. (Another comprehensive bow, so as to conciliate as it were the whole meeting.) Since I am to be followed, and have been preceded, by so many better qualified advisers than myself, I shall venture only one or two suggestions. The organization which we adopt ought, in any event, it seems to me, to be made as extensively popular as possible. This end may be gained both by provisions proper in their substance, and above all by so shaping the externals as to command admiration. This may be done by using a proper degree of solemnity, splendor, and decoration in any of the formalities which may be used. Too great pains can never be taken to conciliate the good opinion of others. A regard for appearances is really indispensable to prosperity. Externals and forms are essentials of success. Without popularity nothing can succeed, and most of all is this true of a plan which, like the present

one, depends upon concerted action. But I need not enlarge upon these views before an assembly so entirely competent to appreciate them, and to correct me so far as I may be wrong. (And, with some more compliments and bows, the member sat down.)

BENEVOLENCE—The only possible object of such an alliance as we contemplate is the happiness of the parties interested. Indeed, life can not really be for any other purpose than happiness; and this appears plainly enough in what has been said by each of those who have preceded me; for each of them has recommended his propositions for the reason that they were best for securing happiness, either directly or almost so. Now, no happiness is so elevated or so delightful as that which comes from seeing happiness in others or bestowing it on them. I therefore think it beyond a question that our alliance will find its true aim in seeking solely the greatest happiness of all concerned. This happiness, I take it, is to be attained by mutual self-sacrifice, by aid from each to any other in whatever that other desires, by abstaining from whatever would interfere with the projects of another, and by generously imparting of whatever we possess to him who may need it.

At this point Acquisitiveness jumped up, crying, "I protest. What I earn is my own. No man ought to try to get my money away from me." Combativeness also suddenly roared out, "Let anybody try it on me! I'll knock him down!" Benevolence stared aghast at such an effect from his kindly suggestions, and the Chairman with some difficulty re-established quiet.

Benevolence continued: As to the means of accomplishing this purpose, I suggest that whatever institutions shall be determined upon, they shall all be adjusted with a view to the help of those who need help. We must have hospitals for the sick; funds for the support of the deserving poor; asylums for the orphan, for those defective in mind or body. In like manner we must organize our system of work-houses, houses of refuge and prisons, not to cause suffering and inflict revenges, but so as to cure evils, to benefit the unfortunate, to reform the illnesses of the mind, or to alleviate such as may be incurable. Thus our plan will accomplish, as far as circumstances permit, the object which I mentioned to begin with, namely, of preventing suffering and causing happiness.

CALCULATION—There are just thirty-six of us, sir, so that thirty-six propositions are to be considered. Now the combinations and permutations of thirty-six, according to my hasty mental computation, reach the large number of eighty-nine duo-decillions, one hundred and eight undecillions, five hundred and eighty-eight decillions, five hundred and five nonillions, eight hundred and seventy octillions, one hundred and thirty-eight septillions, seven hundred and thirty-seven sextillions, ninety-four quintillions, two hundred and nine quadrillions, seventy-five trillions, three hundred and twenty billions, six hundred and forty millions—errors excepted. Mr. Chairman, as I can't stop to prove it. But evidently we have a great many possibilities to provide for, and if there is any truth in figures, we shall need a good deal of time and labor to work out our problem. I have no doubt, however, that we shall get through with it in time. The estimate I

just made shows clearly enough how important is the consideration of the numbers of things. For my part, I only wish to recommend that in the plan we shall adopt sufficient care be taken for the cultivation of arithmetical and computing knowledge.

CAUSALITY—Mr. Chairman, in order to reason logically and conclusively upon the question, we must consider first, the thing proposed, and second, the means for accomplishing it. (At this regulated statement, so congenial to the instincts of Order, the Chairman smiled and bowed assent, with evident gratification. The speaker continued :) What we wish is, in brief, a plan for combining and utilizing our conjoint abilities for the common good. This statement naturally resolves itself into two constituents: the prevention or remedy of evils, and the accomplishment of benefits. In order to the first, we must appoint some steady and competent restraining power; and in order to the second, we need two things: some mind to suggest good measures, and some executive agent to conduct the process of securing them. The restraining power must be strong, firm, prompt, intelligent, and judicious, but not actuated by anger. For if anger governs remedial measures, they are sure to become irritating. The execution of measures of improvement requires much the same cast of mind. The suggestion of them is another thing, which I will not now go into. Lastly, whatever shall be done in the matter before us, all needs to be conformed to the requirements of reason. And I would suggest whether this be not the quality most necessary in our plan. Those who have preceded me have mentioned various motives and immediate objects to be appealed to or sought. But is not the reasoning intellect the highest of endowments?—to judge and estimate causes and effects, what is more nearly a divine office? And especially in a scheme as important as that now before us; is it not above everything else indispensable that its recommendations and arguments should be such as to convince the reason of those who are to submit to it? How else can they be expected to submit? Brute force is not a fit motive for personages in our position. That self-control which follows after, and arises from, calm and reasonable consideration, and which reduces the restraints of arbitrary law to a minimum, is the only rule of conduct really worthy of us; unless we attain to it, I doubt the stability of any constitution whatever.

CAUTIOUSNESS—I fear, Mr. Chairman, lest we move too rapidly in this business. The affair is one of such infinite weight; the hindrances to its successful completion are so numerous and so great; the interests to be reconciled so many and so conflicting, that I am very much afraid our attempt will only intensify the troubles it is meant to cure. Will it not be better to wait, say for a year, to see if things will not improve of their own accord? We have not consulted sufficiently among ourselves to be ready to take so decisive a step. We can not set on foot so complex an undertaking on so short notice. Let us at any rate avoid unknown evils. It is better to make the best of those that we have already learned to endure. At any rate, if anything is done, let it be as harmless as possible. Let us not be committed to any irremediable step. Let nothing be done unless its entire safety is perfectly certain.

COLOR—I shall speak for myself, and by request of Form, Size, and Weight, in behalf of them also, as we four, our views of things being very closely similar, wish to save the valuable time of this assembly by a collective statement. We desire, then, that the plan fixed on by this assembly shall not omit to provide for the innumerable and important relations between the mind and material things. Living on this material earth, helplessly dependent upon it for locomotion, food, clothes, scenery, living beings—for all that supports life and all pleasures—both for the things themselves and for all memories and representations of them—certainly it must be difficult to overrate the importance of being able to rightly understand and properly to deal with the properties of material things. To this end we suggest that care be taken to secure adequate instruction of the utilitarian sort, in what relates to all exercises requiring skillful management of the physical frame, such as riding, jumping, and the like; in what relates to dimensions; to the shape of things and to their colors. And we also recommend provision for the culture of a knowledge of these material qualities in the artistic direction, for Weight, by a school of exercises; for Size, by a school of architecture; for Form, by a school of sculpture, and for myself, by a school of painting.

COMBATIVENESS—This speaker jumped up in a rage, and said: Sir, the remarks of Cautiousness fill me with rage and contempt. What sneaking, cowardly talk is this! Fear, hindrances, troubles, wait a year, avoid evils, harmless! Baa, baa, baa! Let us turn into sheep at once! Who's afraid? Mr. Chairman [here Combativeness manifested a very able-bodied thick stick, which he flourished with energy, while Cautiousness was observed to quietly take a back seat], I tell you I won't stand such shameful talk! I'll thrash any man that comes to me with any such shameful recommendations! The way to dispose of obstructions and oppositions is not to crawl off and let them alone, but to pitch headlong into them, and drive them out of the way. The way to deal with a difficulty is not to grin and bear it, but to growl and kick it out! Why, sir [stepping uneasily about and handling his stick again in a careless manner], I can't be quiet and hear such pusillanimous acquiescences and timid delays urged upon us; I want the difficulties thrust aside, not dodged nor suffered. Courage and prompt action will solve the question, and to our satisfaction. Let us be men. What we have to do let us do now. I dare say there'll be more or less trouble; but decisive and vigorous dealing will quickly remedy it.

And as to the kind of action we need, I am clear on this point, that whatever else we want, we must not be without an efficient preparation for defense, and attack too, if necessary, and likewise for bringing our joint forces to bear on any one delinquent member inside of our organization. Unless we are ready to fight at a moment's notice, we shall be constantly subject to imposition and intermeddling. Unless we are constantly ready to keep each other in good order, we shall be tormented with rebellions within.

Here Mirthfulness, who had been chuckling for some time, went off with a loud Ha! ha! ha! and asked whether the gentleman would himself like to be thrashed and put down in case his demonstrations should become too uproarious or insubordinate?

Combativeness instantly replied, I'd like to see anybody try it! and then concluded his remarks by adding, Mr. Chairman, whatever else is done, rely upon it, the military organization, offensive and defensive, is the one indispensable provision for our joint safety and success.

COMPARISON—Sir, I have been struck both with the resemblances and the differences in the arguments employed by those who have spoken. They have been alike in each, representing some one motive as the necessary central force of the plan proposed. And they have differed, because no two have suggested the same motive. Each of these is evidently right to some extent, but the proposition of each needs to be limited, by being taken along with the other propositions. I think we need to hear the views of all the members and compare them all together, to observe how far there is a unanimity; what are the chief discrepancies; what general conclusions can be based upon these views taken as a whole; and try that means I think we shall best arrive at the common sense of this honorable body. I suppose that some of us have better talents for organizing and managing associations, conducting public business, solving problems, assuaging dissatisfactions, etc. There should be a careful weighing, I think, of our individual capacities for such purposes. There will be a great variety of employments and duties in such a plan as we contemplate. For each of these the appropriate man should be set apart. Talents differ. A good financier may be a poor speaker. An able general may be a wretched architect. We must compare talents with duties, and select for each place the proper man.

CONCENTRATIVENESS—Mr. Chairman, in considering the subject before us my mind has been constantly impressed with one thing. This has occupied me entirely, and as I think justly, considering the importance of it. It will not do to let our attention be frittered away among many objects. I can not agree with my friend Comparison, who wanted us to look at so many things at once. That is the sure way to confuse the mind and prevent any thorough consideration or any useful conclusion. (The thing I speak of is, the durability of the structure we are consulting about.) Having begun, let nothing divert us from the work until we have completely finished it. And having completed it, let us adhere to it with undeviating constancy. Mutability is one of the commonest and most dangerous faults. There are far too many who begin one thing after another, but finish none. When half through, they see something which they count more desirable, and dropping the old employment they seize the new, only to repeat their foolish operation over and over again. But it is useless to begin anything unless we completely finish it.

The speaker kept on in this strain at immense length, until the assembly got out of all patience, and the Chairman rapping on the table, cut him off in the middle of a sentence, blandly informing him that while his views contained much that was valuable, the necessity for dispatching the order of business rendered it necessary to pass to the next in turn; and Concentrativeness sat down, evidently just as full as when he rose up.

CONSCIENTIOUSNESS—Justice, Honor, and Right have not been mentioned. It is fair, of course, that each should state his own views. I would not at

all pretend to take more freedom than I would give. Still, I am sure that the omission of this element in our discussions or our institutions would be fatal to their existence, or at least to their excellence. If there were but one person in the world he could do as he pleased. But as soon as there are two, wishes and plans may interfere; and in proportion as persons are more numerous, it becomes more and more indispensable to appeal to the common sense of what is right as a means of deciding differences. More especially is this true in the case of an association like the present, whose members, though expected to act together, are so very various in character, and each so thorough-going in tendency. I therefore think that our organization, while it is in justice bound to provide fully and equally for the gratification and protection of all, should before everything else provide for the exact observance of the principle of justice, honor, and right. Our system of education, our theological doctrines, and above all our law- and systems of public guardianship and penalty, should all be adjusted with a careful eye to the securing of equal rights to all, accustoming each to refrain from wrong-doing, and the speedy remedy of any violation of principle. Equal justice is the only law of real prosperity. What is gotten or enjoyed unjustly earns only sorrow for the getter. We must do right. Without this, all apparent prosperity is only a sham and a torment. To do right is in the long run also the best way to make money, to get influence, to gain respect, to accomplish or obtain whatever is desired. Therefore, by adhering to right principle in our theory and practice, we shall at once satisfy all the higher faculties, while we make ourselves surer of all that the other faculties desire, than if we should try to satisfy those faculties by less noble methods.

CONSTRUCTIVENESS—This is a question of mechanism. We have a thing to do. Now, let us go to work and make something to do it with. If we build the right machine, it will work. If we know how to handle our tools, we can make the right machine. Now, the things we want are, homes, clothes, furniture, machine-shops, pictures and other means of family comfort, of commerce and trade; in short, whatever is made. And secondly; we want our plans and organizations, whatever they are, in like manner made in workmanlike style, fit for their purpose and properly handled. But the first thing is the mechanical part. People who live in wigwams and dress in skins can't have much of a frame of government, nor any other structural organization, such as a system of theology or of philosophy, for example. Those material munitions are the foundations of all the higher grade of things organized by man. Let us therefore first of all arrange to have abundant training for all the mechanical occupations. Let all our youth be taught to handle tools, to run machinery, to build and work ships, to manufacture. When that is done, it will be soon enough to develop the higher grades of talent, such as sculpture and the like. Besides, it is not until men learn how to handle tools that they are really fit to handle systems. A man who can make a good frame of a house has probably good sense at least toward making a frame of government. And the thing which we are consulting about is such a frame, and is a very complicated and difficult machine to work and to contrive, too. It will need our

very best mechanical talent to make it and set it up, and afterward to keep it well oiled and running.

DESTRUCTIVENESS—In spite of all obstacles whatever, we must perfect this work. It is of too great importance to be impeded. Whatever is in its way must be destroyed—annihilated! It is not enough to have a disposition to stick to our purpose. We must tear down and crush whatever opposes. We must go through and through anything and everything. Such is the spirit of success. And a similar spirit ought to pervade the executive part of whatever plan we shall adopt. An indispensable part of any polity is its penal code. That is the basis of all prosperity. For if bad men find no punishment to fear, they will grow worse themselves, abuse all the good, corrupt all the mediocre minds, and totally disorganize all society. Whatever we have or omit, therefore, a code of penal law is the first and central requisite. And that code, I apprehend, can be very short. Society inflicts penalties, not to punish, for that is God's business; not to reform, for penalties do not do that; but merely in self-defense, for the better accomplishment of the purposes of society. Society seeks happiness, peace, prosperity. Criminals and wrong-doers impede its progress and obstruct its road. They must be done away with. Now what will accomplish this? A fine? No. Rich rogues pay it and go on; poor rogues serve out a term in jail and go on, both uglier-tempered and more vicious and harmful than before. Imprisonment? No; for as I just observed, it only aggravates and confirms and grains in all bad dispositions. There is only one effectual protection for society against crime. Put the evil-doer out of the world. Death is the only effective penalty. It protects society against further crimes by that criminal; it is so severe that it tends to instill a wholesome terror into other criminals, and it steadily removes the worst stains of inherited bad blood from among us, just as gardeners trim off the sickly and unhealthy shoots. Our plan will succeed if we embody in it a severe criminal code, inflicting the one only significant punishment of death for all punishable violations of the law.

EVENTUALITY—The facts of history must guide us and warn us in this work, Mr. Chairman. We have had abundance of forcible original suggestions, but not a word. I believe, of the lessons which history teaches—of what is known about the doings of other governments. In searching after this kind of instruction, what do we see? All sorts of precedents. Abraham governed a tribe, his household, with so much common sense that his sensible family never thought of disputing him. Moses, even with the direct power of God close behind him, and visibly shining and striking and speaking through him, vainly sought to teach goodness and a firm and just polity to that stiff-neckedest of all human races, the Jews. Sesostris and Rameses, perhaps the earliest of the long line of great conquerors, whirled through the world in bloody glory, subduing and killing, but founding no lasting governments; the priestly aristocracy of Egypt sat in theological irresponsibility upon the submissive necks of a moveless nation of hereditary workmen; Greece, a little rocky stronghold full of fighting commonwealths, rose temporarily to a pinnacle of artistic splendor and philosophic and poetic excellence, but never to justice or goodness; Rome,

with her over-great republic rotted apart, and her over-great empire rotted to pieces, her stringent codes of law, so long her own strength, remaining afterward her best monument; the feudal sovereignties were mere turbulent nutinies, endangering each other and the commander as much as any one else. Among the modern kingdoms, we see some aristocratic, some despotic, some limited. The republics are none of them yet advanced beyond the phase of development where war is possible and even probable. Mr. Chairman, I do not reason upon these things; I merely recount them to you. They should be remembered in our work.

FIRMNESS—We need to stand fast and insist upon whatever ground we take, more than to be so very particular what ground it is. It is not the choice of measures or courses of conduct that insures their success, but absolute unyielding adherence to them; absolute refusal to vary from whatever we determine. I do not care so much what I determine. Whatever it is, I will adhere to it. Whatever else is proposed, I absolutely refuse. This is the proper state of mind for the lawgiver above all other men. Our frame of agreement is to be a fundamental and organic law. It should be immovable as the pyramids. It should be like the law of the Medes and Persians, which altereth not. To such a code obedience will be given, because resistance will be hopeless. Where one party is absolutely unyielding the other must give up. Whatever, therefore, we decide, let us be immovably fixed forever in adherence to it.

HOPE—Our plan is sure to be successful. Why do we delay so long in consulting and comparing when the prospect is so fair? I am impatient to have the new organization completed and in operation. Let us hasten. It is so very evident that we must meet with a grand success. We are all so entirely in harmony upon the main question—at least with one exception, our friend Cautiousness, and I am sure that even he must be convinced by reason, or persuaded by his good feelings, not to hang back when we are all so promisingly well-minded to go forward. There is not the least reason why we should not prosper most gloriously. There is so capital an occasion for a work like that which we have in hand, we are so many and so united, and so well able to accomplish whatever we undertake. Indeed, I feel that there can be no such word as fail. I am even uneasy and impatient until I see our machine in actual operation, and all the benefits actually accruing which are so necessarily to flow from a scheme so wise and kind.

IDEALITY—Too many suggestions are yet to be made about the scope and character of our scheme, to permit me to agree entirely with Hope. I think with him that our plan is delightful, good altogether, most promising. But its very beauties and excellences are rather reasons for dwelling with delight upon them; for imagining more and still more good qualities; for suggesting and suggesting, until the possibilities of the subject are exhausted. The capacities of such an enterprise as ours are quite unlimited. Both its general directions and its details suggest numberless ideas, all of which, properly developed, will be useful for some purpose or other. Such a plan must include a splendid array of provisions for receiving all that is desirable and preventing all that is evil. We have the whole range of the faculties to provide for and a clear field for our work. We are

able to promote true religion, good morals, the fine arts, poetry, good literature, education, trade, commerce, social happiness, inventions, learning, philosophy. From the abstrusest problems of the astronomer and engineer to the airiest fancy of the musician, from the vastest thoughts of the nature and existence of the Infinite to the management of a little child--all that may be executed or thought is before us, to be secured for prosperous pursuit. It is for us to cover our land with mighty industrial palaces, with happy wealthy mansions, with smiling harvests, with green and blossoming prosperity, with laughing joy; for the hand of the lawgiver touches every spring of human life and effort, every force of bounteous nature. It is for us to bid our race rush forward in a limitless career of splendid achievement, expand the circle of its knowledge in ever widening spaces, fearless of reaching any bounds, and rise through an infinite heaven of increasing purity and intensifying love. It is ours to afford the means of culture and refinement to all, so that our people shall live in the minimum of pain and trouble and drudgery, in the maximum of happy, spontaneous activity, in the study and practice of what is beautiful and good and true, rather than what is merely necessary and money-making. Freedom is ours to give; not license, but that highest freedom which a perfect culture, love of beauty, sense of goodness and right, a true balance of the faculties, can give. Through a brief immediate chain of cause and effect, we shall shape the perfect marble of the sculptor, create the marvelous limnings of the painter, call up the dreams in stone, the monuments and towers, the cathedrals and stately halls, of the architect. We evoke the music and the lovely rhythms of the composer and of the poet, the powerful eloquence of the orator, the reasonings of the philosopher and the divine. We invent the complex machine, build the steam-ship, send the locomotive shrieking across a continent. Every beautiful and noble work caused or promoted by the code which we shall prepare is in a true sense our own. Let us hasten to achieve a task so perfect in splendor, in majesty, in all beauty and goodness!

IMITATION—Patterns for the work we are about are abundant. All we have to do is to select from the works of those who have preceded us whatever will suit our purpose. We can find more than we want of better designs than we can make for ourselves, and we need have only the trouble of taking them. We need a penal code. Very well. We have the code Napoleon, the code of Jeremy Bentham, the Livingston code of Louisiana, the new code of the State of New York. If we want to go further back, we may well copy many provisions from the Pandects of Justinian, or the Mosaic law. We want a provision for mutual aid. There is one in the treaty of the Holy Alliance; there are others in any of the modern treaties of amity. We want a plan of apportionment of duties. We may find a model in the present organization of society at large, if only we knew what to copy and what to reject. We might modify it by adding improvements from Plato's Republic, Southey's Pantisocracy, or the Fourierite plan of association. In short, there is no part of our intended organization which may not be derived from some similar work already in existence. By using these results of past thought and experience, we shall become pos

ceased of the accumulated wisdom of all the past ages, and while we save ourselves a great and directionless labor in unexplored fields of thought, we shall be able to rest safely upon the fame, the reputation, the established wisdom, the proved experience of past ages. One point more. In whatever we ordain we should always refer to our precedent: whatever we recommend, we should always give an instance. This is best in our laws, and still more in our provisions for educating the young. Immense is the power of example, and with the young especially.

INDIVIDUALITY—Let us consider with precision and distinctness the single points before us. The generalized statements and exhortations and reasonings, and so forth, which have been made, are very well in their way; but we shall not get forward in our work unless we have a good bill of particulars. Now every one of the gentlemen present has his own individual wants and merits, and each of these must positively be provided for in some way. Let me therefore recapitulate what we have to consider. We must make provision for wealth; friendship; food; love; the good opinion of others; doing good; logical consistency; safety in what we do, and as little doing as possible; vanquishing opposition, and a good fighting organization; distribution of duties according to gifts, and harmony of arrangement; the squaring of all things to the principles of honor and right; the skillful construction of our plan; the annihilation of any opposition, and the extermination of evil and evil-doers; consideration in our work of the lessons of history; firm adherence to whatever we conclude; unwavering faith in our success. All these have been argued for already. Permit me to add the remainder of the list, which my personal acquaintance with those present will enable me to do. It will include exhaustive comprehensiveness and perfection of scope and design: following and establishing—all the good examples we can attain; proper consideration of each part and detail; full discussions of our work, and the practice of oratory; care in adjusting our territorial relations; due consideration of the wonderful nature of our problem; enjoyment of whatever about it is funny; a proper arrangement of the parts of our plan and of the discussions on them; care for the family and for children; avoidance of any unnecessary publicity; regard for the personal dignity of parties concerned; the recognition and proper worship of the Almighty; and last of all, proper consideration of the material world, its forms and qualities.

LANGUAGE—Expression of some sort is the only vehicle and instrument (other than action) which we possess for the communication to one another of any of the thoughts or feelings, sentiments or passions—of any of the exercises of human souls and intelligences one with another. Especially is it true that in a matter like that which is at present occupying our minds, a matter so abstract, so complex, so difficult, so necessary to be maturely pondered and perfected, we have no mode whatever of availing ourselves of one another's wisdom and experience and suggestiveness, except that of oral expression. I wish, therefore, to urge upon all present the great importance of thoroughly debating, over and over and over, if necessary, the whole of the field of our deliberations. True, the field is wide, but the responsibilities are great. The subjects before us are both numerous and

weighty ; and for that very reason we shall fail to do justice to ourselves, to our theme, to all those who are to be influenced by the vast and lasting results of our work in this place and at this time, unless we shall use whatever extent of time shall be found requisite, in order to the completest exposition, the fullest and freest comparison, the most perfect understanding, the maturest and aptest mutual modification, the ripest and most finished elaboration, the most solid and impregnable knitting of our structure.

The gentleman pursued his theme with extreme volubility and at great length ; insomuch that a due regard for proportion obliged our reporter, after minuting *verbatim* the foregoing paragraph as a specimen of the speaker's style, to confine himself to a brief summary of his points taken in their order. These were :

1. Language is a most important instrument and vehicle for thought.
2. We ought, consequently, to have very full discussions, in order to be possessed of each other's thoughts and views.
3. As we have in our labors to provide for an alliance suitable for all time, therefore we should provide ample room and encouragement for the cultivation of oral expression, rhetorical and other, and also of all good literature.

LOCALITY—Mr. Chairman, where are we? where are we? I ask, because I have not, thus far, been able to place to my satisfaction the many important considerations brought forward, so as to show their bearings from each other—their comparative topography, if I may say so. I want to lay out the ground. I want to mark out clearly the place of each motive, each object, each governing consideration ; to map it down so that its place may be fixed. This ought to be easy. Whether we do this mentally or with the help of a map, in either case we can then fix the limits of our area of operations, determine its subdivision, set bounds and situation for each topic, and, in short, determine the place and extent of every portion of the subject. Need I show how fundamental in importance is an apportionment of territory to the powers here assembled? In a congress of negotiating princes, what subject would precede that of the boundaries of their realms? That is our case. Moreover, in our present work we must not omit the fullest provision for the determination of the geographical boundaries I have alluded to of our respective provinces. We are also bound to provide for the amplest instruction of all who are to live under our code, in all that pertains to their place, their country, the surface, arrangement, divisions, and situations of the world they and we live in. And I submit whether it would not be the very best thing we could do before going forward with our work, to make a thorough tour throughout every portion of our land, with a topographical engineer and a corps of surveyors, and so come back with full information and a map.

MARVELOUSNESS—I am wonder-struck at the unprecedented spectacle before me! What sight could surpass that of an assembly constituted of such diverse elements, yet gathered in such wonderful accord of feeling and good will, and seeking so grand an object! Truly it is enough to make every heart swell with the most stirring emotions of surprise and admiration.

No more admirable purpose could be entertained than ours. Oh, is it not most wondrous, most inexpressibly wondrous! The conception would have seemed incredible, a mere tale of Oriental dreams, a story out of the Arabian Nights, did we not see the proof in very deed and in reality before our very eyes! Startling, impossible as it seems, it is true! My words fail, my conceptions even grow feeble as I contemplate the overwhelming features of our great enterprise! Oh! oh! oh!

These last interjections were given with hands uplifted, eyes dilated, and mouth open, in a paroxysm of pure wonder, too intense for any coherent expression.

MIRTHFULNESS - Ha! ha! ha! Excuse me, Mr. Chairman, but "laugh and grow fat," you know. I can't help laughing at my good friend's funny "oh! oh! oh!" and his hands stuck out and his eyes so round and eager! It was excessively ludicrous! In fact, this whole scheme of ours has its funny side. I've been choking with laughter half the time at it. How comical it is to see us all jumbled up together in this way, to stir up our wits and chop our logic into a hash of wisdom! We run the risk of looking like people running all at once to grab the same thing, but running against each other and tumbling down. Well, it is no doubt a good thing to do, but it seems to me laughable to undertake it. One says we mustn't do anything; another, that we must smash or kill anybody and anything that tries to prevent us from doing anything. One says we must be as selfish as we can and make all the money possible; another flies in his teeth with the doctrine that we must do everything, not for ourselves, but for others. It is rather to be feared that our organization will be like a bag of tom-cats! Perhaps if we are all jolly and good-natured about it, we can get on like that game which children play, by running round and round in a ring as hard as they can, and counteracting the centrifugal force by holding tight to each other and laughing. I wish the scheme all success. Perhaps my well-known love of fun will be my excuse for one single suggestion. It is this: that plenty of healthy amusements be provided for our young folks, and our old folks too. The more good fun and hearty laughs we have, the better we shall get through our work, and the longer we shall live.

ORDER—System is the secret of success, Mr. Chairman. One thing at a time; a place for everything, and everything in its place. In the long series of suggestions which have been offered, not one has been without real and great value. I have, however, been distressed at the extremely disorderly succession in which they have come before us. What we want is a symmetrical edifice, not a heap of bricks. We must proceed, it seems to me, in some regulated, business-like method, if we are going to come at any good result. We must begin at the beginning, and go forward regularly to the end. What I wish to propose with this view is, that when our present disconnected series of suggestions is completed, the present business committee, or a similar one, be authorized to do what is necessary to systematize the final operations of this assembly; and, if thought best, to prepare a draft or preliminary plan of organization, which may be considered, modified, and voted on in subsequent full meeting. This mode of

proceeding puts our business into a practical shape and a small compass and we shall thus be able to check off our progress, and to set on foot the real and practical part of our programme. As regards the details of that programme—all in good time. A proper method of consideration will bring all appropriate subjects in, in their natural and necessary order. It is therefore not worth while to go into questions of arrangement and organization now. I need only remark that as the plan under consideration is the most important imaginable, a correspondingly strict adherence to regularity and arrangement of parts will, of course, be necessary.

PHILOPROGENITIVENESS.—The child is father to the man. Mr Chairman, incidental references have been made to education; but I have been pained that no adequate consideration, and scarcely any at all, has been given to the subject of the young. Is any sentiment so strong as the love of our children? Are they not the hope and the pleasure of our lives? Our own years can be but few; but our children, besides this natural affection for them as such, stand for the whole future of our race. Thus our love for them, our duty to them, are not confined to them individually, but are the measure and the indication of our regard for all humanity; of our sense of duty to our whole race; of our obligations to the numberless future generations whose happiness or misery are so intimately dependent upon our actions. Such considerations, it seems to me, conclusively show that the form of organization which we adopt ought first and most of all to be adapted to the wants and needs of the young. It ought to provide for whatever can make the family and the home sacred, safe, and happy. It should afford a thorough system of education and instruction, the fruit of our best wisdom and our deepest love; and such as to correct the defect, to develop the excellences, to symmetrize and utilize the powers of our children. In short, our organization, instead of being merely a plan for indulging any selfish desires of our own, should be such that by and through it each successive generation shall find its great happiness, its chief duty, to consist in preparing a better generation to succeed it. We shall thus gratify that immeasurable and sweet parental love which is so inextinguishably strong, and shall, in the highest sense, be performing our whole duty toward our race.

SECRETIVENESS.—Let us not expose our objects and proceedings to be known by others. The way to succeed is not to let everybody see just what you want and how you mean to accomplish it. That openness exposes you to the utmost possible opposition and interference. But if nobody knows what you are about, nobody can interfere. I wish, therefore, that a secret committee of not more than three persons might be chosen, who shall have power to make such a plan of organization as they shall see fit, and that so far as we afterward discuss it, we shall do so under the most stringent obligations not to reveal anything that is said or concluded. And furthermore, I think that whatever scheme we decide upon, it should be conducted, if possible, by persons not even known to be so employed. Thus our government will be unopposed, strong, speedy, and safe.

In the mean time, I do not think best to state what I wish before so many people. Some stranger may have crept in. There may be some one who

will reveal the affair to all the world. I shall reserve my views for the secret committee.

SELF-ESTEEM—I know very well what is needed in an enterprise of this kind. I have not been consulted particularly, it is true; but I have been present, and I have attentively observed what has been transacted before me. I approve of most of what has been said. With the suggestions that I am prepared to make, success will be certain. I am always successful, unless, indeed, my orders are neglected or violated. At present I choose to allude to only one point respecting the plan before us. When properly applied to, I may state some further views. The point I mean is this: that while our scheme provides for all the mutual aids and advancements and governmental arrangements that have been so variously advocated, it shall not fail also to make ample allowance and provision for the preservation and cultivation of that independence, that sense of personal dignity, that consciousness of one's own excellence, which constitute the central pillar of noble and elevated character. Obedience is well enough for inferiors; but a lofty mind can not well endure any other control than self-control such as will always be applied if we feel a proper self-respect. I must therefore protest against being subjected in the least to any commands from any one. Inferiority, the place of an understrapper, is not to be endured.

TIME—Punctuality, regularity, clock-work-like periodicity of action are required as much for success in life as for success in music. Without consciousness and observance of accurate time, engagements can not be kept and present affairs all go wrong. Without precise knowledge of past time, chronology drops out of history, and nothing is left but a heap of unconnected facts. Whatever else is done, a rigid and unyielding frame-work of anniversaries and all public occasions whatever should be prepared and maintained by official chronometers and other proper means, so that dates and hours may be remembered and observed.

TUNE—This member, on being called up, nudged his neighbor **TIME**, and stepping upon the platform, they jointly responded by a very good vocal solo, **TUNE** singing while **TIME** conducted like the leader of an orchestra, baton in hand. The song was an old one, very sweet and sensible, in praise of music.

VENERATION—The worship of God is the highest act of the human soul. I have been grieved that our sittings were not placed under his protection, and his blessing asked upon what we seek to do. It would be useless to expect strength or wisdom or durability in a government which should omit that chiefest of all strengths, a sense of our entire dependence upon God. If we have not that sense, we shall surely stray into weaknesses and follies. The light from above is the only light which can effectually illumine our path. Having said so much about the state of mind necessary for the work before us, let me also respectfully suggest that a corresponding element should be expressly provided in our frame of polity. We need ample and decisive laws for the support of religion, of divine worship; for the prevention and punishment of blasphemy and other violations of the awful reverence due to the Almighty. This done, and with a constant ref-

erence to and dependence on him, and we shall surely be led in the right way. Then we may be assured of a better wisdom than our own in marking out our future path, and in adjusting the combinations of our alliance.

The proposed series of suggestions having been concluded, the chairman stated the fact. He then renewed his own suggestion of a committee to draft a plan of organization, and named the members: Causality, Comparison, Eventuality, Individuality, and Order. Ideality and Constructiveness were added, and the committee, thus constituted, went to work. After a good deal of consultation and trouble, they came in with a plan which was adopted by the meeting, and which here follows. But it should be added that this plan has not yet gotten fairly into operation, and that another meeting for revision and improvement is already talked of; and in the meanwhile, any of our readers are welcome to suggest any improvement which they may think worth considering.

PLAN OF ORGANIZATION
OF THE
POWERS OF CRANIA.

The organization shall consist of a system of committees, each to have charge of its proper subjects, and each to decide upon questions wholly within its scope. In case a question arises which falls within the jurisdiction of more than one committee, they shall decide jointly; and all questions shall be subject, when required, to consideration and decision by all the powers in congress, which will thus, upon important questions, give the decision of the whole mind upon the whole matter.

There shall be two principal committees, and twenty-six other committees; to consist of the members and act upon the subjects herein below enumerated.

PRINCIPAL COMMITTEE.

1. Consulting or Supreme Committee: Veneration, Conscientiousness, Benevolence, Self-Esteem, Causality, Comparison, Individuality, Eventuality. To act as a court of last resort—an umpire or referee in all cases of disagreement among members or committees, except such as need the action of a full congress.

2. Executive Committee—to plan measures and put them in execution, to keep things going generally, and have the practical management and control: Destructiveness, Combativeness, Continuity, Firmness, Constructiveness, Caution, Order, Ideality, Secretiveness, Approbativeness.

SUB-COMMITTEES.

3. On Religion: Veneration, Conscientiousness, Hope, Marvelousness, Ideality, Benevolence.

4. On Morals: Conscientiousness, Benevolence, Ideality, Self-Esteem, Approbativeness, Destructiveness.

5. On Law: Conscientiousness, Destructiveness, Benevolence.

6. On Reform and Punishment: Benevolence, Conscientiousness, Self-Esteem.

7. On Social Interests : Amativeness, Philoprogenitiveness, Adhesiveness, Approbativeness, Acquisitiveness, Alimentiveness, Secretiveness, Benevolence, Conscientiousness.

8. On Charity : Benevolence, Conscientiousness, Caution.

9. On Education : Philoprogenitiveness, Benevolence, Calculation, Conscientiousness, Imitativeness, Individuality, Language, Eventuality, Locality, Mirthfulness, Order.

10. On Amusements : Mirthfulness, Ideality, Constructiveness.

11. On Costume : Ideality, Form, Color, Self-Esteem, Approbativeness.

12. On Health and Exercise : Alimentiveness, Weight, Locality.

13. On Defense and War : Combativeness, Destructiveness, Firmness, Continuity, Caution, Secretiveness, Constructiveness.

14. On Business : Acquisitiveness, Calculation, Hope, Continuity, Secretiveness.

15. On Trade and Commerce : Same, along with Locality.

16. On Mechanics and Arts : Same as No. 14, along with Constructiveness.

17. On Invention : Constructiveness, Calculation, Ideality.

18. On Literature : Language, Comparison, Causality, Eventuality, Ideality, Imitativeness, Individuality, Locality, Marvelousness, Mirthfulness.

19. On Oratory : Language, Comparison, Mirthfulness, Causality, Ideality, Imitativeness.

20. On Philosophy : Causality, Comparison, Individuality.

21. On Poetry : Ideality, Time, Language, Marvelousness, Individuality.

22. On History : Eventuality, Comparison, Causality.

23. On Science : Comparison, Causality, Individuality, Constructiveness, Ideality, Locality, Form.

24. On Fine Arts : Ideality, Constructiveness, Form, Size, Color, Weight, Time, Tune, Imitativeness.

25. On Painting : Color, Form, Size.

26. On Sculpture : Form, Size.

27. On Architecture : Weight, Size, Form, Color.

28. On Music : Tune, Time.

N. B.—It should be added that there has unfortunately already been some jangling and disagreement among these committee-men about their respective duties. But such troubles always did happen, and always will. Very likely some of these gentlemen are misplaced. But a little patience will correct all these difficulties ; and even the beginning of a system is better than none at all.

A YOUNG HERO.—Many of the officers stationed at Point Lookout, Md, have their families with them to spend the winter, and among the children are a number of little boys who have imbibed much of the military spirit, and they have organized a company, and drill from time to time. On one occasion one of these young officers used profane language, and no sooner had he uttered that oath than he threw his sword upon the ground, saying, "If I can't be an officer without swearing, I will not be an officer any longer"

FIGHTING PHYSIOGNOMIES ILLUSTRATED.

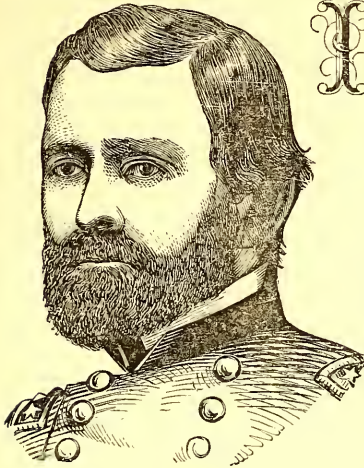


Fig. 26.—GENERAL GRANT.

IF preachers and prize-fighters look alike ; if there be no difference in personal appearance between a true minister of the gospel of peace and a great military commander ; if the shape of the head and the lines of the face be the same in the artist or the poet as in the soldier, then there is no truth in either physiognomy or phrenology, and no determinate relation between the internal and the external of man—in other words, one body would do just as well as another for any particular soul, and *vice versa*.

FIGHTING PREACHERS.

We refer, of course, in these remarks to classes and to individuals who, having chosen their profession or pursuit from the love of it, and fitness for it, represent a class. There are preachers who might, with more propriety, have been military men, lawyers, or doctors ; and there are military men who are better fitted for the lawyer's office or the clergymen's desk than for the tented field.

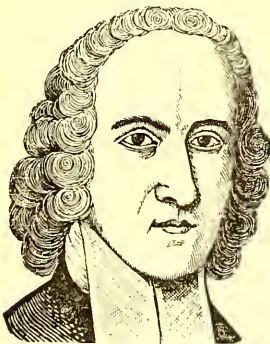


Fig. 27.—JONATHAN EDWARDS.



Fig. 28.—GENERAL BUTLER.

Some men combine in a large degree two characters, seemingly almost directly opposed to each other. "Stonewall" Jackson could lead in a prayer-meeting with as good acceptance as in the field. The late rebel general, Bishop Polk, who was educated in a military school, could preach

a sermon or command an army, though not a very great man in either place. Parson Brownlow, of Tennessee, whose Combativeness is excessively large, can exhort and fight with equal unction; and that grand old reformer, Martin Luther, with his immense Destructiveness, would, under



Fig. 29.—MARTIN LUTHER.

other circumstances, and with a different training, have been one of the greatest boxers or the most fearless warriors of his age. But these are exceptions, and merely show the versatility and the wonderful power of adaptation of which the elastic natures of some men are capable. It still remains true that certain men are naturally adapted to the field, and certain others to the pulpit, and that the signs of this adaptation are imprinted on their organization. We propose here, as of special interest in these times of war, to illustrate briefly the physiognomy of the fighter.

BROAD HEADS.

The first and most obvious indication of the natural fighter is broadness of head just above and backward from the ears. This is universal with the true fighters, whether they be warriors, gladiators, pugilists, reformers, or controversial religionists. A heavy base and a broad brain, with large

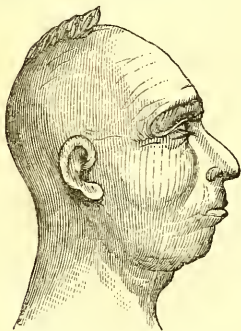


Fig. 30.—BLACK HAWK.



Fig. 31.—REV. DR. TYNG.

Destructiveness, Combativeness—and usually large Secretiveness and Alimentsiveness—in fact, largely developed propensities generally, are common to fighting men and carnivorous animals, such as the lion, tiger, etc. Observe this trait in portraits of Charles XII., Peter the Great, Napoleon,

Wellington, Putnam, Grant, Thomas, Hooker, Black Hawk, Martin Luther, Parson Brownlow, and others, and contrast them in this particular with those of Drs. Tyng, Bond, and Edwards, naturally men of peace, and living the peaceful lives of ministers of the Gospel. Luther and our fighting East Tennessee parson are seen to be as truly men of war as Charles XII. or Joe Hooker, though their warfare may be spiritual rather than carnal.

THE COURAGE OF THE NARROW HEADS.

We are aware, of course, that narrow-headed men can fight, coolly braving death at the cannon's mouth; but they need the strong motive of some noble purpose

the enthusiasm born of a holy cause, or what they deem such, to lead them to the front. Once there they do

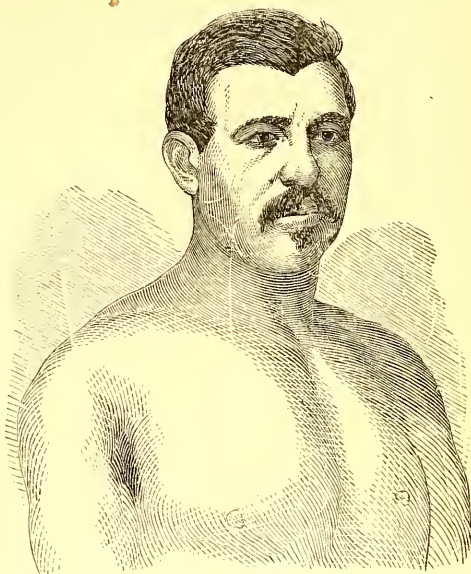


Fig. 32.—JOHN C. HEENAN.



Fig. 33.—GENERAL HANCOCK.

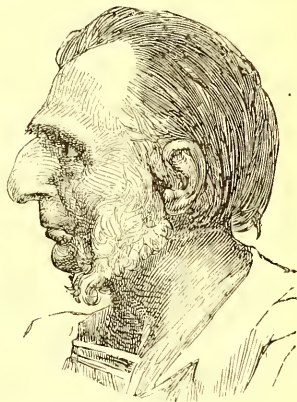


Fig. 34.—GENERAL NAPELL.

their duty as brave men should—Firmness, Self-Esteem, and Approbative

ness stimulating their naturally weak Combativeness and Destructiveness, or standing in their place, and Patriotism or Love of Country and Home, Conscientiousness, and even Benevolence giving their aid. But such men do not adopt arms as a profession, and, under ordinary circumstances, shrink from the very thought of battle and bloodshed. Narrow-headed animals, like the deer, the sheep, etc., will fight in self-defense or in defense of their young, but they never seek an opportunity to fight from a love of it.

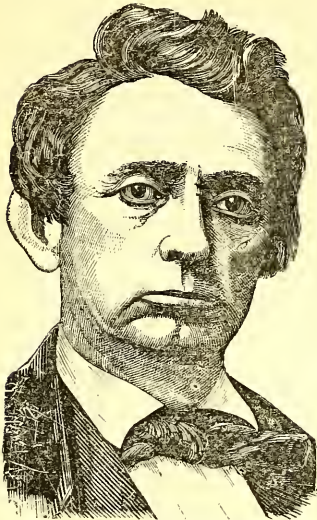


Fig. 35.—PARSON BROWNLOW.

of a prominent nasal protuberance, and chose for posts requiring energy and courage, men with large noses.*

FIGHTING NOSES.

The next fighting feature to which we shall call attention is the nose. This in great military men is always strong and prominent, and generally aquiline, Roman, or Jewish in form. Observe this trait particularly in Cæsar, Wellington, Blucher, Napier, Hancock, Butler, and Black Hawk, some of whose portraits we give. Napoleon understood the meaning

STRONG JAWS.

Corresponding with the broad base of the brain, we find in the fighter a wide, rather straight, and very firm mouth. The moustache in some of



Fig. 36.—GENERAL FOSTER.



Fig. 37.—GENERAL HOOKER.

* For further illustration of the connection between the nose and the combative and executive faculties, see our forthcoming work on Physiognomy, announced elsewhere.

our military portraits partially conceals this feature, but it is evident enough in those of Cæsar, Wellington, Napoleon, Grant, Hooker, Heenan, Sullivan, Black Hawk, and Brownlow. It indicates a good development of the osseous system, and especially of the jaws, and the great masticatory power which allies such men to the carnivora, and makes them naturally not averse to blood.

PROMINENT TEMPLES.

Between the wide mouth and large jaws just noticed and a prominent *zygoma* or arch-bone of the temple, there is a necessary physiological connection, since large jaws necessitate powerful temporal muscles to operate them, and these powerful muscles being attached to the zygomatic arch require that to be large and strong; so we find in fighting men a marked degree of breadth through the temples or in front of the ear. Our woodcuts show this quite imperfectly, but it is very observable in casts of the heads of persons noticed for their courage and love of fighting.

DECIDED CHINS

Next we come to the chin. This is almost always prominent in great warriors and other fighters (indicating the fullness of vital force which goes with the large cerebellum), and always *deep* or having great vertical extent, which is the sign of will-power, or the ability to control not only other men and external circumstances, but one's self. Mark this feature particularly in Cæsar, Cromwell, Wellington, Napoleon, Butler, Burnside, Hooker, and Hancock. In nearly every case the cerebellum will be found equally prominent, and the man thus constituted will manifest the same ardor in love as in war.



Fig. 38.—GENERAL THOMAS.

“None but the brave deserve the fair,”

the poet says, and none know so well how to win and wear them.

THE SIGN OF COMMAND.

One other sign may be noticed here, though it does not belong exclusively or even necessarily to military men or fighters.

In great commanders, and in other men born to rule or habituated to the exercise of authority, there will be noticed a certain drawing down of the brows at the inner corners next the nose, and one or more horizontal lines across the nose at the root. These signs are the result of a muscular movement accompanying the exercise of authority, and becomes a permanent trait in those naturally fitted to command, or placed in positions requiring them to rule. The lowering of the brows is shown, to a greater or less extent, in most of our portraits (see that of Napier particularly),

and the horizontal line across the nose, so clearly represented in that of Hooker, appears in the photographs (when taken from life) of nearly all the others, but the engravers (knowing nothing of its significance) have not thought it necessary to reproduce it. For the same reason wood-cuts fail in many other respects to furnish us with reliable indications of character. We are compelled, in many cases, to refer to photographs, painted portraits, and casts, and the last named are, next to the living face, the best.

Thus, it appears, we have fighting physiognomies as clearly indicated and as well defined as are the physiognomies of the inventor, the navigator, the miser, the butcher, the murderer.

THE COLOR OF THE EYE,

AS AFFECTED BY CLIMATE AND RACE.

THE *color* of the eye signifies several conditions, and is in accordance with situation, race, temperament, etc. We never meet with gray-eyed North American Indians, nor with blue-eyed negroes, unless mixed or amalgamated with other races; while the Teutons, Saxons, Celts, and other Caucasians are more or less mixed, and hence the varieties of color in their eyes.

In tropical countries the tendency is to become dark like the natives. For example, when blue-eyed New Englanders settle in Alabama or Louisiana, they become the parents of dark-eyed children. The first one born to them will be a shade darker than the parents, the second still darker, and so on till the sixth, eighth, or tenth, whose eyes will be *black*, and their grandchildren will all have black eyes. But should they—the grandchildren—return to the northern home of their ancestors, settle, and become parents, their descendants will in time recover the blue or light eyes of their ancestry. The eye is the first to show the effects of the change, and the hair the next; then the skin becomes a shade darker— if in the tropics—or lighter, if in the temperate zones.

The same may be seen in many fair-haired and light-eyed English, Scotch, and Irish families, who, having emigrated to the East Indies, and remaining there ten, fifteen, or twenty years, return to their native northern islands, bringing with them broods of black-eyed and dark-haired children, who, settling in the homes of their fathers, become, in time, the parents of children with fair complexions.

THE LAUGHING PHILOSOPHER.—The man that laughs is a doctor without a diploma; his face does more good in a sick room than a bushel of powder or a gallon of bitter draughts. People are always glad to see him; their hands instinctively go half way to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic who speaks in the groaning key. He laughs you out of your faults, while you never dream of being offended with him, and you know not what a pleasant world you are living in, until he points out sunny streaks on its pathway.

THE FIVE RACES OF MAN ILLUSTRATED.

THE most generally received classification of the races is that of Blumenbach, which admits five grand divisions—the Caucasian, the Mongolian, the Malay, the American (aboriginal), and the Ethiopian. They may be described as follows :

“The CAUCASIAN RACE (see fig. 39), to which we belong, includes the Assyrians, Medes, Persians, Jews, Egyptians, Chaldeans, Georgians, Circassians, Armenians, Turks, Arabs, Syrians, Affghans, Hindoos of high caste, Moors of northern Africa, Greeks and Romans, and modern Europeans, not including Laplanders. It is among this race that the arts and sciences have been carried to their highest point of cultivation, and skill and intellect to their mightiest results. The history of this race is the history of civilization, refinement, and of Christianity itself.



Fig. 39.—CAUCASIAN RACE.

“This variety of our species presents the best specimens of beauty and symmetry of body as well as of the highest intellectual development. The skull is large, rounded, and oval, the forehead large and elevated, and the face well proportioned. The hair is usually fine and long, and the skin fair.

“The MONGOLIAN RACE (see fig. 40) comprises the Mongols, Calmucks, Korians, Chinese, Japanese, the inhabitants of Thibet, Tonquin, Siam, Cochin China, Himalaya Mountains, Hindoostan, Ceylon, Kamtchatka, Asiatic Russia, Finland, Lapland, Greenland, etc. This race is next to the Caucasian in the scale of civilization, but is not celebrated for mental power.



Fig. 40.—MONGOLIAN RACE.

“In this race the skull is oblong, but flattened, the forehead low, the cheek-bones broad and flat, the hair long and straight, and the hair of an olive tint.

“The MALAY RACE (see fig. 41) inhabit the Asiatic and Polynesian islands, and exhibit a greater degree of intellectuality than either the Indian or the Negro race. Their forehead is broad and low, crown high, mouth broad and large, nose short, hair black, coarse, and straight, skin coarse and dark. The Malays are said to be active and



Fig. 41.—MALAY RACE

ingenious, possessed of considerable intellectual capacity; but they are yet, as a race, fading away before the enterprise of European civilization.



Fig. 42.—AMERICAN INDIAN.

“The AMERICAN INDIAN, or RED RACE (see fig. 42), originally inhabited the American continent, from Cape Horn to the arctic regions, and with all their differences are considered as the same over this whole extent.

“Ordinarily the people of this race are of a reddish-brown color; ‘the hair is long, straight, and black; the brow deficient; the eyes black and deep-set; brows prominent; forehead receding; aquiline prominent nose; high cheek-bones; skull small and rising at the crown, with the back part flat; large mouth; hard, rough features, with fine, straight, symmetrical frames.’ They are averse to mental cultivation, and consequently seem destined to die away ere long before the ‘march of civilization.’

“The ETHIOPIAN RACE (see fig. 43) comprises the inhabitants of Africa, not including the north, the Caffres, Hottentots, Australians, and the imported specimens in America and elsewhere.

“The Ethiopians have a black skin, small but long and narrow skull, low and retreating forehead, high cheek-bones, projecting teeth, thick lips, and large mouth. Like all other races, the Ethiopians vary much in regard to talent; but in their more natural state the scale of intellectuality is low among them.”



Fig. 43.—ETHIOPIAN RACE.

GREAT MEN USED TO WEIGH MORE!—McClellan is a snug-built little fellow, weighing about 150 pounds. But compare this with the following record of the weight of the officers of the Revolutionary army, as weighed at West Point in 1788: “General Washington, 209 pounds; General Lincoln, 224; General Knox, 290; General Huntington, 195; General Greaton, 166; Colonel Swift, 219; Colonel Michael Jackson, 252; Colonel Henry Jackson, 239; Lieutenant-Colonel Huntington, 212; Lieutenant-Colonel Cobb, 182; and Lieutenant-Colonel Humphrey, 211.”

A WORD TO BOYS.—Begin early in life to collect libraries of your own. Begin with a single book, and when you find or hear of any first-rate book, obtain it, if you can. After a while another, as you are able, and be sure to read it. Take the best care of your books. In this way, when you are men, you will have good libraries in your heads as well as on your shelves.

LINES ON A HUMAN SKULL.

[SOME forty years ago the poem of which the following lines are a part, was found in the *London Morning Chronicle*. Every effort was vainly made to discover the author, even to the offering of a reward of fifty guineas. All that ever transpired was, that the poem, in a fair clerical hand, was found near a skeleton of remarkable symmetry of form in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the Museum sent them to the *Morning Chronicle*.]

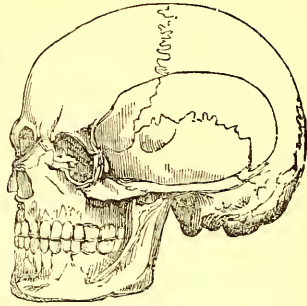


Fig. 44.

Behold this ruin! 'Twas a skull
 Once of ethereal spirit full.
 This narrow cell was Life's retreat,
 This space was Thought's mysterious seat
 What beautiful visions filled this spot!
 What dreams of pleasure long forgot!
 Nor Hope, nor Joy, nor Love, nor Fear
 Have left one trace of record here.

Beneath this mouldering canopy,
 Once shone the bright and busy eye;
 But start not at the dismal void—
 If social love that eye employed,
 If with no lawless fire it gleamed,
 But through the dews of kindness beamed,
 That eye shall be forever bright
 When stars and sun are sunk in night

Within this hollow cavern hung
 The ready, swift, and tuneful tongue;
 If falsehood's honey it disdained,
 And when it could not praise, was chained,
 If bold in virtue's cause it spoke,
 Yet gentle concord never broke,
 This silent tongue shall plead for thee
 When time unveils Eternity.

THE mirage of the desert paints the things of earth in the heavens. There is a more glorious mirage, which, to the eye of the Christian, paints the things of heaven upon the canvas of earth.

APOLOGY is egotism turned wrong side out. Generally the first thing a man's companion knows of his shortcomings is from his apology.

PALMER, THE ENGLISH POISONER.

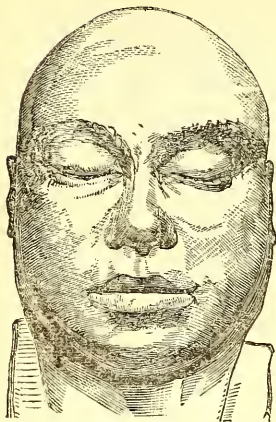


Fig. 45.

Of this head, we may simply say that, though dead, it "speaks for itself." We have a cast, taken at the time he was executed, and of all the low, gross, and almost beastly specimens of humanity of whom we have casts, this is one of the worst. There was brain enough,—he was no idiot,—but it was developed in the base rather than in the top, and his temperament was rendered doubly gross by the low, dissipated life he led. He was a sporting man, a gambler, a libertine, a forger, a thief, a robber, and a murderer.

He had a fair degree of perceptive intellect, moderate reflectives, and small, weak moral sentiments, and these were awfully perverted. Had he lived temperately, and observed even the *forms* of a religious life, he could by prayer and the grace of

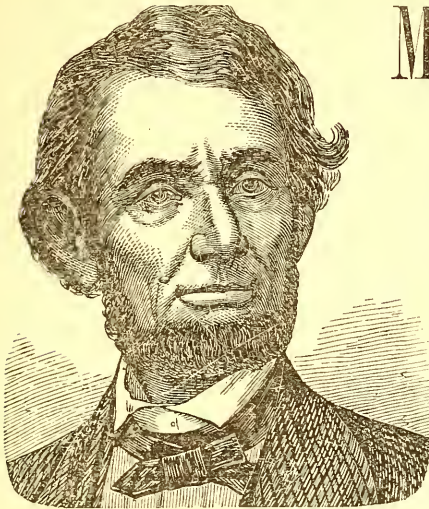
God have regulated his strong propensities, lived virtuously, and become a useful member of society. But violating both the civil and the moral laws, his naturally unfortunate organization became ten times worse than that which he inherited, and his course was down, *down*, down to an untimely death and a dishonored grave. Look at that face! What a nose! What a mouth! The whole in perfect keeping with his diabolical acts. His blood and body were made of beer and beef. He represents the lowest, grossest, and basest of the dissipated English, and he was but a little above the brute. We have no heart to analyze the characters of such inhuman monsters.

MORAL.—Reader, if *you* would avoid becoming such as this, or in any degree approaching it, live a temperate, industrious, virtuous, and a religious life.

A GOOD HINT.—Send your little child to bed happy. Whatever cares press, give it a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds.

[And there is a deeper philosophy in this, probably, than the writer supposed. Let us explain. The blood goes most freely to those parts of the body or brain most exercised. Sending the child to bed in a happy state of mind sets the blood coursing its way to the affections and to the moral sentiments. Whereas, if you box its ears, scold or frown upon it, you excite the passions, and the blood concentrates in those organs which resist, contend, fight—such as Combativeness and Destructiveness. You may call into action, and continue in action, any of the organs you please. Hence we say, parents, teachers, and guardians are responsible for the disposition of their children. Your treatment will serve to make them good or bad, and Physiology and Phrenology show how.]

ABRAHAM LINCOLN, THE MARTYR PRESIDENT



MR. LINCOLN had a tall, spare, large-boned frame, with which his prominent features and long, high head perfectly corresponded. His ample but not ponderous forehead, very prominent at the base, shows the large development of the perceptive faculties which gave him the practical matter-of-fact turn of mind for which he was distinguished. Individuality, Form, Size, Order, Eventuality, and Locality were among his largest organs.

The size of the head was in fair proportion to that of the body. It was not

of the largest class, though quite large enough for the vital energies of the body. Nor was it in any important respect deficient. It was not the head of a fighter, and he could take no pleasure in combat or contention.

He had large Benevolence, large Conscientiousness, and large Hope. His Veneration was full, and his Spirituality average. His religion consisted more in kindness and justice than in faith, humility, or devotion. To do right and to do good were his leading moral characteristics. Socially, he was strong in his attachments, constant in his affections, and well adapted to wedded life. Intellectually, there was nothing wanting. His Causality was full, Comparison large, and nearly all the percepts large and active. He was open to conviction, true to his higher nature, and governed by moral principle rather than by policy. He was firm, persevering, generous, kind-hearted, affectionate, intelligent, with a high degree of strong, practical common sense. If not a great man, he was something better—a *good* one. He was a type of the better class of Americans.

Abraham Lincoln was born on the 12th of February, 1806, in Hardin County, Ky., where, at seven years of age, he was first sent to school to Mr. Hazel, carrying with him an old copy of "Dillworth's Spelling Book," one of the three works that formed the family library. His father, Mr. Thomas Lincoln, soon after removed to Indiana, taking young Abraham with him. Until he was seventeen his life was that of a simple farm laborer, with only such intervals of schooling as farm laborers get. Probably the school instruction of his whole life would not amount to more

than a year. Such was the early training of this man of the people, whom the people made the ruler of a great nation.

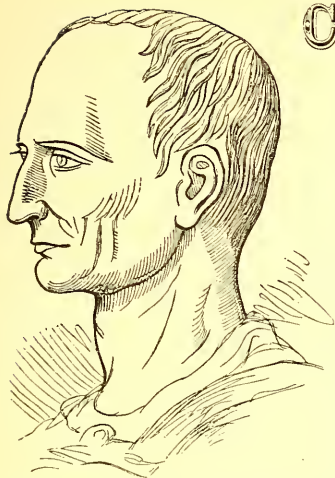
In 1834 he commenced his political career as a member of the Legislature; was admitted to the bar in 1836; sent to Congress in 1846; elected President in 1860; re-elected in 1864; and died by the hand of the assassin April 14th, 1865. The reader knows how much these bare outlines embrace—how large a space they must necessarily fill in history.

Mr. Lincoln earned the love of his countrymen to a greater degree, perhaps, than any other person who filled the President's chair, scarcely excepting the "Father of his Country." For Washington the universal feeling of love was toned to a grave and profound awe by the imperturbable dignity of his character and the impressive majesty of his presence. No one could approach him, even with those deep and lively sentiments of admiration which the grandeur and disinterestedness of his career always awakened, without being impressed with a certain solemn veneration. Next to Washington, President Jackson had taken the firmest hold of the popular mind, by the magnanimity of his impulses, the justice of his sentiments, and the inflexible honesty of his purposes. But the impetuosity of Jackson, the violence with which he sometimes pursued his ends, made him as ardent enemies as he had friends. But Mr. Lincoln, who had none of Washington's elevation, or none of Jackson's energy, yet by his kindness, his integrity, his homely popular humor, and his rare native instinct of the popular will, has won as large a place in the private heart, while history will assign him no less a place in the public history of the nation

ENLARGEMENT OF THE LUNGS.—"Step out into the purest air you can find, stand perfectly erect, with the head and shoulders back, and then, fixing the lips as though you were going to whistle, draw the air, not through the nostrils, but through the lips, into the lungs. When the chest is about full, raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward, and the chest open, reverse the process by which you draw your breath, till the lungs are entirely empty. This process should be repeated three or four times during the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows the exercise. It is the best expectorant in the world. We know a gentleman the measure of whose chest has been increased some three inches during as many months."

A word of caution will not be out of place. Persons with weak lungs and sensitive bronchial tubes should avoid very *cold* air in performing this exercise, or should inhale it through the nostrils, which is the proper way in ordinary breathing. Such persons should also commence cautiously and carefully, so as not to strain or injure the parts affected, increasing the exercise gradually, as the strength increases.

JULIUS CÆSAR.



CAIUS JULIUS CÆSAR, the great Roman whom Shakspeare denominates

The foremost man of all the world, was born in Rome in the year 100 B. C., and on the 12th day of the month (*Quintilis*), which is now called July (*Julius*) after him, and assassinated on the ides of March,* 44 B. C.

As a general, Cæsar stands in history among the first, having no equal except the great Napoleon; as a statesman, the highest rank is conceded to him; as an orator, he has had few superiors; as a writer, he was surpassed by none of his cotemporaries; and all accounts agree in representing him as the most perfect gentleman (so far as manners make one) of his day. For moral qualities

he does not get equal credit, and the record of his life, as generally received, is stained by acts of profligacy, cruelty, and a terrible and needless waste of human life.

The accompanying likeness is from a copy of a very ancient but probably authentic drawing, kindly furnished us by Mr. F. A. Chapman, the artist.

This represents the head to be decidedly large, very prominent in the upper forehead, and high from the ear to the top. There is in this outline a resemblance to the portraits of Napoleon I., especially in the massiveness of the brain. The whole—head and face—denotes great observation, foresight, intuition, and power. It is the opposite of weakness or imbecility, and no one would hesitate to pronounce it the likeness of a most marked and distinguished character.

The nose is long, pointed, and Greco-Roman, like that of the first Napoleon; the lips full but firm; the mouth not large; the chin large, and the jaws strong. The visage indicates a thin and nervous rather than a stout and beefy person, and is in every way very expressive. There is evidence enough of a very strong character—a man born to rule, and not likely to let any removable obstacle stand in the way of his success.

* The fifteenth day of March. The term *ides* was applied by the Romans to the middle of each month; or, more strictly speaking, to the fifteenth day of March, May, July, and October, and to the thirteenth of the other months.

CHARACTER IN THE WALK.*

IN the walk of a tall, healthy, well-built, perpendicular man (fig. 1), both dignity and firmness may be seen. He rejoices in the consciousness of his "inalienable right to life, liberty, and the pursuit of happiness." He will never die with consumption, for the very good reason that he



Fig. 1.

stands erect—with chest well forward, and shoulders well thrown back. He breathes freely, lives temperately; his circulation and digestion are perfect, and all the functions of body and brain go on in harmony. Healthy, hearty, joyous, and happy, he is at peace with himself and all mankind. He makes a very dignified bow to you, and is free from diffidence or embarrassment.

In the walk of one who assumes a stooping posture and has a narrow chest and contracted shoulders (fig. 2), we shall find a character wanting in Self-Esteem, but probably possessing largely developed Benevolence, Veneration, and Cautiousness. He is accustomed



Fig. 2.

to make low bows, remaining a long time in a bent posture, and the words, "Your very humble servant, sir," furnish the key-note of his character. He feels unworthy; frequently "begs pardon:" gets out of everybody's way; though intelligent is unappreciated; and though liberally educated for a learned profession, he has not sufficient confidence in himself to enter upon its practice. He pronounces life a failure. His walk will be timid, irresolute, uncertain, and his step comparatively light.



Fig. 3.

A burly person (fig. 3), with large Destructiveness, Combativeness, Self-Esteem, and moderate Cautiousness, on the contrary, will "go ahead," with a "Get out of the way there! don't you see I'm coming?" And if Firmness be also large, he will step somewhat heavily upon the heel. This is a ponderous, blustering, locomotive nature, that enjoys the luxuries of the table, and provides liberally for himself—frequently quoting the old adage, that "Self-preservation is the first law of nature"—and acting accordingly. He "bears the market," shaves notes, lends money on the *best* securities—where he can double it, or on bonds and mortgages—and "forecloses" when he can.

He is a good judge of roast beef, plum pudding, brown stout, porter, and lager beer; keeps all things snug; sails closely reefed; looks out for squalls and storms, and prophesies "hard times." He is opposed to innovations or internal improvements; don't believe in reforms, and regards

* From our "NEW PHYSIOGNOMY."

it a loss of time and money to educate children beyond "reading, writing, and ciphering." He is exclusively a man of facts, and of the world. His heaven is situated directly under his jacket. He struts, swells, eats, drinks, sleeps, and—looks out for "number one." His walk is more ponderous than light, coming down solid and strong on his heel. When shaking hands he permits *you*, as a special privilege, to do the shaking.

The exquisite (fig. 4) dresses in the height of the fashion; studies the "attitudes" of the ball-room and the stage; repeats lines of poetry—the signification of which he does not comprehend—and "speaks pieces" learned from the young man's book of oratory. He is acquainted with all the "smart" or clever fellows who frequent the play-houses, the saloons, and the races. He has learned the popular games; drinks and smokes at the expense of others; and talks of his "girl," although he is as inconstant as the wind. His brain is small; his mind narrow; his features pinched up; and the whole miserably mean and contracted. Who marries him will get more froth than substance. His walk is simply Miss-Nancyish, and so affected as to be without any distinctive character.



Fig. 4.

Impudence is clearly stamped on fig. 5. He has the *form* of a man, but the mind of a



Fig. 5.

dandy. He can gabble a few words of French, German, and Italian, picked up in barber shops; puts on foreign airs, talks large, and boasts of "the noble deeds he has done." When introduced, he makes half a bow to you, forward, and a bow and a half to himself, backward. He steps something as a turkey might be supposed to do when walking over hot cinders. He is a bundle of egotism, vanity, deceit, and pride; vulgar, pompous, and bad. He will not work, but lives by his wits and his tricks. There is neither dignity, integrity, humility, gratitude, affection, or devotion here.

If Approbativeness be especially large, with moderate Self-Esteem there will be a canting to the right and to the left, with a sort of teetering, tip-toe step. The hat will be set upon one side, and, perhaps, the thumbs stuck into the arm-holes of the vest, displaying the jewelry of the fingers, and the accompanying expression will seem to say, "Am I not pretty?" An excess of Approbativeness begets egotism and a love for notoriety, and, in the absence of Self-Esteem, the possessor becomes a clown, exhibits himself on all occasions, "puts on airs," "shows off," and attracts attention to himself by odd speeches and singular remarks. And if there be a want of deference and respect, growing out of moderate or small Veneration, then there will be extravagant language, including profanity, vulgarity, and obscenity.

A person with a straightforward, honest, but uneducated mind (fig. 6) will walk in a straightforward manner, turning neither to the right nor

the left; but if there be considerable executiveness, the gait will be heavy and more strong than delicate; but if educated and refined, the person will acquire a more refined step, characterized by regularity and time.



Fig. 6.

A secretive and cunning person will have a stealthy walk, like that of the fox, and though his body may weigh two hundred pounds, his step will be light rather than heavy, and somewhat like that of the Indian (fig. 7), whose feet encased in the buckskin moccasins fall noiselessly upon the ground. He can "play possum," work in the dark, mislead and deceive. It is only by superior intelligence that his thoughts



Fig. 7.

and purposes can be discovered. He steps light, walks on his *toes*, and his motto is—

"Mum, then, and no more proceed."—SHAKESPEARE.

The untrained, blunt, coarse bog-trotter (fig. 8) walks heavily upon his heels in parlor, church, or kitchen, his gait being more like that of a horse on a bridge than like that of the cultivated gentleman. The slow, heavy tramp of the iron-shod "hedger and ditcher" is in keeping with the



Fig. 8.

"don't-care" spirit of the lower ten thousand, be they white or black. When they dance, it may well be called a "jig," or a "break-down." The walk is a hobble, a shuffle, and a sort of "get along." The humble man has a humble walk; the dignified man, a dignified walk; the vain man, a vain walk; the hopeful man, a light, buoyant, hopeful walk; the desponding, hopeless man, a dragging, hopeless step, as though he were going to prison rather than to his duty; the executive man, an executive walk, and the lazy, slothful man, a walk corresponding with his real character.



Fig. 9.

Where there is little executiveness, propelling power, and small aspiring organs, there will be a slovenly, slouchy step, with one foot dragging lazily after the other (fig 9). No energy, enterprise, or ambition here, and the person appears like one between "dead and alive," a sort of "froze and thawed" substance, good for nothing. He complains, grunts, whines, finds fault, and doses himself

with various quack medicines—for imaginary ills; he has no friends, never married, and regards his birth a misfortune, in which opinion those who know him fully agree.



Fig. 10.

A thoughtful man has a walk corresponding with this characteristic, while a thoughtless one, a mere looker (fig. 10) instead of thinker, walks in a "sauntering" gait, and carries his head accordingly; the one with his head somewhat bowed forward, the other with his forehead lifted up, his perceptive faculties projecting, as though he were hunting curiosities.

The "inquiring mind" of this young man (fig. 10) is apparent in his sauntering, irregular gait; and he has the expression of one recently from the "rural districts." He is evidently in the pursuit of knowledge, and sacrifices manners to gratify the desire to see, and is suggestive of the question, "Do you see anything green?" His walk is an indefinite hobble, shuffle, or drizzle, and is as aimless and meaningless as the vacant stare with which he views all things.

Mr. Cautious Timidity (fig. 11) is afraid he may step on eggs, fall into a ditch, or stumble over a rail. He is a natural care-taker; fussy, particular, and would "trot all day in a peck measure." He gets a living by "saving" what others would waste.

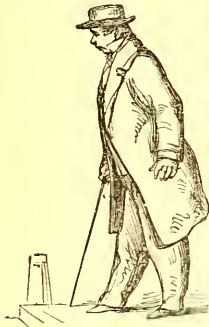


Fig. 11.

His walk is mincing, undecided, gentle, and "gingerly," and so is his character.

Mr. Jeremy Jehew (fig. 12) is "always in a hurry," no matter whether he has anything to do or not. When he walks, he "walks all over;" and when he sits, he spreads himself, with one

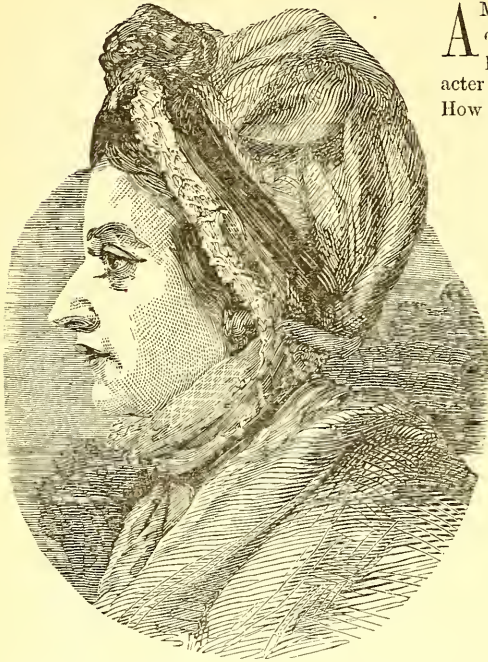


Fig. 12.

foot here and the other yonder, or doubled up like a jack-knife, which opens and shuts with a snap. He has no time to think, but only to "look;" and always walks in an attitude as though he were facing a regular northeaster, with steam all on.

Observe the walk of children; one is sprightly, nimble, and quick on foot; another is bungling and clumsy, runs against the tables and the chairs, and often stumbles. The character is as different as the walk.

THE MOTHER OF REV. JOHN WESLEY.



A MOST marked physiognomy. See how expressive! What character in these features! How different from that flat, tallowy, meaningless, soulless look which we sometimes observe in faces! This lady was evidently cultivated and refined. She must have been highly educated and thoroughly called out in all her faculties. There is no indication of "arrested development" here. See what a nose! How beautiful! magnificent! It is evidently like that of her father, and the same was transmitted to her son John, who be-

came the great apostle of Methodism and one of the lights of the world.

On close analysis, it will be seen that there was a most striking resemblance between the mother and the son. Compare any of the standard likenesses of John Wesley with this, and our statement will require no other confirmation. The temperament of both mother and son was fine, and that of the mother exquisitely so. With a body of moderate size and symmetrical mold, with all the functions in high health—vigorous, active, wide-awake, and full of spirit—she would animate and inspire all who came within her influence. Note how calm, clear, and yet how expressive the eye with its long lashes; how distinct, well-formed, and developed the nose, and what a beautiful chin! That well-cut, slightly open, and regular womanly mouth. Those loving lips! The beautifully formed and not over large forehead, and a head—concealed by the cap—high in the center, long and broad on top, a large cerebellum, with Ideality, Sublimity, Time, and Tune well developed. There was both economy and kindness, devotion, integrity, Faith, Hope, Charity, and steadfastness. Nor was she wanting in courage, will, or fortitude. The perceptive faculties were full, with large Order—the basis of method—ism; large Individu-

ality, Eventuality, Comparison, Human Nature, and the entire central range from nose to occiput. There was something of the Napoleon in her composition, and just the least approach toward the masculine—not enough to be objectionable, but just enough to give self-reliance, individuality, and independence. All questions would be between herself and her God rather than between her and others. Such a person is above flattery, and above the fear of man. Trusting, believing, and resigned to *His* will, she would not be easily cast down nor depressed, but would take a hopeful view of all things desired, but not disappointed at reverses. Such a nature would become a natural magnet, the center of attraction to all who knew her, and being suitably mated, fit to become the mother of a man so simple, so great, and so good as was the venerable John Wesley. If not of noble birth, she was of gentle blood, and most queenly as well as most motherly in character. The circumstance of birth alone—not of majesty or soul—left her to reign through life in the hearts of all who knew her, rather than on a glittering man-made throne.

May the same good spirit by which the saintly Susannah Wesley was animated, fill the souls of all men and women.

CHARACTER IN THE EYES.

LET the blue eye tell of love,	Ardor for the black proclaim,
And the black of beauty,	Gentle sympathy for blue ;
But the gray soars far above	But the gray <i>may</i> be the same,
In the realm of duty.	And the gray is ever true.

The blue is the measured radiance of moonlight glances lonely,
 And the black the sparkle of midnight when the stars are gleaming only,
 But the gray is the eye of the morning, and a truthful daylight brightness
 Controls the passionate black with a flashing of silvery whiteness.

Sing, then, of the blue eye's love,
 Sing the hazel eye of beauty ;
 But the gray is crowned above,
 Radiant in the realm of duty.

PRACTICAL USES OF PHRENOLOGY.

1. To judge from a person's physical organization what are his natural tendencies and capacities, and what pursuit is best for him.
2. To understand the mode of operation of the mind, be it sane or insane.
3. To use the proper means of educating others, and of controlling and improving ourselves.

Thus Phrenology, when made practical, evidently affords quick and clear means of understanding ourselves and others, of developing and using to the best purpose whatever powers God has given us, and of making human life as useful, successful, and happy as this world will permit.

STAMMERING AND STUTTERING.

pr'ythee, tell me, who is it? quickly, and speak apace. I would thou could'st *stammer*, that thou might'st pour this concealed man out of thy mouth as wine comes out of a narrow-necked bottle, either too much at once or none at all. I pr'ythee take the cork out of thy mouth, that I may drink thy tidings.—SHAKESPEARE.

DEFINITIONS.

Stammering is characterized by an inability or difficulty of properly enunciating some or many of the elementary speech sounds, either when they occur at the beginning or the middle of a word, accompanied or not, as the case may be, by a slow, hesitating, more or less indistinct delivery, but *unattended with frequent repetitions* of the initial sounds, and consequent convulsive efforts to surmount the difficulty.

Stuttering, on the other hand, is a vicious utterance, manifested by *frequent repetitions* of initial or other elementary sounds, and always more or less attended with *muscular contortions*.*

CAUSES OF STAMMERING.

Girls and women seldom stammer. With them, the organ of Language is larger than in males, and they are more free and copious in speech. They commence early to talk to their dolls, play "keep house, teach school," correct the dog and the cat, talk to the bird, and keep up a vocal chatter generally. Nor will the command of an impatient and inconsiderate parent, to "Hold your tongue!" avail, with little girls. They *must* talk, laugh, or cry, while the boys whistle, play ball, fly kites, roll hoops, play horse or hide-and-seeck, drive nails, bore holes, saw wood, whittle, build boats or carts; harness the dog or the goat, and do other similar service where much *yelling* and little talking is required. Girls are much more with their mothers, and conversation, including "small talk," can go on almost perpetually, all day long; and it is a fact, *ladies* become by practice far the best and most natural talkers. Who ever knew a lady to stammer?

Boys are more rough, blunt, and uncouth in manners and conversation, and are more frequently commanded to "hush!—shut up!" "be quiet!" etc., and told that "boys should be *seen*, not *heard*;" and they come to *think* more than they talk. Later in life they are expected to read aloud, tell what they saw or heard, and they blunder, misplace their words, and form the *habit* of stammering.

All the organs of speech are precisely the same in those who do and who do not stammer. It is a *mental* and not a primarily physiological or bodily infirmity, and should be treated accordingly. This view is corroborated by a French writer, who says:

'Stammering has generally been ascribed to some physical impediment in the tongue, the palate, or some other of the organs of speech; but it is easy to show that its cause is of a very different origin, and that it rarely, if ever, arises from simple malformation of the vocal organs.'

These malformations, it is true, may occasion defective utterance of va-

* HURT: "Stammering and Stuttering; their Nature and Treatment."

rious kinds and degrees, but never the characteristic symptoms of stammering.

“If physical malformation,” observes Dr. Voisin, who was himself formerly a stammerer, “were really the general cause of stammering, the effect would necessarily be permanent, and would affect the same sounds every time they recurred; but the reverse of this is the truth; for it is well known that, on occasions of excitement, stammerers often display a fluency and facility of utterance the very opposite of their habitual state,” and that, as Dr. Voisin expresses it, ‘Lorsqu’ils se mettent en colère, ils blasphèment avec une énergie qui n’a point échappée aux hommes les moins observateurs.’”*

HOW MENTAL STATES AFFECT SPEECH.

Dr. Voisin proves very clearly that the real cause is irregularity in the nervous action of the parts which combine to produce speech. This is shown by analyzing speech. The natural sounds, or vowels, are simple, and require only one kind of muscular action for their production; hence they are almost always under command. The artificial, or compound, sounds (hence denominated *con-sonants*) are complex, and require *several* distinct and successive combinations of a variety of muscles; and it is they alone that excite stammering. But it is *the brain* that directs and combines all voluntary motions; and consequently every disturbing cause, not local and not permanent, can affect the voluntary motions of speech only *through the medium* of the brain; and irregular action of the brain must thus be the indispensable antecedent or cause of the effect—stammering.

Mr. Hunt confirms this view, though he admits organic causes also. He says: “Debility, paralysis, spasms of the glottis, lips, etc., owing to a central or local affection of the nerves, habit, imitation, etc., may all more or less tend to produce stammering.” He adds in another place: “The mind is the master of speech, and through it alone can we act on the organs necessary for the process of articulation. When we lose our control over the mind, we have none over the bodily organs under its influence, and an improper action is the result.”

CAUSES OF STUTTERING.

Though stuttering differs, as we have seen, from what is properly called stammering, the exciting causes of the two affections are mainly identical. Mr. Hunt says: “Among the exciting causes of stuttering may be enumerated—affections of the brain, the spinal cord, and the abdominal canal; abnormal irritability of the nervous system, solitary vices, spermatorrhea, mental emotions, mimicry, and involuntary imitation.”

ILLUSTRATIVE EXAMPLES.

The following illustrations of the proximate causes of stammering, which we copy from Dr. Voisin’s paper,† apply in the main to stuttering

* When they get angry, they blaspheme with an energy which can not fail to impress the least observing.

† *Bulletin de l’Académie Royale de Médecine*, 1837

also, which he apparently does not distinguish from the first-named difficulty :

1. It is no unusual thing to see a person who is perfectly fluent in conversation, and who has never been known to stammer, become grievously affected with it, if called upon unexpectedly to address a public audience. Every one will admit that, in this case, there is no physical impediment to utterance, but that the cause is in the brain, or organ of the mind, and that it consists in irregular nervous impulse sent to the organs of speech, and proceeding from a *conflict* between the *desire* to speak well, the *fear* of speaking ill, or perhaps a consciousness of a paucity or bad arrangement of the ideas which he is expected to communicate, or it may be a dearth of words in which to clothe them. In every instance the *essential* circumstance is a conflict, or absence of co-operation among the active faculties, necessarily giving rise to a *plurality*, instead of to a *unity* of nervous purposes, and consequently to a *plurality*, instead of to a unity of simultaneous muscular combinations; and the irregular plurality of purposes and of actions thence resulting constitutes exactly what is called stammering.

A striking illustration of the truth of this view is the fact, that stammering, or irregularity of action, is an affection not peculiar to the muscles concerned in the production of speech, but is common to these and to all the muscles under the power of the will. Wherever two or more diverging purposes of nearly equal power assail the mind, and prompt to opposite courses of action at the same time, there stammering appears, whether it be in the muscles of the vocal organs or in those of the feet.

2. A person unexpectedly beset by danger *stammers* from head to foot, till his presence of mind gives him a *unity* of purpose, and decides what he is to do. In this instance, it is undeniably the simultaneous existence of opposite mental impulses that produces the effect. For the same reason, the sudden recollection, during an animated discourse, of something forgotten, causes a temporary stammer and unsteadiness of attitude. In short, a multiplicity of impulses causes contrariety of action, and contrariety of action constitutes stammering.

3. The effects of wine and spirituous liquors prove the influence of the brain in the production and cure of stammering. "Look at that individual, who, without committing any great excess, is moderately excited by a few glasses of wine; *lately* he was sad, silent, and spiritless; *now*, what a metamorphosis! he is gay talkative, and witty. Let him continue to drink, and go beyond the measure of his judgment, his head will become embarrassed, and the fumes of the wine trouble his intellectual functions. The muscles, subjected to the guidance of a will without power, contract feebly, and the most confused and marked stammering succeeds to the fluent pronunciation so lately observed, and which depended on the powerful action of the brain on the organs of speech.'

4. From the earliest antiquity accidental stammering has been noticed by physicians as frequently the precursor of apoplexy and palsy, which could happen only from the preceding affection of the brain acting on the organs of speech.

5. It is a well-known fact that stammerers and stutterers are generally very sensitive and irritable, and at the same time timid and retiring; thus affording the essential contrariety of emotion in the highest degree. Dr. Voisin illustrates this state in speaking of himself. He says:

"I shall never forget when I had finished my studies, and was entering on life, my troubled countenance, my embarrassment and monosyllabic answers, and the silence which fear and timidity almost always enforced upon me, gave to many people such an idea of my character, that I may dispense with quoting the epithet which they were pleased to bestow upon me."

6. Certain emotions, by exciting the brain, direct such a powerful nervous influx upon the organs of speech, that it not only frees the stammerer from his infirmity for a time, but has even sufficed to deliver the dumb from their bondage, and enabled them to speak. Esquirol gives a curious example of this fact. A dumb man had long endured contempt and bad usage from his wife; but being one day more grossly maltreated than usual, he got into such a furious rage, that he regained the use of his tongue, and repaid with usury the execrations which his tender mate had so long lavished upon him. This shows how closely the brain influences speech.

7. Speech is the embodiment of ideas, and is useless where no ideas exist. Accordingly it is noticed that idiots, although they hear well and have a sound conformation of the organs of speech, and a power of emitting all the natural sounds, are either dumb or speak very imperfectly.

8. Under the influence of contending emotions the tongue either moves without firmness or remains altogether immovable. This occurs most frequently when Cautiousness and Veneration are the opposing feelings. Stammering from this cause diminishes imperceptibly, and sometimes even disappears, in proportion as the individual regains his presence of mind and masters his internal impression. "The observations," says Dr. Voisin, "which I have the sad privilege of making on myself every day, confirm what is here advanced. I have often intercourse with men for whom I feel so much respect, that it is almost impossible for me to speak to them when I appear before them. But if the conversation, of which they at first furnish the whole, goes on and becomes animated, recovering soon from my first emotion, I shake off all little considerations, and, raising myself to their height, I discuss with them *without fear*, and without the slightest difficulty in my pronunciation." This indicates the supreme influence of the nervous influx on the movements of the vocal muscles, and it is curiously supported and illustrated by a fact mentioned by M. Itard, of a boy of eleven who was excessively at fault whenever he attempted to speak in the presence of persons looking at him, but in whom the stammering instantly disappeared as soon as by shutting out the light he ceased to be visible. This is explicable only on the theory of opposite mental emotions.

9. As the individual advances in age, and acquires consistency and unity of character, the infirmity becomes less and less marked, and even frequently disappears altogether. In the same way it is generally marked more in the morning than in the evening, because the brain has not then

assumed its full complement of activity, nor been exposed to the numerous stimuli which beset it in the ordinary labors of the day

THE RATIONAL MODE OF CURE.

The foregoing considerations not only establish the fact that stammering and stuttering are mental and not physical affections, but also point to the rational mode of cure, and show how utterly futile must be all the pills, potions, and apparatuses of the quacks who pretend to be able to permanently remove or remedy these impediments of speech by means of drugs or of mechanical contrivances.

1. The first thing to be done is to impress deeply upon the mind the true nature and causes of the defect to be remedied. To that end read and re-read the preceding remarks. Consider *why* you stammer. When this is clearly defined and fixed in the mind, you are on the road to speedy improvement.

2. We have shown that ideas are essential to speech. The fact that people with no great endowment in this respect are often exceedingly voluble, and that a crowding, as it were, of thoughts into the mind sometimes hinders utterance, does not disprove this remark. The difficulty in the last case arises from a deficient supply of words to clothe the ideas that present themselves. It is the ineffectual struggle of a small organ of Language to keep pace with the workings of larger organs of other intellectual powers. Total idiots never learn to speak. It is obvious, then, that one important condition in securing a distinct articulation is to have previously acquired distinct ideas. "Think before you speak."

3. The cure of stammering is to be looked for in removing the exciting causes, and in bringing the vocal muscles into harmonious action by *determined* and patient exercise. The opposite emotions, so generally productive of stammering, may, especially in early life, be gradually got rid of by a judicious moral treatment—by directing the attention of the child to the existence of these emotions as causes—by inspiring him with friendly confidence—by exciting him resolutely to shun any attempt at pronunciation when he feels himself unable to master it—by his exercising himself, when *alone and free from emotion*, in singing, talking, and reading aloud, and for a length of time, so as to habituate the muscles to simultaneous and systematic action—and, we may add, as a very effectual remedy, by increasing the natural difficulty in such a way as to require a *strong and undivided mental effort* to accomplish the utterance of a sound, and thereby add to the amount of nervous energy distributed to the organs of speech.

CASE OF DEMOSTHENES.

The practice of Demosthenes is a most excellent example. He cured himself of inveterate stammering by filling his mouth with pebbles, and accustoming himself to recitations in that state. It required strong local action and a *concentrated attention* to emit a sound without choking himself or allowing the pebbles to drop from his mouth; and this was precisely the natural remedy to apply to opposite and contending emotions and divided attention.

Demosthenes adopted the other most effectual part of the means of cure. He exercised himself *alone*, and free from distressing emotions, to such a degree, that he constructed a subterraneous cabinet on purpose for perfect retirement, and sometimes passed two or three months without ever leaving it, having previously shaven one half of his head, that he might not be able to appear in public when the temptation should come upon him. And the perfect success which attended this plan is universally known. His voice passed from a weak, uncertain, and unmanageable to a full, powerful, and even melodious tone, and became so remarkably flexible as to accommodate itself with ease to the very numerous and delicate inflections of the Greek tongue. But as a complete cure, or harmonious action of the vocal muscles, can be obtained only by the repetition of the muscular action till a habit or *tendency to act* becomes established, it is evident that *perseverance* is an essential element in its accomplishment, and that without this the temporary amendment obtained at first by the excitement consequent upon a trial of any means very soon disappears, and leaves the infirmity altogether unmitigated.

SPEAKING FOREIGN LANGUAGES.

“M. Itard recommends very strongly, where it can be done, to force children to speak in a foreign language, by giving them a foreign governess or tutor; and the propriety of this advice is very palpable when we consider that it requires a more powerful and concentrated effort to speak and to pronounce a foreign than a native tongue, and that it is precisely a strong, undivided, and long-continued mental effort that is necessary to effect a cure.

PHYSIOLOGY AND PHRENOLOGY.

“It is scarcely necessary to add, that debility, in which this, in common with many other forms of nervous disease, often originates in the young, must be obviated by a due supply of nourishing food, country air, regular exercise, and, though last, not least, by cheerful society, kindness, and encouragement. The use of Phrenology in enabling a stammerer to understand his own case, or a parent to direct the treatment of his child under this infirmity, is so obvious, that we reckon it unnecessary to dwell on it. By rendering the nature and modes of action of the mental powers clear and familiar, it aids us in removing every morbid affection of which the origin lies in them.”

PREVENTION.

Having shown that stammering is only an *impediment*, caused by nervous excitement, sensitiveness, diffidence, and a lack of confidence and self-reliance, and *not* by disease or a lack of the necessary organs of speech, we may state that the careful attention of parents to their children from the earliest infancy, not only permitting but encouraging them to talk freely, copiously, and fluently, and to sing, read aloud, and thus give expression to their thoughts, feelings, and emotions, would remove all danger of their ever becoming stammerers.

“Parents can not be too careful,” Dr. Hunt says, “in watching the de-

velopment of the organs of voice of their children. All defects but those of utterance receive immediate attendance, and why should the 'human voice divine' alone go uncared for? If parents only knew how many a sad life has been spent from this early neglect, they would take warning in time. Many of the defects of children's articulation are very slight, but being neglected, they gradually develop into serious impediments. Some children, with an active brain, begin with speaking so rapidly that their organs will not work at the same rate. Some begin to speak before they have any clear idea of what they are going to say. It is the business of education to counteract this youthful tendency."

Dr. Eich, after touching on the great variety of defects in the speech of young children, says, "All defects of articulation may degenerate into stammering, especially if they commence in childhood." The proverb "that a stitch in time may save nine" is as true in this case as any other.

STUPIDITY AND CRUELTY.

The stupidity and cruelty with which stammering children are too often treated, is enough to rouse indignation. They are told, "You can help it if you like!" As if they knew how to help it. They are asked, "Why can not you speak like other people?" As if it were not torture enough to see other people speaking as they can not; to see the rest of the world walking smoothly along a road which they can not find, and are laughed at for not finding; while those who walk proudly along can not tell them how they keep on it. They are even told, "You do it on purpose!" As if they were not writhing with shame every time they open their mouths

SELF-RELIANCE AND FAITH.

A writer in *Fraser's Magazine* after recommending, very judiciously, a persevering course of physical exercises calculated to expand the chest, strengthen the respiratory organs, improve the health, and give a manly bearing, thus concludes:

"Meanwhile, let him learn again the art of speaking; and having learned, think before he speaks, and say his say calmly, with self-respect, as a man who does not talk at random, and has a right to a courteous answer. Let him fix in his mind that there is nothing on earth to be ashamed of, save doing wrong, and no being to be feared save Almighty God; and so go on making the best of the body and soul which Heaven has given him, and I will warrant that in a few months his old misery of stammering will lie behind him, as an ugly and all but impossible dream when one awakes in the morning."

This is truth, every word of it. The habit of stammering *can* be overcome. Right methods, persevered in, will in the end be crowned with success; but while cultivating self-reliance, the stammerer should realize that all strength cometh from God, and that if he overcomes the habit, it will be due to His blessing upon his own prayerful exertions.

HON. HORACE MANN said, in a letter to Mr. Wells, "I look upon Phrenology as the guide of Philosophy and the handmaid to Christianity."

THE RED MAN AND THE BLACK MAN.



Fig. 1.—A NORTH AMERICAN INDIAN.

EVERYBODY recognizes the fact that the North American Indian differs from the Negro in various physical traits, besides the color of the skin, and that both differ from the white man; but few realize how great and fundamental this difference is, or how perfectly it corresponds with the difference in mental character, which everybody has also observed between these races. The closer examination which we, as phrenologists

and ethnologists, are accustomed to give, reveals the true basis of character in each, and shows why each is what it is rather than anything else—in

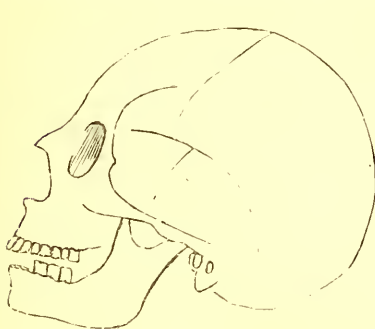


Fig. 2.

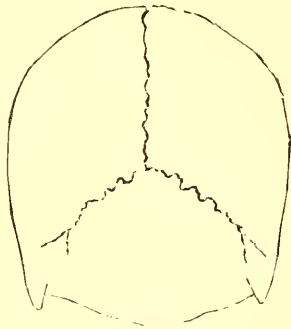


Fig. 3.

other words, Phrenology gives us the key to ethnology and to history. A brief description of the Indian and the Negro as revealed by Phrenology

and Physiognomy, will make our meaning clear, and at the same time correct some false notions which prevail in regard to both.

1. The Indian.—We will first look at the skull. Here we have it (figs. 2, 3, and 4) in several aspects. One of its most distinctive traits is roundness. This quality is very manifest in every view, but especially so in those from behind and above figs. 3 and 4. The vertical or coronal view in our drawing, which is from Morton's "Crania Americana," shows less roundness, however, than the specimens in our cabinet now before us. Great breadth immediately above the ears and in the region of Cautiousness and Secretiveness, and a lofty coronal region, are also prominent characteristics. The forehead is broad and very prominent at the lower part, but retreating, and not high. The back-head in the region of the affections is, in general, only moderately developed, but there is almost always a large and sharply defined occipital protuberance.

The head and the face taken together are, in the front view, lozenge-shaped, as shown in fig. 1; the nose prominent, and frequently of the form known as Jewish, or approximating that form; and the jaws strong and angular. The eyes are dark-brown or black, and the

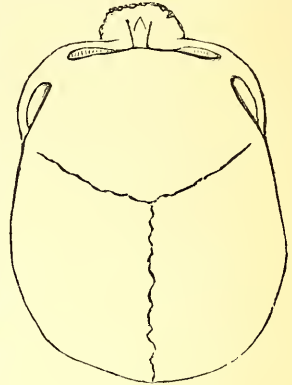


Fig. 4.

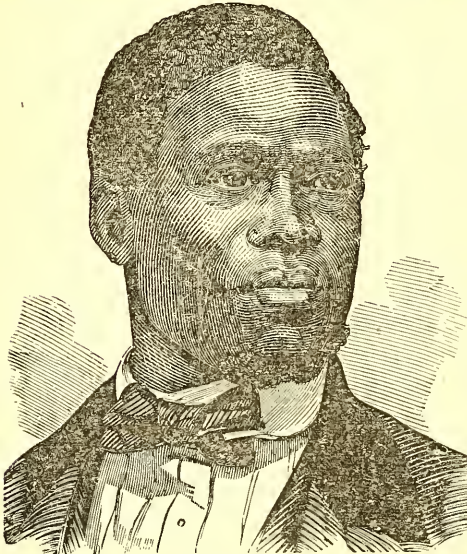


Fig 5 -SAM.

orbits have little or no obliquity; the mouth is straight, and the teeth nearly vertical. The hair is black, straight, and coarse, and there is generally little or no beard. The natural complexion is brown rather than copper-colored, as generally described. The chest is broad, the abdomen moderate, and the limbs muscular and well-proportioned.

In character, the American Indian, as his organization indicates, is active, energetic, dignified, grave, firm, cautious, cunning, stern, cruel, revenge

ful, and unrelenting His perceptive faculties are largely developed, but his powers of abstract reasoning are small, and the range of his mind very limited.

2. The Negro.—Now let us look at the black man. If we place his cranium by the side of that of the Indian, we shall be struck with the strong contrast between them. While the latter is broad and round, the former is distinguished by length and narrowness, as shown in figs 6 and 7.

Comparing these drawings with those representing the Indian skull in the same positions (figs. 2 and 4), the difference is seen to be striking, especially in the top views. In that of the Negro, the facial bones are compressed laterally, but project enormously in front.

The Negro is characterized physiognomically by a comparatively narrow face, the cheek-bones projecting forward; a flat nose, with wide nostrils;

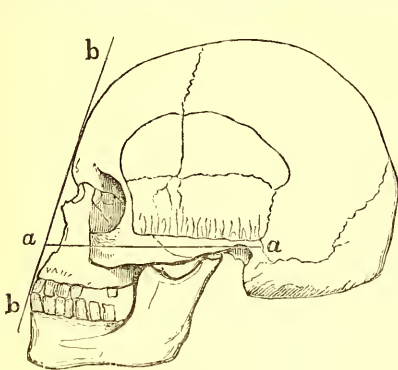


Fig. 6.

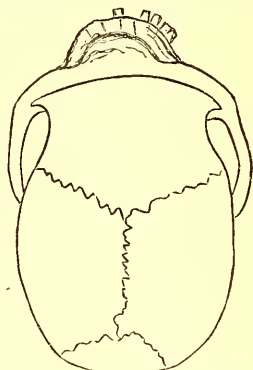


Fig. 7.

thick lips; projecting jaws; deep-seated black eyes; black woolly hair and beard; and a black skin.

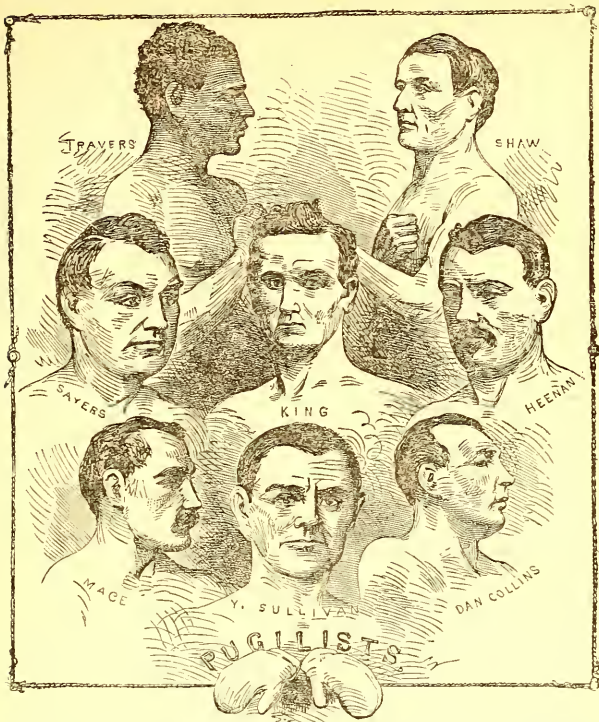
The Ethiopian race is made up of a great many sub-races and tribes, varying widely in configuration and character; but we may say of the typical negro, that from temperament he is slow and indolent, but persistent and capable of great endurance; and from cerebral development sensuous, passionate, affectionate, benevolent, docile, imitative, devotional, superstitious, excitable, impulsive, vain, improvident, cunning, politic, and unprincipled. He lives in the real rather than the ideal, and enjoys the present without thinking much of either the past or the future. He is a child in mental stature, has the virtues and faults of a child, and like the child needs control and discipline, and is capable of indefinite development.

Books and information on phrenological subjects, directions for self-culture, adapted to all, and phrenological examinations, at the establishment of Messrs. FOWLER AND WELLS, 753 Broadway. Call and inspect, gratis, the Museum of heads, busts, skulls, paintings, drawings, etc., of the good and the bad, the great and the imbecile



HEADS OF THE LEADING CLERGY.

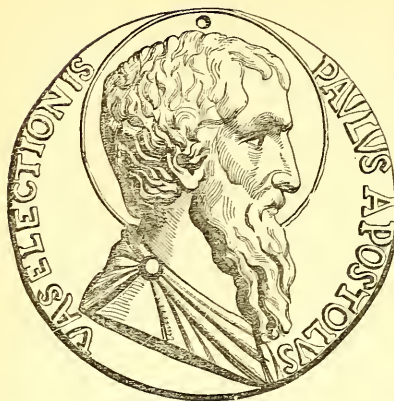
As a class, the clergy have the best heads in the world. It is a fact in Physiology, that those parts most exercised get most blood, and become largest and strongest. A true clergyman attends much to his devotions, lives constantly in its atmosphere, and he thereby cultivates the organs in the top-head—Veneration, Spirituality, Hope, Benevolence, and Conscientiousness. In consequence the clergy, as a body, have *high* heads, full in the coronal region, but comparatively narrow at the base. Their pursuits at the same time developing the intellect as well as the sentiments and emotions, tend to give them those fine foreheads and side-heads, and that expression of intelligence and culture which the above portraits so well illustrate. From Swedenborg to Beecher, and from Wesley to Channing, they all, though differing widely in other particulars, agree in indicating a predominance of the higher intellectual faculties and the moral sentiments over the animal propensities which lie in the base of the brain. See the opposite page for the reverse of this picture. Both should be studied. Our pursuit: give *shape* to body and brain.



HEADS OF THE MOST NOTORIOUS BOXERS.

IN striking contrast with the expanded foreheads and lofty top-heads represented in the group of divines on the opposite page, are the low centers and broad, heavy basilar regions so conspicuous in the above heads of the devotees of pugilism. Here we see how opposite conditions, including both original proclivities and subsequent training, result in opposite external characteristics. The boxer's education is almost exclusively physical. The development of the brain is sacrificed to the growth of muscle and bone; and the cerebral organs mainly called into action are those most closely related to the animal life and most intimately connected with the body. The head is therefore broad at the base, especially immediately above and behind the ears in the region of Destructiveness and Combativeness. The low forehead, narrow at the top and generally retreating, shows plainly enough the lack of intellectual development and mental culture. The features differ from those on the opposite page as widely as the heads. Here, everything is coarse and animal; there, all the parts are fine, delicate, and human. In the one case, all is gross and sensual, and has a downward and earthward tendency; in the other, there is refinement, spirituality, and a heavenward aspiration. In both cases the indwelling mind, which is above and before its earthly tenement, has built up an organization corresponding with itself.

FATE OF THE TWELVE APOSTLES.



HEAD OF SAINT PAUL.

THE word apostle is from the Greek, and signifies a messenger. The title is bestowed in the New Testament upon all who were sent or commissioned to preach the gospel, but especially upon the twelve whom Jesus chose from the whole number to be his heralds among all nations. The names of the original twelve are—Simon Peter, Andrew, James (son of Zebedee), John, Philip, Bartholomew, Thomas, Matthew, James (son of Alpheus), Lebbeus (Thaddeus), Simon, and Judas.

The fate of Judas, the betrayer of his Master, is well known. His death, by his own hands, left a vacancy in the ranks of the Apostles, which was filled by the selection of Matthias.

Paul, though not one of the original twelve, is generally mentioned in connection with them as "the Apostle of the Gentiles."

It is always safe and sometimes, even in a worldly sense, profitable, to be a Christian in a Christian land and age. It was different in the early days of Christianity. Those who embraced the faith of the despised Nazarene did so at the peril of their lives. Those who stood forth as the champions and promulgators of the new faith braved dangers such as we, at this day, can scarcely realize. They could hardly hope to escape death in some one of its most terrible forms.

All that is with *certainly* known concerning the Apostles may be found in the New Testament; but there are traditionary legends about them, some of which seem to be worthy of credence. These recount, with more or less particularity, their travels, preaching, sufferings, and martyrdom.

SIMON PETER.—Peter was born at Bethsaida, in Galilee, and was the son of Jonas, whence Christ calls him on one occasion Barjona, or son of Jonah. His original name was Simon. The name Peter, afterward bestowed upon him, signifies a *stone*, in which sense the Saviour uses it when he says, "Thou art Peter, and on this rock I will build my church."—(Matt. xvi. 18.) The last account we have of Peter in the New Testament is his attendance at a council of the Apostles and elders at Jerusalem (A. D. 51). The remainder of his history rests upon tradition. Jerome, Eusebius, and others assert that he afterward became bishop of Antioch, and that he was for the last twenty-five years of his life bishop of Rome. It is pretty certain that he suffered martyrdom in that city during the reign of Nero.

ANDREW.—This Apostle was the brother of Peter, and was first a disciple of John the Baptist. He was the first called of all the disciples of Christ. Little is known of his apostolic labors. Origen says he preached in Seythia. Tradition reports that he was crucified at Achaia on a cross of this form X, which is hence called St. Andrew's cross. Andrew is honored as the principal patron saint of Scotland.

JAMES (son of Zebedee).—He was the brother of the Evangelist John. On account of their zeal and boldness the brothers received the appellation of Boanerges, or sons of thunder. He suffered martyrdom by the sword under Herod Agrippa. There is a tradition that he went to Spain, of which country he is the patron saint. A church in that country (St. Jago di Compostella) claims possession of his bones.

JAMES (The Less).—The son of Alpheus and Mary a sister of the Virgin Mary. He was bishop of Jerusalem, where it is said he suffered martyrdom by being first cast from a pinnacle of the temple and afterward stoned. He was noted for the purity and holiness of his life.

THOMAS—This Apostle is also called Didymus. Both names have the same signification—*a twin*. Didymus is from the Greek, and Thomas from the Hebrew. Thomas is seldom mentioned in the New Testament, and very little is known of his history. He was noted for his unbelief in what he could not prove by the evidence of his senses. He is supposed by some to have preached in India. The time, place, and mode of his death are alike unknown. It is supposed that he was a martyr to his religion.

MATTHEW.—Matthew was the son of Alpheus, and a receiver of customs at the Lake of Tiberias. He was the author of the first gospel. The New Testament tells us little of his personal history. He is said to have preached during fifteen years in Jerusalem, and afterward in other places, and to have been finally burned alive in Arabia Felix. His gospel was composed in Hebrew, and afterward translated into Greek.

JOHN.—John, called the Evangelist, was the son of Zebedee, and the brother of James the Elder. It is believed that he was the youngest of the Apostles, and he is described as "the disciple whom Jesus loved." After the ascension of Christ, John remained for a time at Jerusalem. He afterward abode in Ephesus and in Asia Minor. In the year 95 he was banished to the isle of Patmos, where it is supposed the Apococalypse was written. He is believed to have died a natural death in the reign of Trajan, at a very advanced age.

PHILIP.—He was born at Bethsaida, and was the fourth of the Apostles who attached themselves to the person of Jesus—Andrew, John, and Peter having been called before him. All traditions agree that he met his death at Hieropolis, in Syria.

BARTHOLOMEW.—He was a native of Galilee, and generally supposed to be the same as Nathaniel, mentioned by St. John as among the early disciples of Christ. He is supposed to have preached in the Indies, and afterward journeyed into Phrygia. The time and place of his death are unknown. Some assert, on the authority of tradition, that he was flayed alive

LEBBEUS, SIMON, AND MATTHIAS.—Of these Apostles we have no reliable accounts beyond the mention made of them in the New Testament.

PAUL.—St. Paul, originally called Saul, was a Grecian Jew, born at Tarsus, in Cilicia. The exact time of his birth is unknown, but it must have been between the years eight and twelve of the Christian era. He enjoyed the rights of a Roman citizen, and the educational and literary advantages of the Grecian city of his birth, but in religion was a strict Hebrew, of the sect of the Pharisees. His persecution of the Christians, his conversion, and his zealous labors for the promulgation of the new faith are familiar to the reader of the New Testament. The Scripture narrative leaves him a prisoner under a military guard at Rome. This was in the spring of the year A. D. 61. There is a tradition that he was brought to trial and acquitted, but some years later was again arrested, brought to Rome, and finally beheaded.

The engraving at the head of this article was made from a copy of a medallion said to have been found in the ruins of Herculaneum; and there is at least a strong probability that the original was made during the lifetime of the Apostle, and is a genuine likeness. The copy is accompanied by the following certificate :

[COPY.]

I hereby certify that the accompanying medallion of ST. PAUL is a correct copy of the original, obtained at Herculaneum in 1840 by a gentleman of New York city.—WILLIAM PRESCOTT, M.D.

The Latin inscription—*Paulus Apostolos, vas electionis*, rendered in English, reads, Paul the Apostle, a chosen vessel. [See Acts ix. 15.]

On the reverse is another inscription, also in Latin, copied from the Septuagint translation of the 26th and part of the 27th verses of the 68th Psalm, which may be rendered as follows :

26. Praise ye God in your assemblies (or in the highest), even the Lord, from the fountains of Israel.

27. Here is Benjamin, the youngest, their leader. [Paul was of the tribe of Benjamin. See Phil. iii. 5.]

Herculaneum was buried by an eruption of Vesuvius in A. D. 79. The death of Paul is believed to have taken place but a few years previous to that date.

The copy of the medallion referred to may be seen at our Phrenological Museum, 753 Broadway, New York. The original is believed to be deposited in one of the New England colleges. Can any one tell us where it is, or anything about it?

We have long entertained the hope of finding authentic likenesses of the Apostles, by which to compare their phrenology, physiognomy, and their characters with their writings. There were strongly marked differences in character among them, and it would be most interesting to trace the lines of resemblances and differences among these chosen men. Did not Christ select these men on account of their peculiar fitness to do a certain work? Did he not *know* them? Aye, verily, and they *did* their work. At another time we may attempt to give an analysis of the characters of each, from all the means at our command, including their writings,

which furnish something of an index to the instrument through which the spirit was manifested.

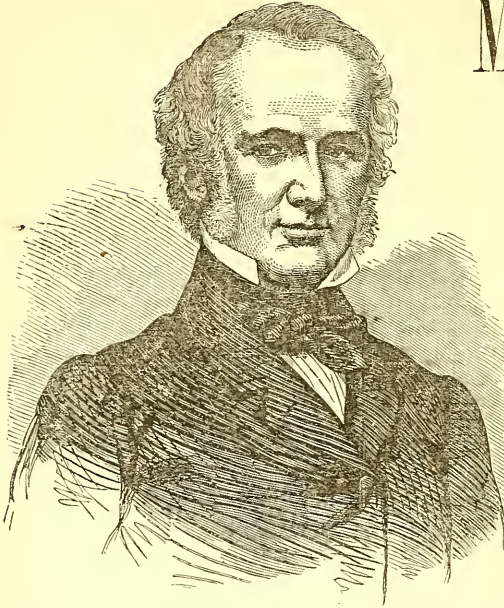
In studying the characters of modern men, let us not lose sight of the old land-marks of the ages which stand out so conspicuously. We should become more familiar with them, and with their sublime teachings.

TWO QUALITIES OF MEN.—There is a negativeness of character which is often mistaken for amiability, or impartiality, or some other kindred virtue. The person possessing it never takes sides on a question of importance enlisting the interest and action of men, and is equally well pleased whichever party wins in the contest. The future of the church, of the government, of society, of man, are of but little account to him, so that he is left undisturbed in his quiet, plodding, aimless journey through life. He avoids the opposition, strife, and bitterness encountered by the positive man, but then he is particularly, and for all useful purposes, nobody; accomplishes nothing in life, and dies, to be forgotten as soon as he is buried.

On the other hand, there is a positiveness of character not unfrequently mistaken for hardness, selfishness, arrogance, querulousness. The positive man has a purpose in life, and in all questions of great interest firmly plants himself on one side or the other, and will make himself unmistakably felt, whether the decision be for him or against his cherished view. All matters of public interest engage his best powers, and find in him either an earnest advocate, or an active, persistent opponent. Men will call him hard names, and some will heartily hate him. But then he is a force to the world, and all there is of science, art, education, government, is attributable to him. While he lives he is the only useful element in society, and after his death, even his enemies will rejoice at his virtues, and vie with his friends in their efforts to perpetuate his memory among men.

HOME COURTESIES.—In the family, the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants if you expect them to please you. Some men are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house, you would have thought that they were angels almost; but if you had seen them in the street, or in the store, or anywhere else outside the house, you would have thought them almost demoniac. But the opposite is apt to be the case. When we are among our neighbors, or among strangers, we hold ourselves with self-respect and endeavor to act with propriety; but when we get home we say to ourselves, "I have played a part long enough, and am now going to be natural." So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest thing like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver or gold.

CORNELIUS VANDERBILT.



MR. VANDERBILT has a large strong frame and a well balanced temperament. His head is very high in the crown— Firmness, Self-Esteem, Approbation, Hope, and Conscientiousness being among his largest phrenological organs. His will, self-reliance, and ambition to achieve success, are *immense*. Nor are integrity, respect, and kindness strongly marked. Dressed in becoming black, with a

white cravat, and a little more Spirituality and Veneration, he would pass for a D. D. ; and however indifferent he may appear to be toward sacred subjects, and whatever may be his belief or religious professions, we affirm, on phrenological evidence, that he is capable of deep devotional feeling. He may ignore creeds, systems, and even the most popular beliefs, still we maintain that he is capable of the highest religious emotions, and of something akin to spiritual insight and prophetic forecast.

His head is also large in Constructiveness, Ideality, and Imitation. He can invent, contrive, perfect, work after a pattern, use tools, and adapt himself to circumstances. Intellectually, he is a quick and accurate observer, and remarkably intuitive in forming business judgments and in reading character: a single glance reveals to him, as to an Indian, the motives and capacities of men. He reads them as men read common print. The fawning sycophant is as soon detected and as much despised by him as the honest, straightforward man is discovered and respected. Knowing human nature so well, he is at once the master of those who do not, and it is in this his superiority lies. His head is also broad between the ears and he is spirited, full of push, enterprise, and executiveness. If high-tempered, resolute, and quick to resist, he is not vindictive, nor will he pursue a penitent offender. But he will punish severely a willful offender, who without cause violates a sacred trust, or takes advantage of the weak

and defenseless. His Destructiveness and Combativeness are fully developed ; so is Alimentiveness, which is also well regulated. Acquisitiveness, Secretiveness, and Cautiousness are not large, but fully developed. His many great pecuniary successes have resulted more from his immense will-power, sagacity, perseverance, and energy than from "love for money," which desire has been amply gratified. He is shrewd, far-seeing, and most discriminating, but not cunning. He is even frank with those he can trust ; but he is never timid, hesitating, uncertain, or procrastinating. He decides at once, and acts instantly. There is no delay on his part. Socially he is one of the most affectionate of men, and could not live alone. Indeed, it requires a temperate, even an abstemious life, on his part, to enable him to properly restrain his ardent, loving nature.

Cornelius Vanderbilt, commonly known as the Commodore, was born on Staten Island, New York, in 1795. He commenced life as a boatman on New York Bay. At eighteen he owned his first boat, navigating her himself. He is now the largest steamboat and railway owner in the world, and one of the wealthiest men.

LANGUAGE OF THE EYES.

They are the books, the arts, the academies.—SHAKESPEARE.



Fig. 1.—NELL GWYNNE.



ACCORDING to Emerson, "the eyes speak all languages." It would be more correct to say that they speak a universal language, understood the world over, and without a dictionary. This is the language of *expression*, the rules of which it would be difficult to lay down, nor is it necessary ; but there are "signs of character" in the eye that are comparatively permanent and subject to well-understood physiological laws. These are little understood, and may be profitably studied by all who desire to read themselves

and their fellow-men as in an open book. We give a few of them here, and refer the reader to our new work on Physiognomy* for a more complete statement.

* Physiognomy, or Signs of Character, based on Ethnology, Physiology, and Phrenology. Illustrated with more than a Thousand Portraits and other Engravings New York : Fowler and Wells. 1865 Price, \$5.

SIZE OF THE EYE—VIVACITY.

In the first place, we may consider the size of the eye. Large eyes have always been admired, especially in women, and may be considered essential to the highest order of beauty, in almost every description of which, from Helen of Troy to Lola Montes, they hold a prominent place. We read of "large spiritual eyes," and

Eyes loving large.

The Arab expresses his idea of the beauty of a woman by saying that she has the eye of a gazelle. Physiologically, the size of the eye indicates the measure of its capacity for receiving sensations of vision. It is for this reason that it is large in the deer, the hare, the squirrel, the cat, etc., while the hog, the rhinoceros, and the sloth are instances of small eyes and very moderate capacity of vision. Physiognomically, we find in the size of the eye the sign of *Vivacity*--liveliness or activity and intelligence. Persons with large eyes have very

lively emotions, think very rapidly, and speak fast, unless there be a predominance of the phlegmatic temperament. Of persons with small eyes the reverse is true. The former are quick and spontaneous in their feelings and in the expression of them, and are therefore simple, like the Highland Scotch, Swiss, and all who inhabit mountainous regions. The latter are slow and calculating, and therefore artful, like the Gipsies, a people who generally inhabit level countries.



Fig. 2.—THE ANTELOPE.

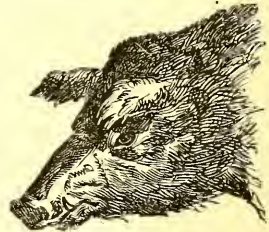


Fig. 3.—THE HOG.

PROMINENCE OF THE EYE—LANGUAGE.

A large development of the organ of *Language* in the brain pushes the eye outward and downward, giving it prominence or anterior projection.

Prominence or fullness, therefore, is an indication of large Language, and persons with prominent eyes are found to have great command of words, and to be ready speakers and writers; but it may be observed that as a projecting eye most readily receives impressions from all surrounding objects, so it indicates ready and universal observation, but a



Fig. 4.



Fig. 5.

lack of close scrutiny and perception of individual things. Such eyes see everything in general but nothing in particular. Deep-seated eyes, on the contrary, receive more definite, accurate, and deeper impressions, but are less readily impressed and less discursive in their views.

WIDTH OF THE EYE - IMPRESSIBILITY.

The most beautiful eyes have a long rather than a wide opening. Eyelids which are widely expanded, so as to give a round form to the eye, like those of the cat and the owl, for instance, indicate ability to see much with little light, and mentally to readily receive impressions from sur-

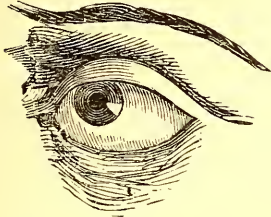


Fig. 6.

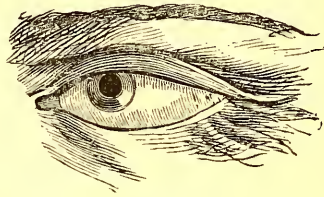


Fig. 7.

rounding objects and from ideas presented to the mind, but these impressions are apt to be vague and uncertain, leading to mysticism and day-dreams. Eyelids, on the contrary, which more nearly close over the eye, denote less facility of impression, but a clear insight, more definite ideas, and greater steadiness and permanence of action. Round-eyed persons see much—live much in the senses—but think less. Narrow-eyed persons see less, but think more and feel more intensely.

THE UPLIFTED EYE—PRAYERFULNESS.

Sir Charles Bell says, "When wrapped in devotional feelings, when all outward impressions are unheeded, the eyes are raised by an action neither

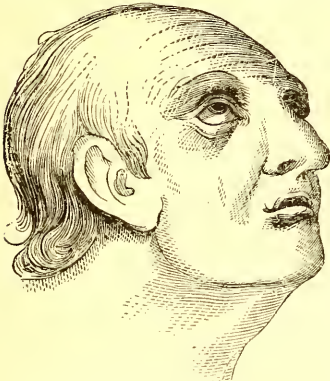


Fig. 8.—PRAYERFULNESS.



Fig. 9.—WM. ETTY.

taught nor acquired. Instinctively we bow the body and raise the eyes in prayer, as though the visible heavens were the seat of God." In the language of the poet -

"Prayer is the upward glancing of the eye,
When none but God is near."

THE DOWNCAST EYE—HUMILITY.

The casting of the eye downward indicates *Humility*. Painters give this feeling its natural language in the pictures of the Madonna. Prayerfulness and Humility are mutual in action. We should be first humble, then prayerful. Christ says, "Verily, verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

MIRTHFULNESS IN THE EYE.

Mrs Barrett Browning speaks of one whose eyes

Smiled constantly, as if they had by fitness

Won the secret of a happy dream she did not care to speak;

and Mrs. Osgood describes

Laughing orbs that borrow

From azure skies the light they wear.

Every one recognizes the mirthful expression referred to, but it would be difficult to describe it so far as it affects the eye alone. The action of the



Fig. 10.—LAUGHTER.

eyelids, in such cases, is susceptible of illustration. Fig. 10 shows the appearance of the eyelids and contiguous parts in a person convulsed with laughter. Among the noticeable traits exhibited are several furrows or wrinkles running outward and downward from the corners of the eyes, as if to meet those which turn upward from the angles of the mouth. These wrinkles, where the action that primarily causes them is habitual, become permanent lines, and are infallible indications of large Mirthfulness.

COLOR OF THE EYE—WHAT IT INDICATES.

Arranging all the various colored eyes in two grand classes—light and dark—we would say that the dark indicate *power*, and the light, *delicacy*. Dark eyes are tropical. They may be sluggish. The forces they betoken may often be latent, but they are there, and may be called into action. Their fires may sleep, but they are like slumbering volcanoes. Such eyes generally accompany a dark complexion, great toughness of body, much strength of character, a powerful but not a subtile intellect, and strong passions. Light eyes, on the other hand, belong naturally to temperate regions, and they are temperate eyes. They may glow with love and

genial warmth but they never burn with a consuming flame, like the torrid black eyes. The accompanying complexion is generally fair and the hair light; and persons thus characterized are amiable in their disposition, refined in their tastes, highly susceptible of improvement, and are mentally active and versatile. The light-eyed races have attained a higher degree of civilization than the dark races. When the complexion is dark and the eyes light, as is sometimes the case, there will be a combination of strength with delicacy.

In this view of the case, of course the various shades of the light and dark eyes will indicate corresponding intermediate shades of character. Brown and hazel eyes may perhaps be considered as occupying the middle ground between the dark and the light.

PHRENOLOGY AND PHYSIOLOGY.—The temperament, or physical character of the human body as a whole, is an important element in deciding the character and power of the individual. It is sufficiently correct to consider the temperaments four in number, viz. :

1. NERVOUS, in which the brain and nerves seem to be in some sense predominant, and to give peculiarity to the physical person.

2. SANGUINE, in which the heart and lungs and the circulating system seem to predominate.

3. LYMPHATIC, in which the secreting and digestive systems seem to predominate.

4. MUSCULAR, in which the bones and muscles seem to be the leading bodily characteristics.

These temperaments are usually mingled, two or more together, and afford infinite variety of combination.

CONSCIENTIOUSNESS.—Thousands of pages have been written upon the subject of Conscientiousness, yet the Saviour condensed more information in two lines than can be found in them all: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Phrenologically, Conscientiousness is in our moral nature what Alimentiveness is in our physical system—both are blind desires which impel to action. In the one case we are impelled to ask the question in reference to any given action, "Is it right?" but like the hungering and thirsting of the animal system, it is perfectly blind, and requires for its guidance the intellect. The spirit of man, and not a personified attribute of the spirit, must, through its intellectual faculties, decide from the data before it whether any given act is right or wrong.—*Phrenological Journal*.

THE CELESTIAL NOSE.—This nose serves as a perpetual interrogation point. In little children, the Snub and Celestial noses are beautiful, because congruous with our ideas of the weakness and ductility of childhood. For the same reason, we do not find them without their charm in woman, whom we are not displeased to have more or less dependent upon us for support and protection. This nose must not be confounded with noses of the other classes, which simply turn up a little at the end. The true Celestial presents a continuous concavity from the root to the tip.—*New Physiognomy*.

BRIGHAM YOUNG.*



LOOKED at with at the name, what would be the general impression which this likeness would make on the observer? Would he infer that it represents an essentially good man, or an essentially bad man? Without prejudice, bias, or preconceived opinion, reader, what would be *your* judgment as to the leading traits of this character? Your first searching inquiry will be

for a supposed development of Sensuality. Do you see it here?

The photograph from which we copy is a recent one, and has been exhibited to large numbers of persons who have called at our office on Broadway, and the question has been put to each on handing him the likeness, "What do you think of this?" And the following indicate the general character of the answers we have received: "He looks like a good fatherly sort of a man." "A strong and sensible intellect" "An exceedingly energetic character." "A man with a will and a way of his own." "Kind, but very decided." "A man of ability and resolution." And so on, each inferring what he could from the expression.

Having met the man, and taken his measure years ago, we are prepared to speak more definitely and in detail of this remarkable personage.

First, he is a large, heavy man, weighing not far from two hundred pounds, with a broad, firm, deep, and capacious chest, well filled out in all the vital powers; with lungs, heart, circulation, and digestion well-nigh perfect. And on such a physical basis we find, as a fitting superstructure, a very large brain—somewhat exceeding twenty-three inches in circumference—and it is broad, round, and high. Of course, with such a build and temperament it must be heavy in the base. The propensities are all full or large. There is a good appetite, strong social feelings, with the affections, love of home and all that belongs thereto. He is also broad between the ears—rather than long from front to back—and there is great execu-

* We have just received, through the politeness of Mr. C. R. Savage, photographic artist of Salt Lake City, Utah, the photograph from which the above portrait is copied.

tiveness, resolution, resistance, self-protection, and fortitude. Combative-ness and Destructiveness are large, so is Acquisitiveness. There is great economy and a high regard for property, Constructiveness and Secretiveness giving policy, management, and power to restrain and regulate. Cautiousness is less distinctly marked, and he is without the feeling of fear. What prudence he exhibits is more the result of intellect than of fear, timidity, or solicitude. Approbativeness is evidently large, and he becomes inspired through his ambition. Words of approval would not be lost on him ; still, neither blame nor praise would induce him to change his course when once decided. He is eminently self-relying. Though born with the spirit of a captain, he is not arrogant, over-dignified, or at all distant, but rather easy, familiar, and quite approachable.

Among the moral sentiments, which are certainly strongly marked in his head, the most prominent is that of Veneration, while Hope and Spirituality are also conspicuously developed. Whether exercised in a normal or in an abnormal way, is not for us to decide. His Benevolence will show itself, not in public charities, by building hospitals, asylums, poor-houses, etc., but in a more limited way. He will be kindly to friends, family, the young, and indeed to all his household and people ; but for every dollar expended in behalf of any person, he will exact its return with interest. That is a temperament which gets rather than gives money. Nor do we in this connection pass judgment upon his opinions. We simply have to describe character. Whether he be true to his natural organization, or whether he be perverted, is a matter between himself and his Maker ; certain it is, he is exerting an extensive influence on the minds of others ; whether for good or for evil, each will judge for himself.

He has large Ideality, Sublimity, Imitation, and Mirthfulness ; and he is a natural orator, a wit, an actor, and he may be said to be a perfect mimic. He can "take off" the peculiarities of a man or a monkey, and do anything he sees done ; while the intellectual faculties, as a class, are considerably above the average. Causality and Comparison are conspicuously prominent ; nor do we observe any deficiency in either the perceptive or reflective ; all are large or full. Order, Calculation, Individuality, Eventuality, Size, and Form are the same. Language is full, and if educated for or trained to either writing or speaking, he would do it with fluency. He also has great powers of discrimination, and can read character intuitively.

In his physiognomy may be seen a prominent and somewhat pointed nose, indicating a resolute spirit and an active mind. He has a large mouth, with lips only moderately full and slightly compressed. There is nothing specially voluptuous in these features, however much there may be in his temperament. The chin is large and the jaws strong. The upper lip is long corresponding with his love of liberty and his disposition to lead. The eyes are light, well set, and decidedly expressive ; when excited, they fairly blaze. The cheeks are full, but not over-fleshy. Considering his age, the hardships he has endured, the pioneer life he has led, the cares which he has assumed, and the difficulties he has had to contend with, he is an exceedingly healthy and well-preserved old man.

He would look well after health, wealth, and the comforts of life. He is also profoundly religious, whether in truth or in error, whether a Christian or not.

As to the number of his wives or children we know nothing except by hearsay, but we have every reason to believe that Brigham Young is to-day less sensual in his habits than many who profess to live lives of "single blessedness."

In almost any position in life, such an organization—with such a temperament—would make itself felt, and would become a power within itself. Were the question put, as to the most suitable occupation or pursuit, we should reply: Being qualified for it by education, he could fill any place, from that of a justice of the peace to that of a commander, a judge, a representative, a senator, a diplomatist, or ambassador down to that of a business man. He would make a good banker, a merchant, a manufacturer, or a mechanic. He has all the faculties required to fill any place or post in private or in professional life. God will hold him accountable for the right use of a full measure of talents. His accountability and responsibility will be in exact accordance with his capability, which is much above that of the common run of men. He may be a saint—he is probably a sinner—but he is neither a fool nor a madman. As to the correctness of his judgment there will be two opinions, as there is in regard to *all* religions. But there is the man.

Brigham Young was born at Whittingham, Windham County, Vt., June 1st, 1801. He was the son of a farmer who had been a soldier in the Revolutionary war. Brigham made his first appearance at Kirtland, Ohio—then the headquarters of the Mormons—at the close of 1832, and was soon ordained an elder, and began to preach.

He was formerly a Methodist minister. While at Kirtland, in the capacity of elder, his talent and shrewdness speedily made him prominent, and in February, 1835, when another step was taken in the organization of the hierarchy by the institution of the quorum of the twelve apostles, he was ordained one of the twelve, and was sent out to preach. His field of labor was the Eastern States, and he was signally successful in making converts.

Brigham Young appeared at Salt Lake City, July 24th, 1847, and was soon followed by his disciples, when a settlement was made.

In March, 1849, a convention was held in Salt Lake City, and a State was organized under the name of Deseret. A legislature was elected and a constitution framed and sent to Washington, but Congress refused to recognize the new State, and the country was organized into the Territory of Utah, of which Brigham Young was appointed Governor by President Millard Fillmore. The following year the federal judges of the Territory were forced by threats of violence by Young to leave Utah. This led to his removal, when Col. Steptoe, of the United States army, was appointed in his place. But shortly after arriving there he resigned, leaving Brigham to carry out his plans, since which he has filled the post of governor of that people, which numbers not far from 100 000 in the United States, and the same number in the Old World.



RICHARD COBDEN.

THE head of Mr. Cobden was very large—upward of twenty-three and a half inches in circumference, and high in proportion. The perceptive faculties were immensely developed, and the entire intellectual group was considerably above the average, even of scholars and statesmen. Among the most conspicuous organs were those of Conscientiousness, Benevolence, Cautiousness, Constructiveness, Causality, Calculation, Size, Form, and Order. Imitation was large; so was Mirthfulness, Hope, Combativeness, and Firmness. His Veneration, though full, was not so large as Benevolence, and he was more kind than devotional, and more honest than believing. He was *of* and *for* the people. To do good and to do right—to elevate and improve the condition of the race throughout the world, without regard to degree or complexion—was his leading impulse, motive, and desire.

In build, he was an Englishman, stocky, inclined to be stout, broad across the shoulders, and deep-chested. Though temperate, he was a good liver, providing liberally for the inner man, but plain in all things—extravagant in nothing.

His complexion was light; hair naturally a light brown, which had become thin and slightly gray. His eyes were light blue, and his skin soft and fine. He was every way well-made, and had it not been for a fixed infirmity—we think inherited, and aggravated by intense mental application—he could have lived to a very old age.

Richard Cobden was born near Midhurst, Sussex, England, June 3, 1804, and was consequently about sixty-one years old when he died, April 2, 1865. His father was a substantial farmer, who was able to give him only limited educational facilities; but he learned to read, write, and cast accounts, and these humble acquirements served to give him a position which was as the first round of the social ladder which he had both the strength and the will to climb.

He was the leader of the Anti-Corn Law Leaguers, and contributed more than any other man to the final triumph of the measures they advocated. He visited the United States twice during his lifetime, and was always a great admirer and defender of our country and its institutions. In regard to the late war, he took ground from the first in favor of the Northern people, and confidently predicted the overthrow of the slave power of the South, and the establishment of the authority of the United States on a firmer basis than ever. He was one of the few men whose name finds honor everywhere—whose fame folds in the orb of the earth.

PHRENOLOGY AT HOME—"THE STUDENT'S SET."—How can I learn Phrenology? What books are best for me to read? Is it possible to acquire a practical knowledge of it without a teacher?

These are questions put to us daily; and we may say in reply, that we have arranged a series of the best works on the subject, with a **NEW BUST**, showing the exact location of all the phrenological organs, with such illustrations and definitions as to make the study simple and plain without the aid of a teacher. The cost for this "STUDENT'S SET," which embraces all that is requisite, is only \$10. It may be sent by express, or as freight, safely boxed—not by mail—to any part of the world. Orders should be addressed to FOWLER AND WELLS, 753 Broadway, New York.

PHRENOLOGY AND EDUCATION.—The whole being, physical and mental, should be trained in symmetry. Deficient faculties should be the more exercised; excessive ones kept quiet; and above all, the controlling or superior faculties taught to exercise their office, and combinations of others to fulfill the place of any which culture can not enough improve. All the powers of man are good, and were given for good purposes. None of them should be exterminated, or stunted, or neglected; but they should be so trained and directed that all may act harmoniously and happily together. It is the *perversion* of the faculties which leads to evil.



MAJOR-GENERAL WM. T. SHERMAN.

GENERAL SHERMAN is tall and slim rather than stout and heavy, and tough and wiry rather than dull and phlegmatic. The nervous system predominates. More blood is thrown to the brain than to the lower extremities, and he lives in his mind rather than in his body. There is no adipose matter in his system. All is of fine texture and excellent fiber. He is elastic, supple, and energetic. Observe the shape of the head? It is at least a story higher than the average, but neither remarkably large in circumference, nor very broad at the base, at the temples, or even in the intellectual region. It is long and narrow—built on the Havelock plan, and there is some resemblance in character as well as in configuration between our subject and this English general.

Though an eminently successful soldier, General Sherman is none the less kind, humane, domestic, and devotional. The upper portion of the head predominates over the lower, and he has a skylight to his brain. Indeed, he would become inspired, in a degree, on any great occasion, and be able to see farther into the future than most men. There is dignity

and decision indicated in this head; Constructiveness and inventive talent and mechanical ingenuity are fairly represented; and there is also fair, practical common sense. The intellect as a whole is large, and there is order, taste, and refinement; skill to plan and judgment to execute, with caution enough to appreciate the danger, and sagacity enough to escape it. He is courageous and resolute without being rash; frank and open rather than cunning or secretive; somewhat cranky and willful when opposed, but kind and yielding when his sympathies are awakened.

The features are clearly cut and well defined; the nose is prominent but not coarse, with large nostrils, showing good breathing powers: the eyes well set and expressive; the chin prominent; the lips full and long; and the whole face denotes cultivation, activity, and intensity.

General Sherman is perfectly honest and sincere, and though his judgment, like that of most other men, may sometimes be questioned, his motives never can be by those who know the man.

William Tecumseh Sherman was born at Lancaster, Ohio, February 8th, 1820. He is the son of Charles Sherman, formerly a judge of the Superior Court of Ohio, and of New England Puritan descent. He was educated at West Point; served in the Florida and Mexican wars; resigned his commission in 1853; and became President of the Louisiana Military Academy in 1860. When the State of Louisiana was about to secede, he promptly announced his adherence to the old flag, and resigned his place. His splendid military career in the army of the Union is a matter of history familiar to every patriotic American.

PHYSIOGNOMY.—Some idea of the character and scope of our new Illustrated "Physiognomy" may be gathered from the following list of some of the more important topics discussed, as indicated by the heads of the chapters: Previous Systems (those of Lavater, Walker, Redfield, and others); Structure of the Human Body; General Principles; The Temperaments; Man and Woman; General Forms; Outlines of Phrenology; Anatomy of the Face; The Chin; The Jaws and Teeth; The Lips; About Noses; Language of the Eyes; The Cheeks; The Forehead; Neck and Ears; The Hair and Beard; Hands and Feet (including the Walk, Shaking Hands, etc.); The Voice; Insanity; Idiocy; Types of Mankind (Ethnology); Comparative Physiognomy (Men and Animals); Physiognomy of Classes and Professions; Contrasted Faces; Grades of Intelligence; Personal Improvement, or How to Grow Beautiful; Characters Analyzed, etc., etc. Over 1,000 beautiful engravings.

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"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

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JOHN BRIGHT.

JOHN BRIGHT is stoutly built, with a broad, deep chest, large lungs, large heart, and all the vital organs fully developed. Though stocky, and with something of the lymphatic in his temperament he has also the nervous system strongly represented. Observe the prominence and point-edness of his nose and his expressive features, backed up by a large, broad brain, indicative of activity and propelling power! The head is considerably above the average in size, exceeding twenty-three inches, and is high, long, and broad. There is a large cerebellum, indicating both procreative and recuperative power. Among the largest organs in his brain are those of Combativeness, Destructiveness, Firmness, Conscientiousness, and Benevolence. The social group is also decidedly large, exerting a marked influence on his character. Of the intellect, all the organs, or nearly all, are large or full. Causality and Comparison, and the perceptive faculties

we prominent; while Language, indicated by a large and full eye, is well developed. The complexion is light; eyes blue; hair brown and silky; skin fine and ruddy; lips full, but not voluptuous; and the whole face expressive of a clear and comprehensive mind, good judgment, settled convictions, and a *will* to execute.

Though naturally a jovial, mirthful, and almost a rollicking nature, fond of fun, and overflowing with youthful feeling and spirit, he has, under the weight of cares and responsibilities, acquired a more subdued and sedate expression. Constructiveness, Ideality, Sublimity, and Imitation are large. Hence he has inventive, mechanical, and artistic abilities, with powers and capabilities adapting him to any industrial interest or pursuit. He is tasteful, but not fastidious; imitative, but no mimic; mirthful and even witty, but not given to making fun. His religion consists in devotion, regard for sacred subjects, kindness, sympathy for all, integrity, and an active sense of justice, with a good degree of faith, hope, and trust in Providence. He is the opposite of both the cold skeptic and the blind bigot, but will worship intelligently and in accordance with the true Christian spirit. He is not haughty, though confident and self-relying, and is firm and decided, with great perseverance, love of liberty, fixedness of purpose, and tenacity of will, yet not obstinate. He is sensitive in matters of honor and integrity, though he cares comparatively little for praise or blame, and will play the sycophant to no earthly power. His accountability is to his Maker rather than to men. Cautious, watchful, guarded; prudent, but not timid or irresolute, he is frank, candid, open, and free from concealment. He is a comprehensive and compact thinker; logical and analytical rather than abstract, and a capital critic. He reads character well, and can readily judge the motives of men. He is more definite, direct, and even blunt than bland or persuasive. He drives the matter home in a sledge-hammer style, impressing all with his sincerity, if he does not convince. He will not compromise and dally where principles are involved. He has high business capabilities—would excel in mercantile life, in law, in authorship, art, mechanism, agriculture, or in statesmanship.

John Bright was born in 1811, at Greenbank, near Rochdale, Lancashire, England, and is the son of John Bright, cotton-spinner and manufacturer of that place. He began his career as a temperance lecturer, and still advocates and practices the principles he so zealously propagated in his youth. He is best known, however, in connection with the anti-corn law and general free-trade agitation in England. In the "League" he occupied a place second only to Mr. Cobden. He was first elected to Parliament in 1843. Like Mr. Cobden, he is a great friend of America and American institutions, and is not less honored here than in his own country.

PICTURES.—A room with pictures and a room without pictures differ about as much as a room with windows and a room without windows. Nothing is more melancholy, particularly to a person who has to pass much time in his room, than bleak walls and nothing on them; for pictures are loop-holes of escape for the soul.

HINDOO HEADS AND HINDOO CHARACTERS.



Fig. 1.—HIGH CASTE HINDOO.

haustion. An illustrious example of the great Oriental branch of the Aryan stock, he presents the grand characteristic by which they are distinguished from their Western brethren in considerable force—the predominance of the moral and imaginative over the intellectual nature, and manifests this more especially in the magnificent development of his Veneration, which makes his whole life a series of religious acts.

The cranium of the true high caste Hindoo is small but beautifully formed and fine in texture, and indicates an organization allied to the noblest races of Europe. Figs. 2, 3, 4, and 5 are accurate views of a genuine high caste Hindoo skull in our collection. It is a fair specimen in every way, showing the prominent traits of the race in excellent relief. It is small, fine-grained, and symmetrical.

THE term Hindoo or Hindu is often applied in a loose way to tribes having little if any affinity with the true Aryan or dominant race. The high caste Hindoo is a being of refined and delicate organization, a highly nervous temperament, and beautifully molded features, indicative of gentleness rather than energy; and he is evidently the product of a long existent but decadent civilization. He bears the stamp of its culture, but suffers somewhat from the decrepitude consequent upon its ex-

Fig. 1 represents an old Hindoo of the Brahmin class, with a lofty coronal region and a mild and reverential expression of countenance.

Very different from the true high caste Hindoo (fig. 1) are such filthy fanatics as fig. 6. Low, gross, groveling, ignorant, superstitious, and yet

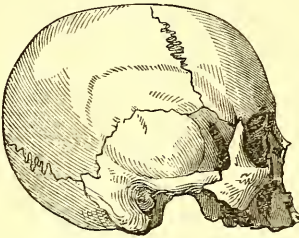


Fig. 2.

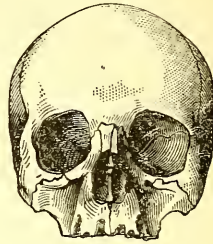


Fig. 3.

religious—for even he has large Veneration—they are but little above the brute, save in capacity for culture, and are only bigots and impostors. Still, they are human beings, capable, like others, of almost illimitable improvement and development. It must be the work of long duration to lift them up to the level of our best estate.

According to the belief of the more ignorant Hindoos, however, these Fakirs are the very holiest characters, who can not do anything wrong, and are therefore worshiped by the people. They spend their time traveling from city to city, and in the guise of sanctity really do great harm wherever they go. They carry a bag, in which they place the money and

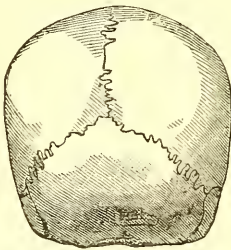


Fig. 4.

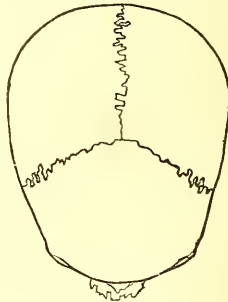


Fig. 5.

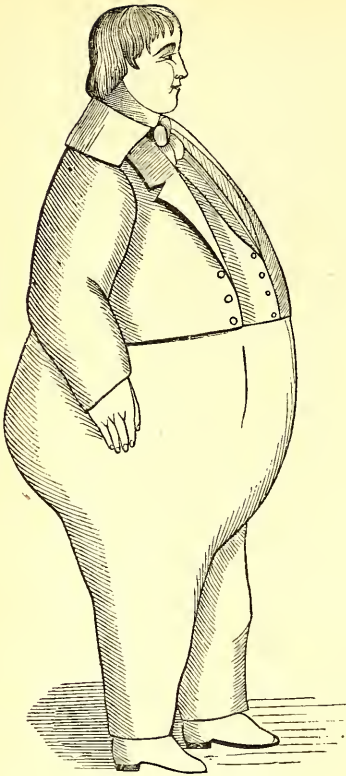
food collected from their deluded admirers. They are really great knaves, and would not be tolerated in any country where superstition did not sway the multitudes.

As their influence and existence depend upon keeping the masses in ignorance, the Fakirs have been found the most bitter opponents to the progress of civilization and Christianity. Our illustration shows the fantastic dress and appearance of one of these impostors, and it is difficult for us to conceive how such repulsive barbarians can secure the regard and

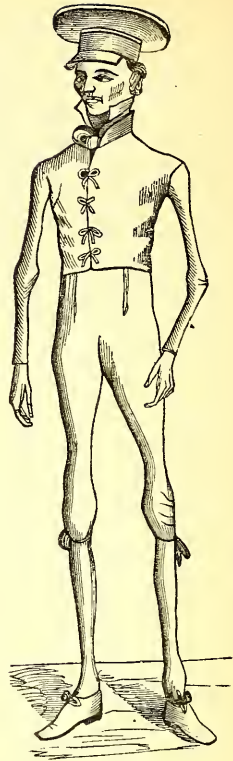


Fig. 6.—A HINDOO FAKIR.

confidence which are accorded to them. Clothed in a coarse hempen cloth tied about them, they wear their hair in a long, shaggy, matted state, with half-whitened faces and foreheads covered with large Brahminical marks made with dirt taken out of filthy cowsheds. Christianity and enlightenment appear to be forcing their way gradually, through missionaries, into India, and in a few years these Fakirs will lose their power and be remembered among the North American Indian medicine men as relics of the past.



DANIEL LAMBERT.*



CALVIN EDSON.†

ABOUT FAT FOLKS AND LEAN FOLKS.

Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights ;
Yond' Cassius has a lean and hungry look ;
He thinks too much ; such men are dangerous.—*Shakspeare.*

WE Americans are not a fat people. As a general rule, we have reason to be more interested in learning how to gain flesh than how to lose it ; nevertheless there are corpulent people even among us, and some

* One of the most corpulent persons ever known was Mr. Daniel Lambert, of Leicestershire, England, who weighed five hundred and twenty-eight pounds.

† Dr. Calvin Edson, who was exhibited as the "Living Skeleton," weighed only forty-five pounds at the time of his death, which took place in 1833. Dissection showed that the thoracic duct, which conveys the nutriment of the food into the blood, was constricted.

may be desirous of learning what is known of the causes and cure of obesity as well as of leanness.

CAUSES OF OBESITY.

The causes of corpulence are various. The principal ones are : I. Constitutional Predisposition ; II. Indolence and Apathy ; and III. Farinaceous Food.

1. In some persons the vital temperament greatly predominates. There is an excessive action of the nutritive function. The digestion and assimilation of food are so rapid and complete that the flesh and fat forming principles are produced more rapidly than they are required to repair the natural waste of the body. The result is an undue deposit of adipose matter—a fatty congestion, as it were, of all parts of the body.

2. The temperamental conditions just described predispose to indolence, a love of ease, and a fondness for sleep, all of which, if indulged, tend to corpulency by lessening the waste of the system, while permitting the restorative processes to be carried on with increased efficiency.

3. Carnivorous animals never get fat. Lions, tigers, wolves, jackals, birds of prey, etc., are always lean. Herbivorous animals do not grow fat unless they feed upon farinaceous substances, potatoes, or starchy and saccharine matter in some form. These fatten them rapidly. The same dietetic law applies to man.

MR. BANTING'S SYSTEM

Mr. Banting, whose case has created so much talk in Europe, is an Englishman who gained the bulk of Falstaff by living chiefly on farinaceous food, and reduced his weight by taking up a meat diet. His system, as it is called, consists merely in abstaining, so far as practicable, from articles of food containing starch and sugar.

BRILLAT-SAVARIN ON OBESITY.

The principle which underlies Mr. Banting's plan was announced more than forty years ago by M. Brillat-Savarin, author of *Physiologie du Goût*, in which work it may be found clearly set forth and practically applied. He says :

“The anti-corpulency system is plainly indicated by the most common and the most active cause of corpulency ; and, as it has been proved beyond a doubt that fatty substances are formed of farinaceous food in men as well as in animals, and, as regards the latter, we positively fatten them up for commercial purposes, we may come to the deduction, as an unchallengeable fact, *that a more or less strict abstinence from all farinaceous food will tend to diminish corpulency.*” He adds in another place : “Avoid beer like the plague ; eat radishes, artichokes, celery ; eat veal and chicken in preference to beef and mutton ; sleep moderately ; and take plenty of exercise on foot or on horseback.”

We would give more prominence to exercise, and make it include the mind as well as the body. We should insist that the patient, no matter how wealthy, should have some regular business which would give full

employment to the mind and constant exercise to the body. This, persevered in, would have a tendency to increase the mental and locomotive systems, to correspondingly depress the too great activity of the vital functions, and thus to produce a radical modification of the temperament.

A diet composed largely of meat will not do for all persons, and may prove very dangerous to some in hot weather. The corpulent who are disposed to try Mr. Banting's system should make the change from their ordinary diet gradual, and watch carefully the symptoms produced.

CAUSES OF LEANNESS.

The causes of extreme leanness may be arranged under three general heads : I. A Constitutional Predisposition ; II. Diseased conditions affecting Digestion and Assimilation ; and III. A deficiency of the proper kind of food.

1. A large predominance of the nervous and mechanical or locomotive systems of the body over the vital predisposes to leanness, by causing so great an activity, physical and mental, as to use up the materials of growth as fast or faster than they are supplied.

2. But a majority of those who are remarkably thin have become so through actual disease. Their nutritive system is disordered or weak—in other words, they are in some form and degree dyspeptic.

3. The third cause need hardly have been mentioned in this land of abundance, where the poorest seldom suffer for the lack of a sufficiency of good food. There may, however, be a bad choice of food, and a consequent failure to make the best of one's circumstances.

BRILLAT-SAVARIN ON LEANNESS.

The learned author of *Physiologie du Gout* having asserted that leanness is no disadvantage to men, directs all his attention to the fair sex, with whom, he says, "beauty is more than life, and beauty consists especially in the rounded limb and the graceful curve." There is no reason, he adds, why a woman who has a good stomach should not be fattened as well as a fowl. He recommends fresh bread, soups, rice, fresh eggs, biscuits, macaroni, sweet pastry, farinaceous preparations generally that contain eggs and sugar, beef, mutton, fish, chocolate, and *café au lait* (coffee with plenty of milk). He adds :

"Avoid acids ; except salad, which gladdens the heart. Eat sugar with your fruit, if it admits of it. Do not take baths too cold ; breathe the fresh air of the country as often as you can ; eat plenty of grapes when in season ; do not fatigue yourself ; and go to bed early. *Everything that eats can be fattened, provided the food is well and suitably chosen.*"

This is very true and excellent so far as it goes, but we may add :

1. If you are sick—and ten to one you are, if you are very thin—the first thing to be done is to get well ; then you may grow fat at your leisure.

2. As imperfect digestion is the principal cause of leanness, you must begin the consideration of your emaciation with the physiological fact, that the quantity and quality of your flesh depend upon the character of your food and digestion. Remember, it is not the quantity *eaten*, but that

digested, which determines your flesh and strength. *Eat less!* Masticate thoroughly, drinking little or nothing by way of helping the food into your stomach.

3. For breakfast, eat coarse bread, cream, and baked sweet apples; for dinner, beef or mutton (not veal or lamb), with coarse bread, potatoes, and all the vegetables of the season; for dessert, use fruit *ad libitum*. If possible, sleep a little after dinner. Let the supper be very light, or omit it altogether, taking the second meal at three o'clock.

4. You must sleep in a pure atmosphere; go to bed as early as nine o'clock, and, rising by six, walk slowly in the open air half an hour or more.

5. Spend the evening in social enjoyment. Happiness with laughter are the best friends of digestion.

6. Live as much as possible in the open air, never forgetting that after the food has been well digested in the stomach, it must mingle with a good supply of oxygen in the lungs before it can be transformed into the tissues of the body.

7. Bathe frequently, that the effete matter in the system may easily escape, and thus afford the best opportunity for the deposition of the new material. Take the Turkish bath, if accessible.

8. Cultivate *repose* and the genial and quieting sentiments of social and domestic life; don't fret, and never be in a hurry. There is time for all the work that is required of us, and, after doing our duty, we may safely leave the rest to Him who "doeth all things well."

9. Lean persons should take especial care to be well clothed, according to the season and climate, keeping the extremities always warm, and the circulation uniform.

DIETARIES.

We add dietaries for the two classes of persons of whom we are writing. Judgment must be used in applying them, as well as the preceding rules and remarks, to individual cases.

WHAT FAT FOLKS MAY EAT AND DRINK.—Lean beef, veal, and lamb; poultry, game, and fish, except salmon; eggs; dry toast; greens, cabbage, turnips, spinach, lettuce, and the salad plants generally; tea and coffee without sugar or cream.

WHAT FAT FOLKS SHOULD AVOID.—Fat or potted meats; bread as far as practicable (except the dry toast); biscuits, rice, arrow-root, sago, tapioca, macaroni, and vermicelli; puddings and pastry of all kinds; custard, cheese, butter, cream, milk, and sugar; potatoes, carrots, parsneps, and beets; all sweet fruits; cocoa, chocolate, beer, and liquors of all kinds.

WHAT LEAN FOLKS MAY EAT AND DRINK.—Fresh beef and mutton; poultry and game; fresh fish of all kinds; soups, broth, and beef tea; eggs, butter, cheese, cream, and milk; sweet fruits, jellies, sugar, and honey; bread biscuits (not *hot*, however), custard, rice, tapioca, and other farinaceous substances in puddings and otherwise; potatoes, beans, peas, beets, parsneps, carrots, cauliflowers, asparagus, and sea kale; cocoa, chocolate, tea, coffee, and milk.*

WHAT LEAN FOLKS SHOULD AVOID.—Salted meats of all kinds; salted fish; pickles, lemons, salads, and vinegar; acid drinks; very sour fruits.

* This dietary presupposes unimpaired digestive powers. Individuals taking it as a general guide must omit such articles as they find their stomachs incapable of digesting, or as in any way disagree with them.

IMMORTALITY—SCIENTIFIC PROOFS.

INDESTRUCTIBILITY OF FORCES.

I. IT is now a fixed and universally admitted axiom of science, that *forces*, like substances and material elements, are *indestructible*. Scientific men have designated this principle by the phrase, "The conservation of force." It may be illustrated thus: The power operating through the steam-engine is dependent upon the expansion of vapor, and this, again, is referable to heat concentrated under such conditions as to force the vaporizing atoms apart. Now that heat was not *created*, but simply *developed*, by combustion, and before combustion commenced it was all contained latent in the fuel; and even before the fuel existed, it was contained in the rays of the sun and the surrounding atmospheric and terrestrial elements. And so after it passes off through the machinery, it is not annihilated, but is reabsorbed in different forms in surrounding elements, diffusing itself to remote distances, and acting upon the aggregate materials that receive it with an aggregate force equal to that exerted in concentration through the steam boiler; and from this diffused state it may again be collected.

SPIRITUAL FORCE.

If this is true of *physical* force, must it not be correspondingly true of *spiritual* force—the force of affection, thought, and volition? Let the reader conceive, if he can, how *this* force can be lost or annihilated any more than can the physical force generated by, or rather residing in, heat, or any other physical force whatsoever. And this argument might be rendered more emphatic if we had time and space to show, as we think it might be shown, that even all so-called physical force originates, at the ultimate analysis, in spiritual force—in the love, wisdom, and volition of the Divine Mind. We have not yet come to argue the preservation of the soul's identical individuality. Let it simply for the present be borne in mind that no spiritual force can ever be annihilated any more than can a physical force.

CONSCIOUS NATURE OF THE SOUL.

II. We may advance the argument a step further by considering the conscious nature of the human soul, and its relations to the universe. The universe, as we understand it, is a multitudinous assemblage of cognizable and conceivable objects, governed by cognizable and conceivable laws and principles, and so united and harmonized as to present the character of one grand system. If there is any object or principle in being which, with any *possible* development of the human intellect, is neither cognizable nor conceivable, then that object or principle is and *must forever remain* to us virtually and practically a non-existence. The soul has no relation to it whatever, and never can in the least degree be affected by it, much less can it amalgamate with it so as to destroy or impair its identity.

THE COGNIZABLE AND THE COGNIZING.

It is a strictly logical statement, therefore, that the universe and the human soul stand toward each other in the relation of cognizable objects

and principles, and cognizing, and what may yet possibly be developed, as cognizing faculties; and in this respect they are the counterparts, correspondents, and *equals* of each other. This accords with the doctrine of the most profound psychic philosophers of all ages, who have regarded the human soul as a "microcosm," or a little universe of itself—meaning by this that the soul contains all *spiritually* that the universe contains *physically*. Now if the human soul is thus the counterpart, correspondent, and *equal* of the universe, it must at least be equally *lasting* with the universe, unless some power superior to its own power of maintaining an existence acts upon it and destroys it by violence. Such power, it may be presumed, only resides with God.

LAW OF ADAPTATION.

III. It may be safely asserted, as a law of balancing harmonies in the physical and sentient universe, that that for which there is a physical or moral necessity to any creature or being, or that for which any being has a natural hunger, thirst, or aspiration, does somewhere exist. Even in the realm of gross material creations do we see this principle sometimes exemplified; and by observing a deflection of the planet Herschel from its orbit, reaching out into space as though it were hankering for a closer proximity to a remoter and hitherto undiscovered planet, Le Verrier not only confidently announced the existence of that planet, but precisely indicated the point in the heavens where it might be discovered at a given hour and minute; and when the telescope was directed to the specified point at the hour and minute indicated, lo the new world flashed upon the human vision for the first time since its creation!

If in a but partially explored country an animal is discovered whose teeth, stomach, and other organs adapt it to the use of a particular kind of food, it would be safe to conclude that that food, though as yet undiscovered, is produced in the country to which it belongs; and if it could be proved by any physiological investigation that a particular number of years would be required for it to develop and mature its being, and exhaust its constitutional powers to maintain a desirable existence, that period might safely be assigned as the natural duration of its life. Now so perfectly is this law applicable to man in his connection with *this* world, that it is said that even the diseases to which he is subject in particular climates are provided for by vegetable and other remedies which are produced in those climates.

INSUFFICIENCY OF THIS LIFE.

But let it be marked well, that the human soul is so constituted that an *eternity* would be required for it to fully develop and mature its being. The soul of a Bacon, a Kepler, or a Newton feels, in passing out of the body at death, that it has only just *begun* to grow, and that if it only may be continued in being it may go on learning more and more to all eternity, without reaching the limits of its powers or fathoming the last mysteries of God and his creation.

OUR ASPIRATIONS.

Moreover, for this immortal existence the soul has a desire and aspiration, which are the strongest and most characteristic of all its desires and aspirations. And so far from this being a mere abnormal and unnatural sentimentality, man is expressly provided with phrenological organs through which these desires and aspirations may be manifested to the external world; and it is especially worthy of remark, that the more fully, purely, and beautifully the character is developed, the more fully this aspiration is unfolded, and the more clear and undoubting becomes the faith in its object. Indeed, the normal and most essential *food* of the soul—the food on which it most thrives, and with which it develops its most Godlike traits, is the belief and contemplation of an immortal existence; and without this food it necessarily remains in a comparatively low, groveling, and brute-like state. Can it be possible that this *law*, by which supplies are made to answer constitutional demands, by which food is provided to gratify hunger, by which objects are created to satisfy aspirations, while applying *universally* elsewhere, finds its *only* exception just here, which is the very place where above all others it ought not to fail?

THE ARGUMENT FROM EFFECT TO CAUSE.

Many phenomena of the soul's powers show that it is not a mere result of the physical organism, but that while acting through the latter as a medium, it is something distinct from and superior to it. Physiologists tell us that the whole material composition of the body changes once in about every seven years, so that at the end of that time not an atom remains in the organism that was in it at the beginning. The impressions of thoughts and experiences, however, have often lain dormant in the soul for forty years, and at the end of that time been revived with all the freshness of their original occurrence, although during the interval the body has totally changed its composition five or six times. Persons have frequently told us that while falling from high eminences, or undergoing the process of drowning, or otherwise in imminent danger of sudden death, they have experienced the instant revival of the memories of even the minutest events that had occurred from their cradle upward, and with all the vividness of present reality. This phenomenon goes far to prove that each thought and experience of the soul is itself immortal, and if this is so, there is an end to all doubts respecting the preservation of the soul's identity, for the thoughts and experiences of each will, of course, forever distinguish it from others.

THE PHENOMENA OF CLAIRVOYANCE.

We may add to this, that the phenomena of somnambulism and clairvoyance, in which the soul sees without physical eyes, hears without physical ears, and often perceives things and occurrences at vast distances, afford another proof that the soul is an entity by itself, and is not necessarily dependent upon the body for its action, though the latter is its *ordinary* instrument of communication with the outer world. What for-

bids the supposition, then, that the soul may dwell in a sphere *entirely* outside of the body and the material world, and thus free from all materia' vicissitudes, changes, and decay?

The extreme probability that this is so, is reduced to a certainty by the numerous manifestations of souls *after* the death of the body, of which the records of all ages and nations furnish abundant testimony. Of facts of this kind we have no room for elaborate details at present; suffice it to say that they are distinctly exemplified in the records of the New Testament, especially in the appearance of Moses and Elias to Jesus on the Mount of Transfiguration, and in the appearance of one of the old prophets to St. John while on the isle of Patmos (Rev. xxii. 8, 9); and there are at this day thousands of intelligent men, not only in this country, but in Europe, who, after the most careful and skeptical investigation, are willing to testify that they have, beyond all doubt, communicated with spirits of the departed. Statements and proofs of these things can be given when required; but for the present, assuming them as true, we ask, If the soul does thus survive the wreck of the body, what other vicissitude may be imagined that would be adequate to destroy it? If it dies not with the body, we presume few will doubt that it lives forever.

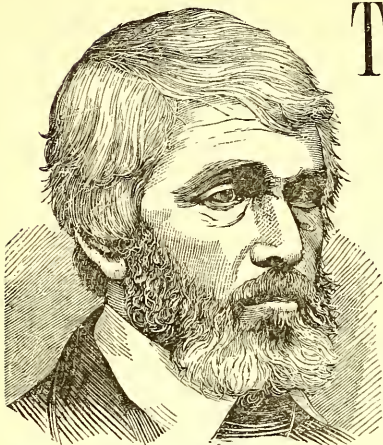
THE HUMAN FACE AND THE FACE OF A WATCH.—As the face of a watch presents to the eye signs of the movements going on within, and ceases to tell the hour whenever those movements cease, so the "human face divine" is an index of internal emotions and loses all power to change its expression so soon as the vital powers are withdrawn. Behind the face of the watch is the machinery—which *is* the watch. Behind the human countenance are the complicated apparatuses of bones, muscles, and nerves which form the human machinery; but behind this machinery there is what the watch has not, a controlling intelligence, which precedes the living organism to which it gives rational activity.

PHYSIOGNOMY OF THE SENSE OF TASTE.—That distinguished physician and author, Dr. Wm. Elder, maintains that by careful study and observation we may determine the flavor of anything that a person may be eating by means of the expression which is, as it were, telegraphed from the palate to the lips and other features—an acid giving one expression, a sweet another, and so on. We are not disposed to doubt this statement as the assertion of a human possibility.—*New Physiognomy*.

DISSIMULATION.—"May I die if that person is not a cheat," said Titus, talking of the priest Tacitus; "I perceived him, in the performance of his office, sob and cry three times when there was not anything to affect his feelings, and avert his countenance ten times to hide a smile when wretchedness or villainy was mentioned."—*De La Chambre*.

THE FATHER'S REQUEST.—An amiable young man's father addressed him at their parting interview—"The whole that I request of you, my son, is to return to me with the same countenance."—*Lavater*.

THOMAS CARLYLE, THE AUTHOR.



THOMAS CARLYLE.

THE features of Carlyle are a living embodiment of "Sartor Resartus." Of the temperaments, the motive is predominant, and the mental next. His long residence in the British metropolis has evidently failed to inculcate him with any one ingredient of character distinctively English. The canny Scot is everywhere conspicuous. His head and face are peculiar in organization. There are expressions of harshness and softness, firmness and concession, indiscriminately mingled. The greatness of his intellect lies in his large perceptions—Individuality, Comparison, and Event-

uality. Criticism and analysis would be his forte. There would be very few honeyed expressions; very little of the spirit of compromise. This face says, *My* will—not thine—be done. Angular himself, he views subjects angularly, and he is nothing more nor less than the character he seems. Among over jubilant spirits, his presence would serve as a damper, while on the more sober and serious he might beget a feeling of hopeless melancholy.

Thomas Carlyle, an eminent essayist, was born at Middlebie, in Dumfriesshire, Scotland, in 1796, where his father was a farmer. He obtained his education at the University of Edinburgh, and afterward taught mathematics for two years. He then devoted himself to literature, contributing articles of a critical character to the "Edinburgh Encyclopedia" and "London Magazine." The most celebrated of his writings is "Sartor Resartus," a work at once profound, sprightly, rude, brilliant, and humorous. The "French Revolution," published in 1837, is also considered a remarkable work. He has resided since 1830 chiefly at Chelsea, London. He was recently elected President of the University of Edinburgh.

SUBORDINATION OF CLOTHES.—"Dress is always to be considered as secondary to the person." This is a fundamental maxim in the art of costume, but is often lost sight of, and dress made *obtrusive* at the expense of the individuality of the wearer. A man's vest or cravat must not seem too important a part of him; and a woman should not be wholly lost in her crinoline. If you are not better and more beautiful than your clothes, you are, indeed, a man or a woman of straw.*

* "How to Behave; a Manual of Republican Etiquette." [Price 75 cents.]

HOW TO STUDY PHIRENOLOGY.

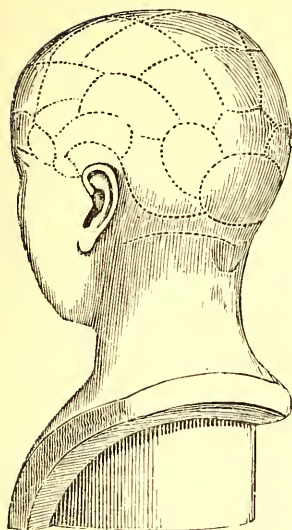


Fig. 1.—BUST.

NO master this simple yet complicated science one needs sincerity, observation, memory, and judgment. He wants

enough of practical talent to make him literal, and enough of sentiment to enable him to idealize his practical information. To be a good phrenologist one needs to possess artistic taste or talent. He should learn what constitutes a harmonious, well-proportioned head. This image he should carry in his mind, and when a head is in any way distorted from the true model, he should be able by his artistic judgment to know in what respects and wherein it is deficient, and wherein it is excessive. He must be able to see the proper outline and to know by contrast what constitutes its peculiar-

ity. Persons sometimes in manufacturing articles have a pattern. They will mold, model, hammer, or file the material, and occasionally lay on the true pattern. They can then see where it needs taking off, or where putting on. In like manner, one who is studying Phrenology must carry in his mind the artistic, or right form of the head, and then instantaneously he will be able to estimate the eccentricities of the head which is under his hand or eye.

The person should possess a good phrenological bust. This is better than diagrams of the head, because it shows its roundness, while an unshaded diagram projected on a flat surface will not do this. Fig 2 is a good diagram of a head, and the organs are mapped

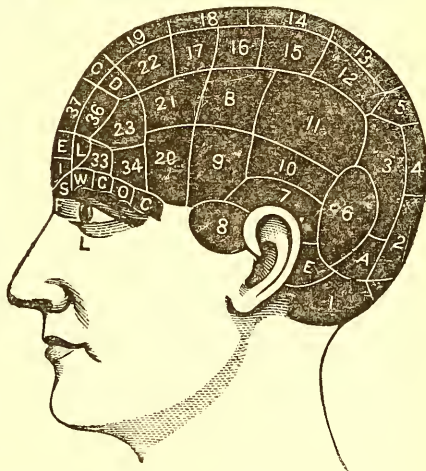


Fig. 2.—DIAGRAM.

out, showing their location and relative dimensions, or the room each occupies on the head. Some heads will have a very much more retreating forehead than this; others will be higher at the crown; others, again, lower at the crown. Some will be short from the ears backward, showing small social organs. One head is broad, another is narrow; one high and thin, another low and broad. If heads were all drawn in outline on the same scale they could be compared one with another, as one diagram can be laid upon another; but the student must learn to carry the diagram in his mind—the pattern, the true outline. The accompanying skull (fig. 3) corresponds very well with the diagram.

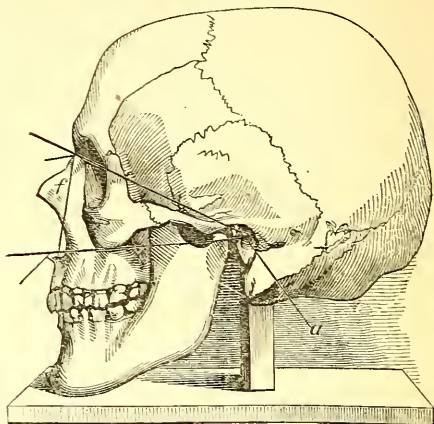


Fig. 3.—THE HUMAN SKULL.

It is hardly full enough, however, in the center of the forehead, not sufficiently rounded in the top-head; but it would pass for a pretty well-balanced skull.

There are two or three kinds of foreheads; one in which the observing or perceptive organs are large, making a prominent brow; another, in which the upper part of the forehead, the reasoning intellect, is large, giving squareness and boldness to the forehead. Both of these conditions may exist in the same head; then the forehead is full, rounded, and complete in all its parts. The student should learn to understand these discriminations. Occasionally we find a forehead large at the top and small at the base, or large at the base and small at the top, and accordingly the forehead is square and overhanging, or full at the brow and retreating. Sometimes the perceptive organs push forward extremely, making the forehead seem retreating while the reflective organs are large. This was eminently true of Herschell, Dr. Wayland, and others. The student should observe as to the wideness of the head. Some heads are five inches wide; others are six and a half inches wide above the ears. Some heads are narrow at the base and wide in the upper side-head, while others are broad at the bottom and taper up like a pyramid. The broad base gives severity, artfulness, appetite, etc. The upper side-head gives prudence, sentiment, invention, ambition. Sometimes the crown-head looms up, indicating ambition, pride, positiveness, and will-power. Some heads are high at Veneration and Benevolence, organs marked on the diagram 18 and 19, and they may be small at 13 and 14—Self-Esteem and Firmness. In such cases they are gentle, amiable, sympathetic, respectful, and at the same time wanting in dignity and steadfastness. These developments and characteristics are often reversed.

Students generally first aim to find the large and small organs, and they incline to become bumpologists, being guided solely by the surface, the undulations on the periphery of the head. They should begin at the opening of the ear and calculate the distance upward, forward, and backward. They should also measure the width, study the length, and consider how much the head extends in every direction from the center of the brain—the *medulla oblongata*. This part may be ascertained or estimated by drawing an imaginary line through the head from ear to ear, and half way between the ears on this line this central part is situated. Then if the student calculates the distance in every direction from this point, he will estimate correctly the development of the brain in its different parts. Sometimes persons have all parts of the head well developed except the social; then the head is short behind. Sometimes the social predominates and the intellect is apparently weak; then the head is long behind and short in front. Sometimes the moral organs predominate; then the head is high in the central and upper portion and small at the base. The student should observe and thus be able to decide whether the mind is predominantly intellectual, predominantly social, predominantly moral or animal. After becoming familiar with these general outlines of the head, then the study of the relative size of the particular organs will be in order. Those who can not avail themselves of practical teaching in a class by a competent phrenologist, should pursue the course we have mentioned, in acquiring a knowledge of the science; but instruction in a class is far better, for a teacher can give a man in one hour more instruction than an unaided pupil could get in a month of personal effort, and the oral teaching has this advantage, that the student then knows what to accept as true. In making his own observations he is in doubt whether his inferences are correct, and not having at hand a cabinet or museum of illustration to verify his judgment, it takes him a long time to prove the correctness of his observations. Those who contemplate teaching Phrenology should, if possible, avail themselves of thorough instruction in addition to all the private study they can give to the subject. For twenty-five years we have been teaching classes annually; but till within a year or two this teaching has been what might be called popular, rather than professional, more general than specific, more for the citizen than for the practical phrenologist.

Our annual course commences on the first Tuesday of Oct., each year. The lectures and demonstrations will be numerous, and illustrated by our large collection of skulls, busts, etc., and it is intended to make the instruction very thorough and complete, so that persons, who having read the best text-books and from the bust learned the location of the organs, shall thereafter be able to deliver lectures and delineate character correctly, and be prepared to teach the science on a sound and practical basis. We will send—in a prepaid envelope, if properly addressed—a circular to all who may desire it, setting forth the particular subjects taught in this class, together with time, terms, and conditions. This circular will also name the proper text-books and their prices. Address the publishers at this office



SIR MOSES MONTEFIORE.

THE JEW—RACIAL PECULIARITIES.

THE Jew stands at the head of the Semitic sub-races. He has a large head, a strong body, and a marked character. Everywhere and in all ages he is the same—the type of stability and permanence—the model of steadfastness. Unconquerably true to his racial proclivities and persistent in everything he undertakes, we may always know just what he will do under given circumstances. He is religious; he is fond of trade; he is thrifty; he is conscientious, in his way, but his ideas of right and wrong are based on the Law of Moses, and his justice does not always admit the modifying influences of mercy. He is apt to be prejudiced and bigoted, stern, exacting, stubborn, irascible, unrelenting, and secretive.

“Careful investigation,” Mr. Brace says, in his “Races of the Old World,” “seems to show two physical types among the Jews: one dark, with black hair and eyes, and the well-known hooked nose; another, with very regular profile and beautiful features, but blonde, with light hair and blue eyes. This latter type is seen a great deal in the East, especially in

Constantinople and Africa; even red hair being often met with. The blonde type is the one from which the traditional representations of the Saviour are made, and is not improbably very ancient among the Jews. The relation of the Jewish type to climate, of which so much is made by Prichard, does not seem to bear the test of closer investigation. (See Dr. Beddoe, *Ethnol. Trans.*, London, 1861.*) A peculiar physiological fact in regard to this people should be noticed here, that they are able to live and multiply in almost all latitudes. Their increase in Sweden is said to be greater than that of the Christian population; in the towns of Algeria, they are, according to Boudin, the only race able to maintain its numbers, and 'in Cochin China and Aden, the latter one of the hottest places in the world, they succeed in rearing children and in forming permanent communities.' "

Our illustrative portrait represents one of the best specimens of the modern Israelite—an eminent merchant of London and one of the leading members of the Jewish community of Great Britain. An English paper thus speaks of him: "Sir Moses Montefiore, now in his seventy-ninth or eightieth year, has, by a long course of social usefulness and beneficence, done much to uphold and enhance the respectability of his people, who are justly esteemed as inferior to no other class in England in the virtues of private life, in their character for commercial integrity, and in their zeal for the public welfare consistently with their belief in the future destinies of their own religion and race."

CIVILIZATION AND BEAUTY.—M. Alphonse Esquiros says: "One of the forms in which the improvement effected by civilization manifests itself is variety. In the savage state, the females all resemble each other—that is, have the same form—while in a higher social condition, the shades of difference are innumerable. The uniformity of the women in the state of nature, and their variety under the *régime* of civilization is due, in a great measure, to the fact that the physical laws act upon the first equally and universally, whereas upon the second, their own volitions and the influence of man, in connection with their manner of living, constitute the source of illimitable differences. As the *régime* of castes disappears, and human individuality is more and more clearly manifested, the countenance also becomes individualized."

"*The highest order of beauty, and especially of female beauty, is found only among civilized people.* The savage may be muscular, lithe, erect in bearing, and even symmetrical in form, but he is always deficient in those elegant *details* of face and figure which are essential to physical perfection. The finishing touches of the Great Artist seem to have been withheld. †

* It has been claimed that the complexion and hair of the Jew vary according to climate, being blonde and light in the northern countries and dark in the southern; but later researches show that the two types above described are found under all climates. Climate *modifies* individuals and nations, but ethnological types are permanent.

† From "Hints Toward Physical Perfection, or the Philosophy of Human Beauty." By D. H. Jacques. Price, \$1 00.

THE HOTTENTOT OR BUSHMAN.



Fig. 1.

“These people,” he says, “are of small stature, and dirty yellow color; their countenance is repulsive—a prominent forehead, small, deeply-seated, and roguish eyes, a much depressed nose, and thick projecting lips are their characteristic features. Their constitution is so much injured by their dissolute habits and the constant smoking of durha, that both old and young look wrinkled and decrepit; nevertheless, they are fond of ornament, and decorate their ears, arms, and legs with beads, iron, copper, or brass rings. The women also stain their faces red, or paint them wholly or in part. Their only clothing, by day or night, is a mantle of sheepskin thrown over their bodies, which they term a kaross. The dwelling of the Bushman is a low hut, or a circular cavity, on the open plain, in which he creeps at night, with his wife and children, and which, though it shelters him from the wind, leaves him exposed to the rain.”

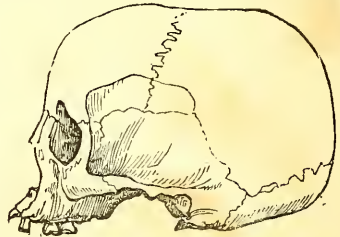


Fig. 2.—SKULL OF A BUSHMAN.

There are few skulls belonging to this race in either European or American museums. There are three in the Mortonian Collection, Phila

THE Hottentot tribe once formed a numerous people; but they have been nearly exterminated, like the Indians of North America, by the more powerful Europeans, with whom they have been brought in contact. Those which remain have been driven into the forests and deserts, where their miserable descendants now subsist under the name of Saabs or Bushmen. They are thus described by the learned missionary Adolph Bonatz :

delphia, all females; but we have no description of them. Dr. Knox, who has seen the people in their native country, assures us that the face of the Hottentot resembles that of the Kalmuc, excepting in the greater thickness of the lips; and he sets them down as a branch of the Mongolian race. The width of the orbits, their distance from each other, the large size of the occipital foramen, are points in which the Hottentots resemble the northern Asiatics, and even the Esquimaux. The annexed outline represents the cranium of a Bushman, in which, however, the jaw projects more than in other skulls of the same race.

NURSING TROUBLES.—Some people are as careful of their troubles as mothers are of their babes; they cuddle them, and rock them, and hug them, and cry over them, and fly into a passion with you if you try to take them away from them; they want you to fret with them, and to help them believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief in a gold frame hung over the mantle-shelf for everybody to look at. And their grief makes them really selfish; they think more of their dear little grief in the basket and in the cradle than they do of all the world besides; and they say you are hard-hearted if you say “Don’t fret.” “Ah! you don’t understand me—you don’t know me—you can’t enter into my trials!”

The above is a mirror in which certain persons may see themselves reflected. As though others had not trials! They lack Hope. They give way to foolish fear; are cowardly, without faith and fortitude. They are poor things; will not amount to much. Still, it is our duty to help get them out of the rut, and encourage them to throw off cares.

SIGNS OF CHARACTER IN THE EYES.

ARRANGING all the various colored eyes in two grand classes—light and dark—we would say that the dark indicate *power* and the light *delicacy*. Dark eyes are tropical. They may be sluggish. The forces they betoken may often be latent, but they are there, and may be called into action. Their fires may sleep, but they are like slumbering volcanoes. Such eyes generally accompany a dark complexion, great toughness of body, much strength of character, a powerful but not a subtle intellect, and strong passions. Light eyes, on the other hand, belong naturally to temperate regions, and they are temperate eyes. They may glow with love and genial warmth, but they never burn with a consuming flame, like the torrid black eyes. The accompanying complexion is generally fair and the hair light; and persons thus characterized are amiable in their disposition, refined in their tastes, highly susceptible of improvement, and are mentally active and versatile. When the complexion is dark and the eyes light, as is sometimes the case, there will be a combination of strength with delicacy.

In this view of the case, of course the various shades of the light and dark eyes will indicate corresponding intermediate shades of character.

A BAD HEAD—ANTOINE PROBST.

ANTOINE PROBST, the murderer of the Deering family, whose name excites a thrill of horror, was born in Germany about the year 1841, came to this country in May, 1863, and had scarcely set his foot on shore at Castle Garden before he was induced by some substitute broker to enlist. He joined the Twelfth New York Cavalry. Military service, however, had no charms for him, except so far as pay and bounty were concerned; he deserted five weeks after his enlistment, and made his way from Washington to Philadelphia. Here, not finding any employment to his liking, he enlisted again, this time in the Forty-first New York Regiment, and with it went to South Carolina. Nine months' service appears to have been sustained this time before he deserted again. His



regiment having been ordered to Washington, he found opportunity to quietly leave it and return to Philadelphia. A third time he enlisted, and became a private in the Fifth Pennsylvania Cavalry, and served until his discharge in the spring of 1865. After that he seems to have done little or nothing besides lounging about, the money obtained by his treacherous military operations probably conducing to his idleness, until his employment by Mr. Deering. The details of that terrible butchery which had rendered Probst infamously notorious are too well known to require reiteration, and in fact they are too revolting to be laid before our readers. The motive of the murderer was the obtaining possession of what money Mr. Deering was supposed to have at home.

Phrenologically considered, the organization of Probst was coarse and low, both in respect to the mental and the physical structure. He was heavily built, with rather too much flesh, inclined to adipose. His head was quite small compared with his body, and the cranial development was altogether preponderant on the side of animality. Hence the intellectual manifestations were slow, dull, and vapid. If any force or sprightliness were exhibited, they were mainly in line of the sensual—eating, drinking, carousing—or in the rougher kinds of manual labor. The forehead was low—the whole moral region lacking in breadth and height, while the basilar organs of the side and back-head were generally large and predominating. The reflectives were larger than the percepts, and taken in

combination with his dull temperament and large Firmness, Cautiousness, Acquisitiveness, Secretiveness, and fair Constructiveness, served to render him a slow, reticent, cunning, designing person. If he had been endowed with a well-developed top-head, the moral qualities exercising a restraining and regulating influence over his lower nature, there would have been a fair balance, but as it was, the organization was uneven and discordant. The religious feelings and the moral sentiments being weak, the physical and gross propensities were active and controlling. His martial career showed him to be more cowardly than courageous—deficient in integrity and manliness—eager to get gain, and stolid as to the consequences of criminality. That his moral perceptions were blunted is evident from the fact that when the jury gave their verdict of *guilty of murder in the first degree*, he manifested the utmost indifference; and subsequently when his death-warrant was read to him, he heard it with astonishing impassiveness.

FORMING SOCIETIES—HOW TO PROCEED.

PERSONS desiring to form a society for debating, for establishing a library, or for the promotion of Temperance, Phrenology, or for any other object of mutual interest or improvement, will privately, or by public announcement, call a meeting for the purpose. A few leading minds frequently get all the preliminaries adjusted, a constitution, a set of rules, etc.; but it is better to meet without any previous preparation in writing.

The first business is the choice of a chairman, next a secretary. The chairman keeps order, entertains motions, puts questions to vote, and declares the result.

The secretary should be a ready and rapid writer, for it is his duty to keep a complete record of all the doings—not of the speeches, but of the propositions and votes.

A treasurer may or may not be needed at the preliminary meetings. If needed, he may be chosen.

A committee, consisting of an uneven number of persons, may be chosen to draft a constitution and by-laws for the government of the proposed association, to be reported at an adjourned meeting. The adjournment to a particular time continues the officers in their positions, and at the hour appointed the president or chairman takes the chair, calls the meeting to order, and the secretary reads the minutes of the previous meeting, which, if correct, are approved. The chairman then calls for a report of the committee. If they have completed their labors they read their report, and it may be adopted as a whole, or what is more generally and properly practiced, each article or proposition is acted on separately. These may be amended until their original material has been taken out and new matter put in its place. If the committee is prepared to report in part, they can do so, or they can report progress and ask leave to sit again, or they can report in part and ask to be discharged. A constitution always provides for its own amendment, which requires that all

amendments shall be proposed in writing a certain time or number of meetings before the annual meeting, so that the subject may be considered and opinions privately exchanged on the subjects to be discussed. The permanent officers are generally a president, one or more vice-presidents, a treasurer, a secretary, and an executive committee, if needed. A society should at once procure a well-bound book for its records, and it should be the pride and effort of the secretary to keep the records in a way not to disgrace him in mature and ripened age. After the society has been a year in existence it will have learned its original mistakes and its wants, and thereby know what amendments to their constitution and by-laws are needed.

In debate, each member should lay aside boyish trifling, and be as dignified as good manners and a respectful and kindly spirit can make him. In debate, one should never descend to personalities, and never show anger. If all will observe this rule, the president will have little else to do but to conduct the parliamentary forms usual in such cases.

Those who would become good parliamentarians will obtain "Jefferson's Manual;" and they would find the form of a constitution for a debating society in "How to Talk."^{*}

MATRIMONIAL MISTAKES.—While all men and women, not mentally or physically deficient to the extent of deformity or partial idiocy, may be said to be "born to love and be beloved," there are wide differences in the degree and form in which love manifests itself; and in seeking its fruition in marriage, it is of the highest importance that these differences be taken into account and harmonized. Much—everything almost—depends upon adaptation. We often see couples united in marriage where both parties are amiable, and in some degree affectionate, who nevertheless only make each other miserable. Each is capable of loving and making another being happy, but that other does not happen to be the one to which he or she is bound. They are affectionally mis-mated. They do not appreciate or understand each other. Heart does not respond to heart.

In all such cases a *mistake* has been made—a terrible, irremediable mistake—a mistake which a thorough knowledge of Physiology, Phrenology, and Physiognomy would have rendered impossible.†

DIMPLES.—The dimple is formed by the muscles which are inserted in the angle of the mouth acting on the plump integument of infancy and youth. It indicates *simple and passive pleasure*, like that experienced by the little child. The same muscular movement relaxes the lips.

* **HAND-BOOK FOR HOME IMPROVEMENT**; comprising "How to Write," "How to Talk," "How to Behave," and "How to Do Business," in one large volume, §2 25.

† See "New Physiognomy," Chap. XXIX. ("Love Signs"), for a full exposition of this important subject. [Price §5.]

SOMETHING ABOUT HANDWRITING.

A S mind fashions mind and directs the physical organization, determining the shape of the head, the contours of the body, the expression of the countenance, the tones and modulations of the voice, the manner of walking, the mode of shaking hands, the gestures—in short, the appearance and movements of the individual generally, including the shape of the fingers and their motions in forming the characters used in writing, it follows that the latter must differ in the handwriting of different persons, and be in some manner and degree signs of character. But while this general proposition simply embodies in a peculiar form the great law of the correspondence between the internal and the external—between character and action—which everybody practically admits, we must bear in mind that every general rule, however, has its exceptions—or, more correctly, there are minor laws which modify the action of all general laws, in some cases practically nullifying them. These minor laws or modifying conditions must be understood and taken into account, or the observer will be liable to fall into many errors. The admission that there are indications of character in chirography does not involve a claim to be able in all cases to discover and read them; and the physiognomist who should set up such a claim, in the present state of our knowledge on this subject, would soon find himself involved in inextricable difficulties.

There are as many styles of handwriting as there are styles of composition or of delivery in speaking—as many as there are individuals, in fact, as no two persons write exactly alike. We may, for the sake of convenience, however, arrange them all in a few well-defined classes.

THE PLAIN AND LEGIBLE STYLE.

One, like the late lamented President Lincoln, writes in a plain, legible hand, which, though it may not always present the qualities of good writing, is nevertheless traced by a sure, calm, and careful hand, so that he who writes thus cares more for clearness than for embellishment. It denotes reflective intellect, a firm will, prudence, and a serious, steadfast disposition. We should look to the writer of such a hand for well-directed and profitable labor in any sphere in which he might



Fig. 1.

be placed. He would live for usefulness rather than for show, and if not brilliant or original, will be likely to benefit the world quite as much as many a more aspiring and highly gifted, but less industrious and painstaking person.

THE ORNATE STYLE.

The opposite of the foregoing is the ornate, a style written with excessive strokes and superfluous ornaments. In teachers of penmanship, and to show what training can do in the cultivation of free and graceful movements, this is well enough. Such writing, when not professional or a mere matter of education or imitation, denotes a full development

of Constructiveness, Form, and Ideality, with less reflective intellect, and a light-hearted, buoyant, enterprising, and adventurous disposition, with more energy than perseverance, and more hopefulness than foresight.

Fig. 2.

THE FINE AND REGULAR STYLE.

Large Constructiveness, Form, and Order, with a good degree of Ideality, and a calm, cool, equable temper are favorable to the formation of this style of handwriting; and in a person habitually making use of it, we should look for good sense, industry, self-control, taste, neatness, and a mild,

Fig. 3.

patient, even disposition, with little imagination or originality, and moderate executiveness. We shall seek in vain for perfect examples of this style among really great men. The closest approach to this style among the hundreds of autographs before us is in that of the author of "Proverbial Philosophy," and here, as usual, "style is the man."

THE LARGE AND BOLD STYLE.

In contrast with the signature of Mr. Tupper we may place that of George Washington, which illustrates the large and bold style of which

Fig. 4.

the noted autograph of John Hancock on the Declaration of Independence is a still more striking example. This style is generally, but not always regular, and legible as well as strong. It indicates a mind more manly, broad, and strong than delicate or penetrating; a spirit firm, resolute, and determined, taking hold, without hesitation and without calculation, and forming many resolutions which are frequently more rash than wise; an independent, daring, courageous, but benevolent, philanthropic, and generous disposition; free without ostentation in prosperity, and patient, spirited, and inflexible in adversity. A person thus characterized is capable of undertaking very difficult, severe, and dangerous enterprises, seldom lacking the necessary power and will to execute them, if there be sufficient talent or genius for their conception.

THE IRREGULAR AND UNSIGHTLY STYLE.

In this style the letters are badly shaped, lack completeness, and manifest general disorder. The lines are usually as irregular as the letters and

words, being jumbled together, and seldom keeping the proper horizontal direction. We infer from it a lack of Constructiveness and Order, and a want of har-

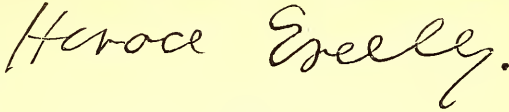


Fig. 5.

mony in the action of the various faculties. There must be either abstraction and inattention, or indecision and unsteadiness, and perhaps all of them. There may be talent and energy, but we should expect much ill-directed effort. Mr. Greeley's handwriting combines with many of the characteristics of this style some also which belong to the Angular and Pointed.

THE ANGULAR AND POINTED STYLE.

The characters in this style seem to be formed, as it were, by sudden jerks, and possess more force than grace. It may be more or less regular and beautiful, depending for these qualities upon the greater or less de-



Fig. 6.

velopment of Constructiveness, Order, and Ideality, but it always has definiteness and directness. It indicates talent and energy. The writer may be rough and uncultivated, but he will be found to have great mental vigor and originality, and a strong will. He is likely to be impatient of restraint, independent, self-reliant, courageous, and steadfast.

The signature of General Andrew Jackson is strong and bold as well as angular, and on every stroke may be traced his indomitable will and directness of purpose.

THE SMALL AND CRAMPED STYLE.

In this style the letters appear to have been commenced with hesitation, as if there were doubts in the writer's mind of his ability, through a lack of strength or of resolution, to complete them. It seems to indicate weakness either of body or of mind. The writer of such a hand, except in cases in which it is the result of old age, disease, or,

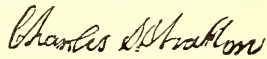


Fig. 7.

as in the case of our example (Tom Thumb), a dwarfed body, will be found to have large Cautiousness combined with small Hope and little Executiveness. He will be easily disconcerted and discouraged if hindered in the performance of anything, and even fearful in doing that which it has the power to begin.

THE DASHING AND ILLEGIBLE STYLE.

In this kind of writing the words seem to be thrown upon the paper with so much hastiness that the letters are scarcely formed, and indicate an intellect generally well developed, sometimes even illuminated by

genius, but in every case under the control of a lively and fertile imagination. The spirit is turbulent, carried away by the force of an inspiration, often too exuberant, while the hand, striving to keep pace with the thought, finds itself incapable of expressing the ideas and sentiments with

Fig. 8.

corresponding rapidity. The character is often lively, impatient, ambitious, violent, incapable of bearing contradiction, and hot in controversy, and in matters of affection, devotion, charity, and philanthropy it exhibits a like fervor and enthusiasm. It is hardly to be expected that the reader will be able to decipher our illustrative example (fig. 8). It is the autograph of Caleb Lyons, of Lyonsdale.

PRACTICAL SUGGESTIONS.

We claim nothing like absolute correctness on every point for the foregoing remarks on the indications of the various kinds of handwriting. We believe that they will be found in the main theoretically sound—in other words, that supposing a person to trace his letters and words freely, untrammelled by educational bias and uncontrolled by a too active organ of Imitation, he will express something of his character in them, and that its indications are as we have stated them. It does not follow that we (and much less the inexperienced reader) can tell every man's character by inspecting his handwriting. There are many incidental conditions, modifying these general rules, which must always be taken into account. For a statement of these, together with further examples and an account of the ancient system of Palmistry, see "New Physiognomy."

HOW WE CHANGE, AND WHY.—It must be evident that whatever has power to change the shape of the head and the permanent expression of the face may be capable of modifying, in the same degree, the temperament, and consequently the contours of the body. The cultivation and continual activity of the intellectual faculties have a tendency to diminish the action of the motive and vital systems, and while they impart expression and refinement to the features, render the body more delicate and, within the limits of physical health, more beautiful. Or let a well-educated person of an intellectual organization be deprived of his books and intellectual companionship, thrown into the society of coarse, uneducated people; subjected to rude labor or exercise, to the almost entire exclusion of consecutive thinking; and made to adopt the gross diet which usually accompanies the other conditions we have named, and mark the result. Another set of faculties are now brought into action. The base of the brain expands; the lower features grow broader, the neck thicker, the eyes duller, the mouth coarser, and the face, as a whole, rounder and less expressive. The whole frame shares in the degeneracy. The muscles become thicker, the joints larger, the limbs less graceful, and the body stouter and grosser. If, further, the privation of accustomed mental stimuli shall lead, as it likely is to do, to the undue gratification of alimentiveness, by means of intemperate eating and drinking, an additional measure of grossness both of face and form will be the result.—*Physical Perfection.*

HOW TO CONDUCT PUBLIC MEETINGS.

In general society, nothing shows good breeding, or the want of it, more than the manner one receives or dismisses friends, or passes the ordeal of introducing persons who are strangers, or being so introduced. In public life the same may be said respecting the conduct of public meetings.

We happened, a few years ago, to attend the annual meeting of the alumni of an academic institution, when one of the members was called to the chair; but he did not know the duties of the position, and everybody present pitied him; and we learn that he has since said he would never again accept such a post; yet the duties were very simple; he had seen them well performed many times, but had not so learned them that he could in the embarrassment incident to bashfulness remember those duties and properly put them in practice. Every young man should observe the usual forms of conducting public meetings, so that if called on to preside or otherwise to take a prominent part in them, he may not be unprepared. Let us suppose a public meeting to be assembled. Some one who had to do with calling the meeting either rises himself or privately invites some one else to do so, calls the meeting to order, and perhaps reads the call or briefly states the object of the meeting, and nominates a person to act as temporary or permanent chairman, and asks the audience to vote upon the nomination. This is put in this manner: "All who are in favor of the election of Mr. A. B. as chairman of this meeting, will please say Aye. Those opposed, No. The Ayes have it. He is chosen. Mr. A. B. will please come forward and take the chair." Or the voting may be done by holding up the right hand. If the meeting is one of great importance, and the result of much preparation, some gentlemen are invited to conduct the president to the chair. If he be a man fond of speaking, or if the occasion warrant it, the chosen chairman makes a short, clear, strong speech, setting forth the purposes of the meeting, and urging prompt and efficient action. Such a chairman is a man of mark and influence generally, and his views, prepared beforehand, are supposed to embody the best public sentiment on the subject to be acted on. His speech gives tone to the meeting, and if he is cordially received and his speech warmly applauded, half the work is done. He then calls for the nomination of a secretary, who is chosen; also a treasurer, if any funds are to be raised and used, and as many vice-presidents as may be desired—for instance, one from each county or ward, or, as is generally the case, a long array of respectable names, sometimes fifty, with a view to enlist the men in the cause by the compliment, and also to give to the doings of the meeting strength and respectability. The officers being chosen, the chairman calls for business. Somebody, of course, has business cut and dried; or if it be an impromptu assemblage, somebody is full enough of the subject to bring forward propositions or offer resolutions, and on these the discussion commences. The duty of the chairman is to maintain order; to allow but one person to have the floor at a time, and to put all proper motions in the order in which they are proposed, and declare the result. It is the duty of speakers to address the Chair—to com-

ment by saying, "Mr. Chairman," or "Mr. President." The chairman, on recognizing the speaker, calls his name, and he has the floor. He then proceeds with his speech, avoiding personalities, always addressing the chairman, not other persons in the audience. If one wishes to interrupt, he rises and says, "I rise to a point of order" or of "privilege." The speaker will stop and wait for the chairman to decide the matter. The chairman sometimes asks the speaker if he will give way for a question or an explanation. If he consent, the person interrupting explains to the chairman his point, or says, "I desire to ask the gentleman" so and so, and takes his seat. The man who has the floor replies to the question or objection, or declines to be, at that time, thrown from the line of his argument, and perhaps promises to reply to the point raised before he concludes. So soon as he resumes his seat, those who wish to get the floor, to follow in the same strain, or controvert or oppose, call out, "Mr. Chairman," or "Mr. President," or (in a legislative assembly) "Mr. Speaker!" The presiding officer professes to hear the first one up and assigns the floor to him by repeating his name or saying, "The gentleman from Iowa," or "The senator from Massachusetts," or if in a State Legislature, "The senator from the fourteenth district."

When no further discussion is offered, the chairman says, "Gentlemen, are you ready for the question?" He then states the question clearly, or reads the resolution, or has it read by the secretary, when he puts the question. If it be carried, he says, "The Ayes appear to have it." If it be not questioned, he then says, "The Ayes have it." If questioned, the Chair calls for another vote. If this be disputed, he orders a division of the house, and the Ayes are invited to rise and stand till counted; then the Nays, which decides the matter. A motion may be made, and if it be seconded it is before the house, and must be disposed of unless withdrawn by the mover by general consent. Amendments may be offered, and amendments to amendments, and these must be acted on separately; and when all the amendments are disposed of, the question recurs on the main proposition, which may fall, though all the amendments were passed.

A motion to adjourn takes precedence of anything else except a speech being made. If one who is speaking gives way for a motion to adjourn, he has the floor, when the meeting reassembles, and holds it so long as he speaks in order. If out of order, he may be required to return to order or to sit down.

AUTHOR OF THE "OLD ARM-CHAIR."

ELIZA COOK, well known as a metrical and prose writer, author of "The Old Arm-Chair," was born in London about the year 1818. At the age of fifteen she lost her mother, a woman of culture and refinement, much above her social condition. Her own disposition and tastes being of an elevated character, she there after found little in her domestic associations in sympathy with those feelings. Actuated by the desire to emancipate herself from the



uncongenial circumstances by which she was surrounded, she attempted the expression of her feelings in poetry, and was successful, meeting with a cordial reception. Subsequently she became the editress of "Eliza Cook's Journal," a weekly publication, and achieved fortune and reputation with her vigorous pen. She now contributes both in prose and verse to several British periodicals.

In Eliza Cook we have a happy illustration of a full vital temperament associated with authorship, which is quite in contravention of the generally received idea of "spare and lean writers." She is, however, truly English. The head is evidently much larger than the average of woman, especially in the regions of Ideality, Sublimity, and Mirthfulness. She should be known for imagination and sprightliness conjoined with a strong vein of the mirthful and humorous. The emotional and reflective organs predominate over the perceptive and merely passional; still, the base-of-brain is large enough to render her hold on life and society tenacious. Hope is also strong, which renders life attractive in its many phases. Buoyancy, elasticity, and exhilaration should be characteristics of her disposition, and impart their inspiration to her pen. That is a jovial, jolly, happy face, almost rollicking. Good-humor and good health are clearly expressed in this full-formed English woman.

BEAUTY, or, rather, perfection of form, is the *harmony of development* produced by the hidden operations of that incomprehensible agent of life which men denominate the vital power. There is that, even in mere physical beauty, which exercises an irresistible sway over the hearts and minds of men. The mighty and proud bow down before its influence; its charms are alike powerful for good and evil; and it is symbolical of that purity which we conceive of as pertaining to the angels—a thing of joy, the blessing of God.—*Notes on Beauty, Vigor, and Development.*

REV. JAMES MARTINEAU, THE UNITARIAN.

JAMES MARTINEAU, an English Unitarian clergyman and author of good repute, was born in Norwich, England, in 1805. Aiming at the ministry, he studied for that purpose in the Unitarian College at York, and subsequently was settled in Dublin and in Liverpool. In 1853 he was called to



the chair of moral and metaphysical philosophy in Manchester New College, London, and in 1858 to the joint pastorate with Rev. John J. Taylor, of the Unitarian church in Little Portland Street. He is the leading representative of Unitarianism in England, and is said to be a most acute thinker. He has published several volumes of lectures and sermons, some of which have been republished in America. He is a brother of the well-known English authoress Harriet Martineau.

Calm and dispassionate, clear and acute in perception, and critical in taste and judgment, Mr. Martineau is an excellent specimen of the English essayist. He is not lacking in decision or dignity, either of manner or expression. The fullness of the eye-sac evinces lingual talent and facility in the expression of thought. His mental susceptibility is certainly much above the average—see how very large the perceptive faculties!—while the feelings are not less strongly marked. The prominent nose and chin display a nature far from weakness or indifferent to the enjoyments of social and domestic life, and the whole expression and constitution show nervous life and a keen appreciation of whatever circumstances may impress upon the mind or heart. There are powerful under-currents here.

AVERAGE OF CHILDREN.—Two children a-piece is the average of mortal mothers at the present moment—so says the great authority Dr. Farr, in the English *Pall Mall Gazette*, adding also that there are, in England and Wales alone, more than one million of childless families. (A-las the unmatriculated milk! “for,” says the aforesaid *Gazette*, “it is growing daily more difficult to become a wife [in England], and curiously daily more difficult to become a mother!”) But it is recorded as an unaccountable statistic, by the scientific journals, that *eggs, of any and every kind, do not hatch well near railroads much used.* [Which, being interpreted, means, that mental excitement, high-living, fashionable dissipation, etc., are as unfavorable to maternity as they are to health and long life.]

DR. PUSEY, THE "HIGH-CHURCHMAN."

EDWARD B. PUSEY, D.D., was born in England in the year 1809. Being intended for the Church, he was educated at Christ Church and Oriel Colleges, Oxford, and in 1822 was ordained in the Episcopal Church. He is distinguished as a writer on doctrinal subjects, but especially for his advocacy and leadership in the movement for the union of the Roman Catholic and Episcopal Churches, which was inaugurated by him in conjunction with Dr. Newman in 1833. The followers of his doctrines of faith and practice in religious matters are known as "Puseyites," of whom there are now a large number in England. The most prominent work from the pen of Dr. Pusey, the subject of thirty years' careful consideration, is "A Commentary on the Minor Prophets," which is yet incomplete. This is a superior mental temperament; indeed, it is one of the finest.

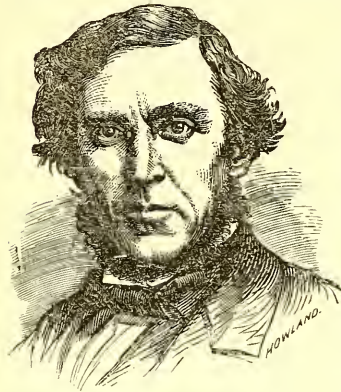


Acuteness of mental perception and talent for minute logical discrimination must be credited to the owner of such an organization. The head is remarkably high and long on top; the moral organs are all very large, especially Benevolence, Veneration, Spirituality, and Conscientiousness. Self-Esteem and Firmness are not wanting, but serve to render more active and unswerving the operations of the former, while the base of the brain is small. See how narrow between the ears, and how short the head back of the ears! The expression of the face is altogether one of profound meekness and humility, with a vein of asceticism. The social region, however, is not very strongly marked, and is entirely subordinate to the spiritual and intellectual. Gentleness and cordiality would be shown to all, the spirit of the religious predominating over mere ties of blood and kinship. With this portrait before us we can not wonder at the religious tendencies of the original, but can see very plainly the spectacles—phrenological organs—through which he looks at subjects. Would he not "split hairs?" Celibacy would be no great cross to such a mind. It will be a long time before mankind will come to resemble, very closely, one so exquisite and so exalted. It is a singularly-formed head.

BLUSHING.—The sudden flushing of the face in blushing belongs to expression, and is a sign of *sensibility*. "This suffusion," Sir Charles Bell says, "serves no purpose in the economy, while we must acknowledge the interest which it excites as an indication of mind. It adds perfection to the features of beauty. In this respect the fair races have an advantage over the dark ones. A blush can not be seen in the African or the Indian

FROUDE, THE HISTORIAN.

JAMES ANTHONY FROUDE, an English historian, was born in Totless, Devonshire, in 1818. He pursued a course of collegiate training in Oriel College, Oxford, and then studied for the Church; was ordained a deacon in 1845, but soon afterward abandoned theology for literature. His



“History of England,” so far as published, is distinguished for the boldness and originality of the author’s views on important events, especially for his attempted vindication of Henry VIII. Besides this history he has written on various subjects, mainly for the leading periodicals of England. He occupies the foremost position among British historical writers of the present day. The expression is not unlike that of the philosophical Herbert Spencer. There is, however, more of the practical and matter-of-fact in this mental make-up.

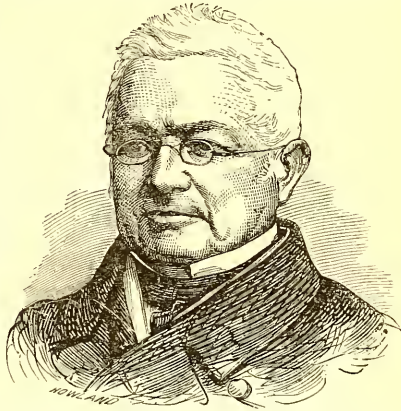
The direct look and the close lips indicate purpose. If he be opinionated, his whole physiognomy warrants our inference of that purport. He would be known, as a writer, for boldness and clearness of statement and for originality of conception. Caution and Secretiveness are not sufficiently potential to render him very guarded, though correct in the choice of expression: while Self-Esteem, Combativeness, and Destructiveness are strong enough to render him earnest and outspoken and disinclined to evade. This is an almost purely mental temperament, and the organization is every way adapted to the subject’s chosen pursuit—literature.

DISSIMULATION.—“May I die if that person is not a cheat,” said Titus, talking of the priest Tacitus; “I perceived him, in the performance of his office, sob and cry three times when there was not anything to affect his feelings, and avert his countenance ten times to hide a smile when wretchedness or villainy was mentioned.”

INSANITY.—Insanity is declared by medical writers to be a disease of high civilization. Nations who are most civilized and enlightened are more apt to be afflicted with it than those who make little or no mental exertion. It is very rare among the Africans or Indians, because they do not exert the mind to any marked degree. Dr. Livingstone states that he only found one or two instances of it among the tribes that he visited.

THIERS, THE FRENCH STATESMAN.

LOUIS ADOLPHE THIERS, the distinguished French statesman and historian, was born in Marseilles, April 16, 1797. He was the son of a poor workman, but discovering considerable talent, was enabled through some influential relations to obtain a thorough education. He studied law at Aix, but did not follow that profession, preferring the study of history and philosophy. At the age of twenty-four he became known as a first-class journalist, contributing extensively to the leading newspapers and periodicals of the day. The history of the French Revolution, undertaken in connection with Felix Bodin, was completed by him alone in 1827, and attained great popularity. Previous to the accession of Louis Napoleon, Thiers occupied important posts in the government—at one time the premiership of France, and exercised a widespread political influence. After Napoleon III. was proclaimed emperor, Thiers withdrew from active politics and resumed his literary pursuits, which he still industriously prosecutes.

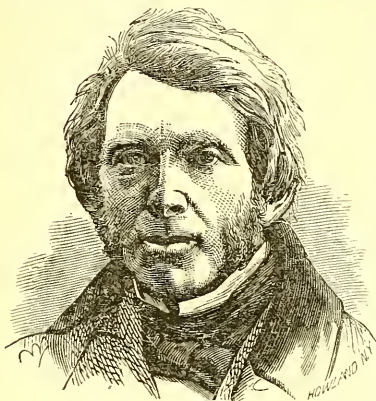


Thiers possesses a head much above the average size; indeed, it is very large for a Frenchman, and being broad and high, gives him character for energy, executiveness, and moral inflexibility. There is more of the Saxon than of the Celt here, so far as the general appearance is concerned. See how snug, compact, and solid the organization! There is solid material here. He should be known for that spirit of decision which can best be defined as sturdy positiveness. The sprightliness and versatility of the true Frank do not enter very largely into his composition. Large Constructiveness, Acquisitiveness, Secretiveness, and Caution combine to make him politic, shrewd, guarded, and economical. The forehead is ample, manifesting ability as a reasoner, and breadth of mind sufficient to comprehend large interests. He would rarely lose his own individuality or compromise his special views; in fact, as already hinted above, the tendency is toward distant dignity, if not dogmatism. He would "have his own way," at any cost, and be usually in the right.

CULTIVATE the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a fanatic; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—physical, intellectual, social, and spiritual—that the complete man can be formed.—*Illustrated Phrenological Journal*.

JOHN RUSKIN, THE ART-WRITER.

JOHN RUSKIN, distinguished as a writer on esthetics, was born in London, in February, 1819. He was graduated from Christ Church College, Oxford, in 1842, and immediately thereafter devoted himself to the study of Art. His own productions as a painter are not remarkable ;



but as an Art critic and an elaborate writer on painting and architecture he ranks foremost. He has written considerably on other subjects with marked success. He is still engaged in the study of Art, and gives much of his time, in a friendly way, to instructing others in its various branches.

This portrait exhibits an excellent temperamental balance, and an organization of a superior type. Softness and mellowness of soul are eminently his, combined with an acute sensibility

to the esthetical and emotional. The earnest eyes show depth of feeling and facility in the expression of sentiment. Perception is more marked than reflection. The organs of Form, Size, Weight, and Individuality are especially large and influential, greatly aiding their owner in the prosecution of his chosen profession, that of Art criticism. The full lips and ample chin indicate a warmly social disposition, and the whole expression is that of conscious joyousness and serene happiness. He could hardly be severe or persistently stern. Good health, an elevating vocation, and a steady flow of genial feeling, in all probability, render his life one of spiritual sunshine and exhilaration. If plain-looking, he has an exquisite sense of the beautiful and the perfect. There is nothing coarse or gross in this organization. Hair, skin, bone, nerve, and fiber are all of the finest texture, and his mind is in keeping with the brain-material through which it acts. Ruskin is original, and is open, frank, and free.

A SINGULAR BEQUEST.—Doctor W. Byrd Powell, who died in Covington, Kentucky, a few months ago, bequeathed his head to F. H. Kinzie, of Cincinnati, to be used for scientific purposes ; in accordance with this, a surgeon cut off the Doctor's head, and it is now in the possession of that person.—*Exchange.*

Dr. Spurzheim willed his head to a phrenological society. Dr. Warren, of Boston, gave his body to the Medical College, of which he was president so many years. If it be right for one, why not for another? The only objection we can see is the fact, that it is not according to custom. Some burn, some embalm, and others bury, the dead.

REV. CHARLES KINGSLEY.

CHARLES KINGSLEY, a clergyman, novelist, and poet, was born in Holne, Devonshire, England, June 17th, 1819. His education was superior; at the University in Cambridge he exhibited unusual intellectual ability. After a few months' study of the law he entered the Church. His ministry has been characterized mainly by earnest efforts in introducing Christianity into the every-day life of the people, especially the working classes. He belongs actively to that movement fostered by that portion of the established church in England called the "Broad Church Party." He is known widely as an author, having published a large number of books consisting of sermons, novels, poems, essays, etc., which are especially distinguished by their humanitarian spirit.

The mental temperament much in excess and an organization of the finest temper conspire to make Charles Kingsley one of the most brilliant of authors. His intellectual faculties appear to be on the strain; the countenance wears an expression of such great sensibility and intense susceptibility that it is almost painful. How wide the head at the top! How large in Ideality, Mirthfulness, and Constructiveness! Comparison is also greatly developed, and the organs of the top-head generally are large, especially Benevolence. Approbation, Firmness, and Caution are influential, and have their physiognomical marks well indicated. Language is large, and with a temperament so free and susceptible, an imagination so creative, he should be fluent as a speaker and copious as a writer. There is kindness, justice, hope, faith, and devotion, combined with an enlightened intellect, which *must* make itself known and felt. We would admonish this great mind to "slow up" and "cool off," lest at an unlooked-for moment it suddenly succumb to the abnormal strain and break down irreparably.



MEMORY.—The great philosopher Dr. Watts, treating of "Memory," in his celebrated work on the "Improvement of the Mind," has the following passage which is strongly like the reasonings of Phrenology: "It is most probable that those very *fibers, pores, or traces of the brain* which assist at the first idea or perception of any object, are the same which assist also at the recollection of it; and then it will follow that the memory has no special part of the brain devoted to its own service, but uses all those parts in general which subserve our sensation as well as our thinking and reasoning powers."

A CHARTERED INSTITUTION.

THE following Charter was obtained from the legislature of the State of New York at its session of 1866. We regard it as the legal foundation of an institution that shall last in its beneficent influences, if not in its name, for a thousand generations. The thought is really inspiring, that one is able to begin a work that shall never stop; can set in motion agencies whose effects shall augment in goodness and grandeur as the ages roll onward. It should be so; it is so with every good work. In an organized association based on truth, with man for its subject of study, who can measure the extent of its power to bless mankind, who appreciate the might of its mission? Now we are prepared to begin the work of consolidating our life-labor into an institution which shall not become, like man, weak with age.

CHARTER.

An Act to incorporate the AMERICAN CRANIOLOGICAL MUSEUM.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section I.—Amos Dean, Esq., Horace Greeley, Samuel Osgood, D.D., A. Oakley Hall, Esq., Russel T. Trall, M.D., Henry Dexter, Samuel R. Wells, Edward P. Fowler, M.D., Nelson Sizer, Lester A. Roberts, and their associates, are hereby constituted a body corporate by the name of the AMERICAN CRANIOLOGICAL MUSEUM, for the purpose of promoting instruction in all departments of learning connected therewith; and for collecting and preserving Crania, Casts, Busts, and other representations of the different Races, Tribes, and Families of men.

Section II.—The said Corporation may hold real and personal estate to the amount of One Hundred Thousand Dollars; and the funds and properties thereof shall not be used for any other purposes than those declared in the first Section of this Act.

Section III.—The said Henry Dexter, Samuel R. Wells, Edward P. Fowler, M.D., Nelson Sizer, and Lester A. Roberts are hereby appointed Trustees of said incorporation, with power to fill vacancies in the Board. No less than three Trustees shall constitute a quorum for the transaction of business.

Section IV.—It shall be lawful for the Board of Trustees to appoint Lecturers, and such other instructors as they may deem necessary and advisable, subject to removal when found expedient and necessary, by a vote of two thirds of the members constituting said Board. But no such appointment shall be made until the applicant shall have passed a satisfactory personal examination before the Board.

Section V.—The Society shall keep for free public exhibition at all proper times such collection of Skulls, Busts, Casts, Paintings, and other things connected therewith, as they may obtain. They shall give, by a competent person or persons, a course of not less than six free lectures in each and every year; and shall have annually a class for instruction in Practical Phrenology, to which shall be admitted, gratuitously, at least one student from each public school in the city of New York.

Section VI.—The Corporation shall possess the powers and be subject to the provisions of Chapter Eighteen of Part One of the Revised Statutes, so far as applicable.

Section VII.—This Act shall take effect immediately.

Our annual private class in practical Phrenology, especially for those desiring to follow the science as a profession will commence on the first Tuesday of Oct., each year. Circulars will be sent on application.

ACTION—EXERCISE.—We can not stretch out an arm or a foot, or walk, or run, or leap, without freshening the life-currents of the system; sending new flashes of electric warmth along the nerves and muscles; and scattering a cloud of those blue and black devils that buzz around the ears of poor sedentary students, stayers at home, and women imprisoned in nurseries and amid their household cares.—*North American Review.*

SIGNIFICANCE OF SHAKING HANDS.

THERE is a signifi- cance in the different modes of shaking hands which indicates, so far as a single act can do, the character of the person. The reader who has observed may recall the peculiarities of different persons with whom he has shaken hands, and thus note how characteristic was this simple act.

How much do we learn of a man or a woman by the shake of the hand? Who would expect to get a handsome donation—or a donation at all—from one who puts out two fingers to be shaken, and keeps the others bent, as upon an “itching palm?” (Fig. 6.) The hand coldly held out to be shaken, and drawn away again as soon as it decently may be, indicates a cold, if not a selfish and heartless character; while the hand which seeks yours and unwillingly relinquishes its warm, hearty clasp, belongs to a person with a genial disposition and a ready sympathy with his fellow-men.

In a momentary squeeze of the hand how much of the heart often oozes through the fingers! Who, that ever experienced it, has ever forgotten the feeling conveyed by the eloquent pressure of the hand of a dying friend, when the tongue has ceased to speak!

A right hearty grasp of the hand (fig. 1) indicates warmth, ardor, ex- cutiveness, and strength of character; while a soft, lax touch, without the grasp (fig. 2), indicates the opposite characteristics. In the grasp of persons with large-hearted, generous minds, there is a kind of “whole-soul” expres- sion, most refreshing and acceptable to kindred spirits.

But when Miss Weakness presents you with a few cold, clammy, life- less fingers (fig. 4) for *you* to shake, you will naturally think of a hospital, an infirmary, or the tomb. There are foolish per- sons who think it pretty to have soft, wet, cold hands, when the fact is, it is only an evidence that they are sick; or that, inasmuch as the circulation of the blood is partial and feeble, they are not

well; and unless they bring about a change, and induce warm hands and warm feet, by the necessary bodily exercises, they are on the road to the grave; cold hands, cold feet, and a hot head are indications of anything but health.

Action is life; inaction is death. Life, in the human body, is warm. Death is cold. Vigorous bodily action causes the blood to circulate throughout every part of the body. The want of action causes it, so to speak, to stand still. The blood goes most freely to those parts of the body or brain most exercised. If we swing the sledge-hammer, like the blacksmith, or climb the ropes, like the sailor, we get large and strong arms and hands. If we row a boat or swing a scythe, it is the same. But if we use the brain chiefly to the exclusion of the muscles, we



Fig. 1.



Fig. 2.



Fig. 3.

may have more active minds but weaker bodies. The better condition in which the entire being—body and brain—is symmetrically developed, requires the harmonious exercise of all the parts, in which case there will be a happy equilibrium, with no excess, no deficiency—no hot headache, no cold feet. Headache is usually caused by a foul stomach, or a pressure of blood on the brain; cold feet by a limited circulation of blood in those extremities which active exercise in the open air would correct.

There is an old adage which says: "Keep the feet warm and the head cool," which was, no doubt, intended to counteract a tendency the other way. Certain it is that those who suffer with hot heads usually have cold feet and hands.

Time was, in the old country, when aristocracy deigned to extend a single finger, or at most two, to be shaken by humble democracy. Even now we hear of instances in which "my noble lady" repeats the offense when saluted by a more humble individual. This is an indignity which no true man or woman will either offer or receive. Refinement and true gentility give the whole hand (fig. 5), and respond cordially, if at all. This is equivalent to saying, "You are welcome;" or, when parting, "Adieu! God be with you."

There is a habit, among a rude class, growing out of an over-ardent temperament on the part of those who are more strong and vigorous than delicate or refined, who give your hand a crushing grasp, which is often most painful. In these cases there may be great kindness and "strong" affection, but it is as crude as it is hearty.

Another gives you a cold, flabby hand, with no energy or warmth in it, and you feel chilled or repelled by the negative influence imparted, and you are expected to shake the inanimate appendage of a spiritless body.

Is the grasp warm, ardent, and vigorous? so is the disposition. Is it cool, formal, and without emotion? so is the character. Is it magnetic, electrical, and animating? the disposition is the same. As we shake hands, so we feel, and so we are. Much of our true character is revealed in shaking hands.

WHY DO WE SHAKE HANDS?

But why do we shake hands at all? It is a very old-fashioned way of indicating friendship. We read in the Book of books that Jehu said to Jehonadab: "Is thine heart right as my heart is with thy heart? If it be, give me thine hand." And it is not merely an old-fashioned custom. It is a *natural* one as well. It is the contact of sensitive and magnetic surfaces through which there is, in something more than merely a figurative sense, an interchange of feeling. The same principle is illustrated in another of our modes of greeting. When we wish to reciprocate the warmer feelings, we are not content with the contact of the hands—we bring the lips into service.—From "*New Physiognomy*."



Fig. 4.



Fig. 5.



Fig. 6.

WANTED—COMPETENT PHRENOLOGISTS.

LETTERS are received almost daily at this office requesting information as to when we can visit this or that city, or send a suitable person to give public lectures, private lessons, and phrenological delineations of character. We have "calls" from the chief cities in all the States, the Canadas, and other provinces, and from many towns in the Old World. Thousands are desirous of hearing Phrenology expounded, but there are at present few expounders in America. Only one or two practical phrenologists can be found in all New England; two or three in Old England, Scotland, and Ireland; none in the Canadas, New Brunswick, or Nova Scotia; one in Australia, and very few on the continent of Europe. Altogether, there is not one good phrenologist to every ten millions of people on the globe. Why? It is—or was—unpopular. Its discoverer, Dr. Gall, was driven out of Austria for proclaiming truths thought to be incompatible with the State religion of that country; and it has not had time yet to diffuse itself throughout the world, as it will yet against all opposition. We can name no "new idea," however, which is gaining public favor more rapidly than this. It is accepted by good men as God-given for high and holy purposes. The inquiry will some time be, not only "Who am I?" but "What am I?" What are my capabilities, duty, and sphere? Where, in the great realm of civilized life, do I belong? Is it in manual or in mental labor, or is it in the two combined? In agricultural, mechanical, artistic, or professional life? On the battle-field, or on the bench? Gathering crops, or selling goods? Preaching, teaching, or editing? Such or like questions must arise in the mind of every one. What system of mental philosophy, except Phrenology, touches these momentous questions? We repeat, there are to-day wanted competent practical "phrenologists" in every State, county, town, and city.

Phrenology is *not* difficult to learn. The books state the principles—observation and practice complete the work. Who will give himself to bring this most useful science to the notice of the people?

Reader, if you can induce your neighbor to compare the heads of his children, or even those of his horses or his oxen, on phrenological principles, and note the difference in contour and character, you will have done so much toward awakening an interest in, and perhaps increasing his knowledge of, important scientific truths. The subject must ultimately be introduced into schools; but where are to be found the necessary phrenological teachers? Vagabonds, cheats, and ignorant impostors will not answer. Nor will self-dubbed doctors or self-appointed professors answer. It is for "competent" men we ask. Who will help? We want help, help, help!

THE HON. HORACE MANN, in a letter to Mr. WELLS, said "I declare myself a hundred times more indebted to Phrenology than to all the metaphysical works I ever read. Again, I look upon Phrenology as the guide of Philosophy and the handmaid to Christianity."

BASHFULNESS—DIFFIDENCE—TIMIDITY.

CAUSE AND CURE.

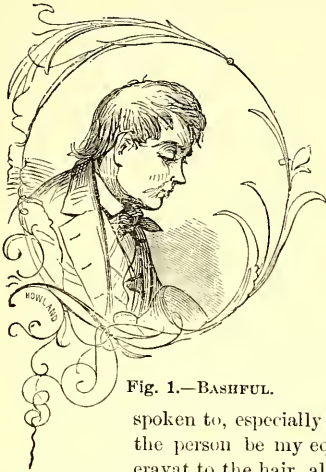


Fig. 1.—BASHFUL.

NO mental emotion is more painful than bashfulness. Without feeling guilty, its subject feels crushed. It exists in different phases and degrees in different individuals; manifests itself in methods, or without method, as various as the temperaments and organizations of its victims. One person writes to us: "Why is it that I weep on being criticised or ridiculed, when I am not inclined to weep even at the loss of friends?" Another writes: "I am troubled with a painful sense of bashfulness and timidity in the presence of company on being

spoken to, especially at the table; and no matter whether the person be my equal or my inferior, I blush from the cravat to the hair, almost a blood-red, and the very recol-

lection or consciousness that I am blushing, and that my embarrassment is discovered, tends to deepen the blush and heighten the embarrassment. Now, to speak plainly, I am blessed with a good figure and face [and his likeness sent us at our request proves this fact]. I have a good education; I occupy a good position in society, and have been trusted by my friends with official position, and believe myself competent to fill it, and when I sit down to meditate I feel no cause for embarrassment or bashfulness; I can converse for hours with persons of culture and superior ability, and feel no cause of complaint or shame at the part I am enabled to act; still, if then spoken to suddenly or abruptly, this terrible diffidence comes upon me like a spell and makes me stammer; my head seems splitting with excitement; my face turns red; my heart palpitates, and I am no longer, for the moment, myself. Pray what is the cause of this, and what the remedy?"

ITS CAUSES.

Bashfulness originates in various constitutional peculiarities. The most common cause of bashfulness in persons surrounded by their equals, not their superiors, is a sensitive temperament, large Approbativeness, large Cautiousness, with relatively moderate Self-Esteem, and generally not large Combativeness; and if Secretiveness be small, it is more likely to be undisguised or conspicuously exposed.

We believe the temperaments or complexions most liable to bashfulness are the fair and the blonde, which are the conditions most sensitive, susceptible, impulsive, and, so to speak, tender, and therefore easily acted upon. We know that such persons blush more readily; if frightened

they turn pale more quickly, and are more likely to faint under the influence of pain or alarm than others. There is, in this temperament, an anterior cause for embarrassment and bashfulness. The circulation is more capricious, the subjects are more liable to inflammatory disease; a slight cold or other difficulty puts them in a fever, and they work off nearly all their diseases through inflammatory forms of vital action. When such persons are invaded in their rights or reputation, their anger is quick and hot; when circumstances are peculiar and exciting, the heart beats, the blood rushes to the brain almost to suffocation. This spasmodic action of the heart and all its appendages produces mental confusion, and one can not think clearly, nor reason soundly, nor remember; and stands dumb, confounded, bewildered, and can hardly speak his own name, much less make a proper defense, if accused, or recall facts and ideas necessary to proper explanation. Fearful of these conditions in case of blame, or arraignment for fault, or negligence, or blameworthy transactions, persons are intensely embarrassed. Consciousness of innocence, or of less blame than is being charged, and of utter inability to explain and defend one's position, is calculated to heighten the embarrassment. When a person



Fig. 2.—AN EMBARRASSING SITUATION.

with such a temperament and mental organization is suddenly brought into strange and superior society, a similar state of mind and condition of body take place. What is more embarrassing and inducive of bashfulness than to be thrust into a glittering room filled with people superior to one's self in position, and equally cultured in the knowledge of what is due to the place and occasion? A sensitive, uncultured man or maiden, with rustie garb and rustie speech, and little knowledge respecting correct life, introduced at once to the presence of cultured ladies and gentlemen, does not know what to do with hands or feet; whether to sit or to stand, or

to hide. Is it to be wondered at that such a person acts like a culprit and feels cheap and diminutive?

SOME ARE NEVER BASHFUL.

There are persons organized as not to feel bashful and embarrassed. Though they may feel their inferiority in talent, in culture, and accom-



Fig. 3.—THE SELF-CONFIDENT MAN.

plishments, they will not feel crushed, or ashamed, or timid. Such persons generally have small **Approbateness**—caring little what may be thought or said of them—are endowed with a good degree of **Combateness** and **Destructiveness**, which lay the basis of courage; large **Self-Esteem** and **Firmness**, which give consciousness of personal consequence, value, and power; and though the person may know he is not able to adapt himself to the customs and claims of society to which he may be introduced, he will still, like a nobleman of nature as he is in these respects, stand erect and feel that he is a man though not cultured, that he has personal value though he has not personal accomplishments. If he has only a medium share of intellect he will stand all the easier in the presence of his superiors.



Fig. 4.—THE BOOR.

A person with **Cautiousness** and **Approbateness** large and **Self-Esteem** and **Combateness** small, if he have a superior intellect and fine talent, will be all the more conscious of a difference between himself and those who are cultured. His intuitive in-

telleet and native taste will make him feel his deficiency all the more intensely, and this tends to heighten his embarrassment. A boor who can fiddle a dozen dancing airs, perhaps better than any of his associates, would not hesitate to show his skill in a convention of musicians, but let him afterward be sufficiently cultured to get a glance at the great field of musical attainment, and he would not dare attempt playing in the presence of a master.

PREVENTION AND CURE.

The best guarantee against bashfulness is culture and familiarity with good society. If the organization be not adapted to easy-self-possession, cultivation will have two effects : first, to familiarize us with what is expected and to do that which society claims of us ; and second, this very familiarity, and doing the duties incidental to social life, will strengthen the qualities which give self-possession, will increase Self-Esteem, will modify if it do not reduce the extreme activity of Approbativeness, which produces bashfulness in one form, shame in another form, while its pleasurable action produces elation and joy almost to infatuation.

Those who are troubled with bashfulness should avoid all the physical conditions calculated to promote a disturbed circulation of the blood. They should refrain from the use of strong tea, coffee, wines, spices, and tobacco, articles above all others calculated to disturb the circulation and render the action of the heart irregular, thus throwing the blood unduly upon the brain and producing a choking sensation about the lungs, and disqualifying one for clear thinking, correct acting, and proper self-possession.

AN EXAMPLE.

We know a person, now an old man, large, heavy, clumsy, who weighed one hundred and eighty pounds the day he was sixteen, and was six feet and an inch high. He was so awkward, to use his own statement,



Fig. 5.—BALL-ROOM MANNERS.

that he could hardly get into a room where there was company without hitting both sides of the door, and could scarcely sit down without knock-

ing over the chair, knowing not what to do with his feet, his hands, nor himself. He chanced to have an opportunity to attend a dancing-school for three months, though they were not then at all prevalent in the vicinity where he resided, and he was there trained in the common civilities and courtesies of society; how to get into and out of a room, how to be introduced, how to receive and dismiss company. Though he is a farmer, not much used to society, there is to-day an easy, quiet grace, and a polish of manners that would pass anywhere acceptably, and he attributes it to this brief tuition in a dancing-school. While he may not remember much



Fig. 6.—THE REPRIMAND.

that he learned as a dancer, he remembers all that he learned that is necessary for performing the common courtesies of the drawing-room. Some persons are organized to be bashful, they can greatly modify, though they may not be able to overcome that tendency. Certainly nothing is more painful than embarrassment, unless it is shame and remorse combined, and this is simply the painful action of the faculties which render one bashful with the addition of wounded Conscientiousness, producing remorse.

Training in the light gymnastics, by those opposed to dancing, would probably answer the same purpose. It is the social training that gives gracefulness of action.

THE WAY NOT TO DO IT.

We beg of our readers who have children, never to tantalize their delicate, sensitive natures—never appeal to their shame. They should never seek to mortify those who are by nature most assailable in this way, and we implore every one who has a sensitive and bashful friend, not to give that friend double trouble by assailing him in the very way to produce this painful emotion.

To teachers we would say, never punish your pupils, especially the sensitive ones, in a way to excite shame and diffidence. Appeal to some other emotion. It is sufficient embarrassment to them to be called in question even considerately and kindly; but teachers, mothers, servants, and nurses, if they find one these bashful beings, more sensitive than the sensitive plant, they use no lash but the lash of ridicule; while a tough,

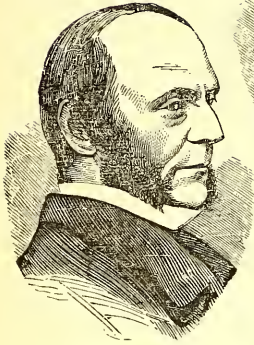
brassy, audacious, ruffianly subject, who is never assailed by an endeavor to produce shame and sensitive embarrassment and mortification, is assailed with harsh words and overbearing dictatorial language or with blows, the very thing that he is qualified to meet and resist.

There are some who are so sensitive to the imagined or real notice of others that they are actually deterred from taking part in the more active and demonstrative offices of religion. They are heartily sincere, and mean to do their duty, but when the time comes for them to rise from their seats and go forward, as in the case of partaking of the sacrament, their courage fails, their nervous force is gone, and they feel unable to move. Many excellent people suffer keenly from reflections cast upon their piety by others because of this unfortunate weakness. Such should be taken by the hand and gently encouraged in doing the required part, and not wounded by unjust criticism.

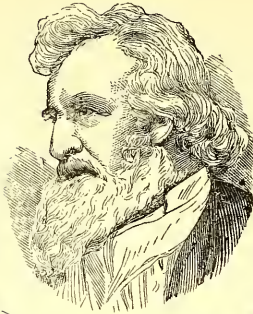
Hundreds of children are made liars and hypocrites through bashfulness. They are ashamed to confess their faults for fear of being laughed at or made game of by the family or the school, and they resort to lying, which is, in ninety-nine cases in a hundred, merely a refuge of weakness instead of the result of a malign purpose.

Grown-up men and women may overcome diffidence and acquire confidence by cultivating an implicit reliance on Providence, a feeling that they are in *His* keeping, and that they are accountable to Him rather than to persons. Again, let them remember that at longest they have not long to live in this world, and that in the course of time it will make no difference to them whether Mrs. Grundy approved or disapproved their course. A quiet, calm, serene spirit with correct motives; a generous willingness to *confer* rather than to *receive* favors; to do good, be useful, and to feel that you have a *mission* in the world, will tend to remove that painful diffidence which prevents many from boldly "taking up their cross" and going forward in the service of God and man.

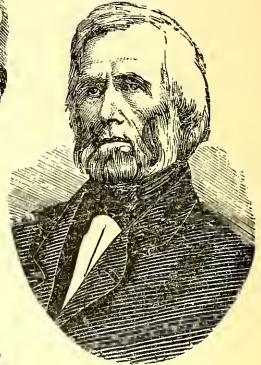




WESTON.



HOPKINS.



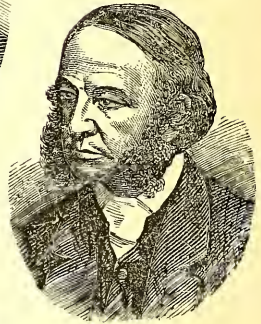
BUSHNELL.



BEECHER.



BRECKINRIDGE



VINTON.



SMITH.

EMINENT AMERICAN CLERGYMEN.

BISHOP HOPKINS,

The present presiding bishop of the United States, exhibits a contour of head not very unlike that of Dr. Weston. He should be known for considerable strength of will, individual opinion, tenacity of purpose, and frankness in the expression of his sentiments. We would consider him a man influenced much by his first impressions, especially where those first impressions have been confirmed by after-experience. He is not an unsteady, irregular, transitive, fluctuating spirit, but decided, disposed to carry his point where he can by strong and bold declarations, by argumentative force. He possesses considerable policy, can be both easy and frank or shrewd and evasive. He is not indifferent to the claims of public sentiment, nor altogether insensible to public approval, but still he dislikes to have his authority and opinions ignored, overlooked, or questioned. There is not much wavering about him in matters appertaining to his calling or to his general mode of thinking or acting. There is more of the Roman than of the Greek in his face, and in his character more of the lion than of the lamb. His large brain and strongly marked features betoken both mental and physical power.

John Henry Hopkins was born in Dublin, Ireland, January 30th, 1792, and came to the United States with his parents in 1800. He was liberally educated, studied law, and was admitted to the bar in 1818. In 1823 he abandoned the law for the work of the ministry. He is now bishop of the diocese of Vermont, and presiding bishop of the Protestant Episcopal Church of the United States.

S. H. WESTON, D.D.

Rev. Dr. Weston exhibits a very fair combination of the moral and intellectual organs. His perceptive faculties are large, showing that he appreciates the practical and is enabled to realize the worth of material things. He has the sense of the divine strongly marked; large Veneration and Benevolence give him an insight into or an appreciation of the supernal. He is positive and somewhat inclined to be dogmatical in his opinions. Taking his cue from experience and observation, he will base thereupon his opinions and hold them with firmness. His well-developed organ of Language indicates the easy speaker, one who can enforce his sentiments in adequate terms. He finds no difficulty in adapting words to the expression of his ideas. He has self-reliance, strength of mind, and unusual force of character for a minister of the Gospel. Of the general indications of the face and head we would predicate that he is direct, matter-of-fact, and bold in his statements, and not disposed to yield a position which he has once assumed. As an orator he should be clear and forcible in his style, inclined more to state the truth as he understands and feels it, in intelligible and argumentative language, than by terms which appeal merely to the emotional and sensational natures. All the features—eyes, nose, mouth, and chin—mark the man of observation, thought, dignity, devotion, decision, executiveness.

Sullivan H. Weston was born at Bristol, Maine, October 7th, 1816. He was graduated at the Western University, Middletown, Conn., in 1842, was ordained a priest in 1852, and became connected with Trinity parish New York, which connection he has retained to the present time. He is now assistant minister of that parish and rector of St. John's Church.

HORACE BUSHNELL, D.D.

This gentleman may be accounted one of the bulwarks of the denomination to which he is attached. He is rather spare in build and lacking somewhat in vital power. The mental temperament predominates. A close student, an earnest preacher, and a diligent worker, he has evidently given less attention to the nourishment of his physical forces than they require. The deep-set eyes, and the forehead protuberant in the region of reflection, indicate the original thinker, the man of studious habits—the scholar. Possessing a finely cultivated intellect, richly stored with illustration and example, and possessing also a high-toned imagination, his discourses glow with graceful metaphor and delicate imagery. As an orator Dr. Bushnell probably stands first among New England clergymen. His style is clear, chaste, ornate, and winning. He is the Everett of pulpit orators.

Mr. Bushnell was born at Washington, Conn., in 1802. His advantages for early education were not the best; he worked when a boy in a manufactory, but by dint of application prepared himself for college, and entered Yale, whence he graduated in 1827. In 1833 he accepted the pastorate of the congregation with which he is still connected.

HENRY WARD BEECHER.

Good health, good-nature, indeed, a disposition brimful of vivacity and sprightliness, speak for themselves in this countenance. The large, full eyes indicate fertility of language and susceptibility of soul. The head expanded in the region of Ideality, Constructiveness, and Sublimity indicates power and breadth of imagination—a nature that can almost soar “untrodden heights.” The whole face is well proportioned. The mouth, as shown in our portrait, is too large to correspond well with the original. Practical, yet theoretical; matter-of-fact, yet in some respects utopian; hearty and earnest, yet liberal and concessive, this able exponent of Congregationalism may be taken as an excellent type of American proficiency in the realm of pulpit oratory. Liberal, yet politic and prudent; steadfast, yet aspiring; strict and precise in whatever appertains to integrity and manliness, Henry Ward Beecher may well command respect for the influence which his character and talents universally exert.

Henry Ward Beecher was born in Litchfield, Conn., June 24, 1813. After completing a course of study at Amherst College, Massachusetts, he entered the Lane Theological Seminary, Cincinnati, Ohio, which was at that time under the direction of his father. In 1847, he accepted a call from Plymouth Church, Brooklyn, N. Y., a society of orthodox Congregationalists, with which he is still connected. His congregation is said to be the largest in the United States.

ROBERT J. BRECKINRIDGE, D.D.

Professor Breckinridge possesses a fine moral development, especially in the region of Veneration, Conscientiousness, Benevolence, and Firmness. He may be said to be even rigid in his views on theological questions. Once having fairly taken his stand after serious consideration, he would not be the one to yield his position easily. For steadiness and zeal in effort he probably has no superior among clergymen. With a mind well stored with the teachings of theology, he is well calculated to impart instruction in the interest of his church. He has a fine nose of the Grecian order, and the features, despite their angular outline, are fine and delicate. The engraving shows very little of the softness of the photograph, and imparts a severity to the look which does not properly belong to it. The outline of the forehead is well indicated, and conveys an apt idea of his intellectual superiority.

Robert J. Breckinridge was born at Cabell's Dale, Ky., March 8, 1800. After a thorough course of collegiate training he studied law and practiced in Kentucky for eight years. In 1832 he was ordained pastor of the First Presbyterian Church, Baltimore, in which connection he remained thirteen years. In 1845 he was elected to the presidency of Jefferson College, which position he held for two years, and then removed to Lexington, Ky., where he occupied the pulpit of the leading Presbyterian Church of that city. In 1853 he was elected professor in the new seminary at Danville, a position for which he has shown himself well qualified.

ALEXANDER VINTON, D.D.

Dr. Vinton has a head very much above the average size, measuring over twenty-three inches in circumference. His body is also well formed and sustained, his recuperative powers are in an excellent condition. He has a very large moral brain, especially in the region of Benevolence. The whole character partakes largely of the philanthropist. He has a fine intellect, evenly balanced, between the reflectives and perceptives. Agreeableness is a distinguishing trait. He is refined and gentle in manner, of sound sense, liberal learning, warmest sympathy, an active sense of duty and adaptability. He has a warm social nature; is much interested in home and domestic associations. The compression of the mouth as it appears in our portrait is a little magnified. Although a man of an exceedingly genial nature and quite open to conviction, yet he has a well-sustained character for decision. There is love of oratory, poetry, music, art, and mechanism. He could have excelled in statesmanship no less than in the ministry.

Alexander Hamilton Vinton was born at Providence, R. I., May 2, 1807, received his classical education at Brown University, and subsequently studied medicine, which he practiced for several years. He entered the ministry in 1835. In 1861, he succeeded the late Dr. Anthon as rector of St. Mark's Church, New York.

J. COTTON SMITH, D.D.

This eminent and rising divine is strikingly high in the top-head, and

should, consequently, be remarkable for Veneration, Benevolence, and Firmness. He is essentially a *moral* man; the sentiments and the superior part of his nature are all-controlling. He is also possessed of large Ideality, has high appreciation of the esthetic, and therefore a tendency to throw into his discourses much of the emotional, thrilling, and feelingful. He is not deficient in self-respect or self reliance, but is open, free, and versatile. His mental caliber is of no mean order. He exhibits the hard student in every lineament. He lives mainly in a mental atmosphere, and consumes his vitality almost as rapidly as it is supplied. This is a nervous or mental temperament, an active, go-ahead nature. More calmness, rest, and repose would be advantageous to him. He may, ere long, break down from over-mental exertion, unless he avails himself of means for strengthening and establishing his physical forces. With such a brain and such a temperament, and every faculty well educated, it is not surprising that we find a speaking countenance. That long upper lip means independence, decision, and self-control. There is originality in this expressive face.

John Cotton Smith was born at Andover, Mass., August 4, 1826, of the old Puritan stock of New England. He was graduated at Bowdoin College in 1847, studied theology in the Episcopal College in Gambier, Ohio, and entered the ministry in 1849. He is now pastor of the Church of the Ascension, Fifth Avenue, in New York city.

THE SPIRITUAL AND PHYSICAL.

DOTH not the soul the body sway?
And the responding plastic clay
Receive the impress every hour
Of the pervading spirit's power?

The finer essence which inlies
The frame, to which it giveth guise
And outward form, expressiou fluids
In coutours changing with our miuds.

Look inward if thou wouldst be fair;
To beauty guide the feelings there,
And this soul-beauty, bright and warm,
Thy outward being will transform.

And inward beauty's forms of grace
Shall set their seal upon thy face;

And mind and soul and heart combine
To make an outward beauty thine.

If upward trained, the heaven-born soul
(God ever uigh, and heaven its goal),
From earth's corrupting grossness free,
Will clothe thee with its purity.

So by the glorious might of mind,
Let all thy nature be refined,
Till in the soul's inspiring flow
Thy beauty shall increasing grow.

And let the heart rich coloring give,
And bid the beauteous statue live;
That gracing earth and fit for heaven,
Life's richest dower to thee be given.

BERTHA HASSELTINE.

LARGE EYES.—Large eyes have always been admired, especially in women, and may be considered essential to the highest order of beauty, in almost every description of which, from Helen of Troy to Lola Montes, they hold a prominent place. We read of "large spiritual eyes," and

Eyes loving large,

and of "little, sparkling, beady eyes," to which the epithets "spiritual" and "loving" are never applied.

An Arab expresses his idea of the beauty of a woman by saying that she has the eye of a gazelle. This is the burden of his song. The timidity, gentleness, and innocent fear in the eye of the "deer" tribe are compared with the modesty of the young girl: "Let her be as the loving hind and the pleasant roe."

IRA ALDRIDGE, THE COLORED TRAGEDIAN,



WAS born in New York city about the year 1820. His father was a colored preacher in Church Street, and intended Ira for the ministry. With that view he sent him at an early age to England to be educated. The youth, however, did not take kindly to the course marked out for him, but having very early imbibed a taste for theatricals, turned his attention to the stage. He took an active and prominent part in juvenile performances, and at length made his appearance on the public

stage. His first performance before a popular audience was at the Royalty Theater, London, where he at once made a favorable impression. The subsequent career of the young African Roscius, as he was called in England and other portions of the United Kingdom, was attended with the most brilliant success. He became a recognized favorite, and was held to be one of the most faithful delineators of the immortal Shakspeare, always commanding crowded houses at the leading theaters of London. As he advanced in reputation he ventured to appear in various Continental cities, at first playing with an English company; but difficulties arising in various ways, he determined on trying the novel—but as the result proved successful—experiment of giving his own Shaksperian parts in English, while the native company used their own language. A perfect master of his art, Ira Aldridge has been enabled to accomplish in this way what was never attempted before. Throughout the chief capitals of Europe his ability has been acknowledged by all; decorations have been conferred upon him by various sovereigns as well as the more substantial results from crowded audiences. He has been remarkably popular in Russia, where he has recently entered upon a new engagement after closing a very successful one at Constantinople, where he performed with a French company. In the Ottoman capital theatrical celebrities but rarely appear. Ristori, who was there some time since, was considered to have made the greatest hit, but it fell very much short of Ira Aldridge's success, as was

attested by the crowded houses that witnessed his performances up to the last. This was a striking appreciation of the force of his genius from a very mixed population, such in fact as is only to be met with in the city of the Sultan. As an actor Mr. Aldridge is said by those versed in Thespian matters to possess qualities of the highest order. In his personations of character he appears to realize with remarkable exactness and vigor the conception of the dramatist. His style at once seizes on an audience and commands their closest attention and admiration. Perhaps his best rôle is Othello, whom he is said by our consul at Odessa to resemble much in character and demeanor.

The head of this eminent colored man is very much larger than the average size for a white man, which, as is generally known, is above the negro type of head. According to the measurements sent us by the American consul at Odessa, it is about twenty-three and a half inches in circumference. Referring to our portrait we find the indications of an excellent combination of the organs, a fair balance of the intellectual faculties. The knowing organs are predominant, Individuality, Eventuality, Language, Form, Locality, and Time are large, and give his mind the tendency to inquire, examine, observe, and hold in memory tenaciously whatever he deems worthy of attention. The high forehead denotes a sympathetic nature and considerable ability to read character. Large Human Nature and very large Imitation qualify him to enter into the spirit of dramatic impersonation and assume with unusual facility the various phases of human character as he understands them. He has also much force, resolution, and positiveness; much more fire and pluck than is a dispositional characteristic of his race. The width between the ears exhibits a large degree of Destructiveness, while the facial indications of Combativeness show a good degree of it. His social nature is strong, evincing warmth of affection for friends, children, and home. His interest in woman is far from weak. In fact, we are led to believe that he excels most in those plays which represent life as associated with the domestic circle, or wherein earnestness of affection and vigor of action should characterize the performance. He evidently possesses large Approbativeness; but his Secretiveness and Caution being also strongly marked, render him prudent, careful, and shrewd in the prosecution of whatever ambitious designs he may cherish. Commendation—the applause of the world—is acceptable to him, but he would court public sentiment in such a manner as not to manifest any special desire or appetite for it. He picks up information rapidly in his associations with the world, and has much facility in adapting what he learns to his needs and purposes. He does not go through the world blindfold, but keeps his eyes and ears open, gathering much from experience that is profitable. He has good recuperative powers, an ample chest, free circulation, and excellent digestion, consequently his large brain is well nourished and sustained. The negro is physiognomically striking, and evidences the directness of his origin. His superior talents furnish a strong testimonial in favor of those who advocate negro equality; but unfortunately his like that of Fred Douglas, is an isolated case, and proves only rare possibilities or outcroppings from the common stock. Morally considered, Mr. Aldridge possesses a very happy organization, such as is desirable in the case of any one, white or black.

INFLUENCE OF MARRIAGE ON MORALS.

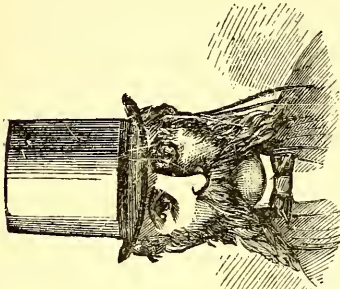
VOLTAIRE said: "The more married men you have, the fewer crimes there will be. Marriage renders a man more virtuous and more wise. An unmarried man is but half of a perfect being, and it requires the other half to make things right; and it can not be expected that in this imperfect state he can keep the straight path of rectitude any more than a boat with one oar, or a bird with one wing, can keep a straight course. In nine cases out of ten, where married men become drunkards, or where they commit crimes against the peace of the community, the foundation of these acts was laid while in a single state, or where the wife is an unsuitable match. Marriage changes the current of a man's feelings, and gives him a center of his thoughts, his affections, and his acts. Here is a home for the entire man, and the counsel, the example, and the interest of his 'better half,' keep him from erratic courses, and from falling into a thousand temptations to which he would be exposed. Therefore the friend of marriage is the friend to society and to his country."

The illustrious French speculatist was right in his views on this subject, no matter how far wrong he may have been on others. The results to a community, even where the wedded pair may not be well adapted to each other, are advantageous in the main. The notorious immorality of New York city life is due chiefly to the fact that the great mass of its population is unmarried and quartered in boarding-houses and hotels. The married man, once settled in a home of his own, is, to say the least, solicitous for its welfare. His position as *pater familias* induces habits of economy and industry. He is an important member of society, and feels responsibilities and enjoys privileges and immunities unknown to the bachelor.

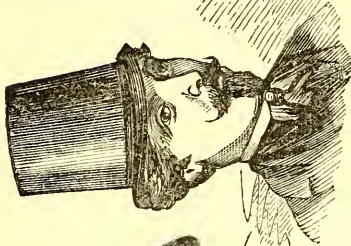
THE BONES OF MILTON.—In August of 1790, some workmen engaged in repairing the church of St. Giles, Cripplegate, found under the floor of the chancel an old coffin, which, as shown by the sexton's register, had rested there undisturbed for 116 years. For a grown person it was a very small one. Its length did not exceed five feet ten inches, and it measured only sixteen inches across at the broadest part. The body almost invariably stretches after death, so that the bodies of females of the middle stature and under, require coffins of at least equal length; and the breadth, even outside, did not come fully to the average breadth of shoulders in adults. Whose remains rested in that wasted old coffin? Those of a man, the most truly masculine in his cast of mind, and the most gigantic in intellect, whom Britain or the world ever produced, the defender of the rights of the people of England; as a scholar, first among the learned of Europe; as a poet, not only more sublime than any other uninspired writer, but, as has been justly said, more fertile in true sublimities than all other uninspired writers put together. The small old coffin disinterred from out the chancel of St. Giles contained the remains of that John Milton who died at his house in Bunhill Fields in the winter of 1674, the all-powerful controversialist, who in the cause of the people crushed the learned Salmasius full in the view of Europe; the poet who produced "Paradise Lost."

NEW YORK SOCIETY CLASSIFIED.

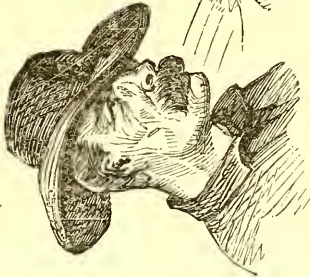
[N New York city there are very many degrees or castes of society; probably in no other city in the world will we find so many phases of human life. Some of these, the most palpable, we would consider, and to that



Fifth Ave.



Broadway.



Bowery.

end refer them to those three great thoroughfares of trade and travel, the Bowery, Broadway, and Fifth Avenue, in which respectively they are the more frequently found. The Bowery Boy is a personification of the New York "b'hoy," with his careless swagger and insolent leer. He cares "nothing for nobody," but is bent on having a "general good time anyhow." Give him his whisky regularly, and an occasional "muss," and he will be quite happy. Interfere with any of his pet fancies or "little games," and you will be visited with a "smasher." He is found hanging around porter-houses or corner grogeries in company with others of like proclivities. He is well known to the police, and well instructed in all ingenious dodges for the evasion of legal process. Wherever there is any marked conflict between the custodians of the peace and the populace—as in a riot,

a street fight, or a mob—our "b'hoy" is on hand. He is an object of aversion to the law-and-order-abiding citizen, of horror to the timid. The well-known "Mose" of theatrical notoriety is a fair impersonation of this "bruiser."

The Broadway swell is clean and fastidiously dressed, with hairs frizzed and mustache waxed and curled, *à la militaire*. He attends to some little matter which he dignifies by the name of business, but the greater portion of the day finds him lounging about a hotel or promenading the street cane in hand and staring at the lady pedestrians. He may dabble in gold and stocks, but his operations are mainly "on the street." He has much

to do with sham-jewelry concerns, mock-auctions, and faro tables ; is generally on the lookout for a green'un wh se pocket he will adroitly lighten of his wallet, while graciously showing him many little civilities, and generously compassionating his ignorance of city life. He believes in "high life," and he lives "fast."

The Fifth Avenue blood claims to be of all others the very

"glass of fashion and the mold of form."

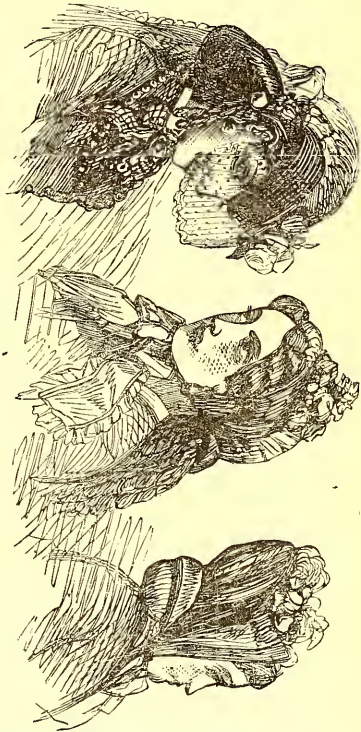
He dresses exquisitely ; his tailors and barbers are *artists*, so that his fine (?)

shapc is displayed to the best advantage. With mustache and side whiskers of the Dundreary style, and eye-glass straining the orbicular muscles, he rides in his shining "dog cart," or struts daintily along ogling the passers-by. Among his peers he is known as a "good fellow," liberal with his means and frank in manner. He believes in aristocratic privileges and glories in castes ; he is one of the "upper crust." He belongs to a club which supports a brown stone edifice, elegantly appointed, where he can doze the hours of morn or eve away, hold high discourse with his fellow clubbers, eat sumptuous dinners and suppers, and take a hand in the "fashionable" game—billiards. He is accounted a great catch by eligible young ladies and maneuvering mammas. He is a fair representation, on the principles of comparative physiognomy, of the furry-faced *monkey*, while the Broadway dandy is a good *goat*, and the rowdy an irascible *bull-dog*.

Bowery.

Broadway.

Fifth Ave.



Looking now at the phases of woman-life, as she appears in the three thoroughfares specified, we see the Bowery girl with her gay turban and flopping head dress, yclept "waterfall," aping, so far as her limited resources will permit, the style of her more fortunate sisters. She steps mincingly and stealthily along, casting from side to side covert glances through her semi-masque vail. She is cat-like in motion and demeanor.

Cautious and apparently fearful, she avoids your direct gaze, and glides with averted and depressed head through the throng which traverses the sidewalk. She makes one of that numerous train of young women whom we meet at seven A. M. and six P. M. hastening to and returning from their toil. She works hard on the hoop-skirt or the sewing machine, and as day after day glides by without any special improvement in her social and pecuniary circumstances, she looks to marriage as the only relief from poverty, and often, trusting too implicitly the representations of a "friend," she becomes his victim, and then sinks rapidly into a sad state of moral degradation.

The Broadway belle is an object of much consideration. She saunters carelessly along, indifferent to everything but the admiration of others. She is far from indifferent to fashion, but consults contrast and conspicuity in her mode of dress. Both the "waterfall" and the drooping curls dangle from the back of her head, the former being so adjusted as to give a greater fullness to the latter. Does fashion prescribe a large bow to her bonnet strings, she is very likely to increase the size of said bow and permit long ends to flow gracefully down on either side. She is a strange compound of simplicity and affectation, of *naivete* and shrewdness, of intelligence and ignorance; at one time charming by her vivacity, at another repelling by her dullness or airy affectedness. She to a great extent controls her own fortune, and is not all the painted toy which many account her. She is the dashing, sprightly spaniel.

The Fifth Avenue flirt is a craft of a very different rig. She believes in "full sail," in crowding on "all the canvas." Whatever may be the current of public sentiment and fashion, she believes in going with it. Fashion is one of her chief gods, and they who can not come up to its requisitions are dropped out of her "set." She sweeps grandly along with an air of assumption and importance that is as ludicrous as it is supercilious. She claims for herself aristocratic privileges, and she is not to be judged according to the "low, mean" standard of *common people*. Her portrait, as we give it, well portrays the purse-proud, stuck-up sentiments which reign within her mind. She aims to high connections, a wealthy alliance, and an elegant equipage. She *must* shine, or there's no comfort in living. She may be likened to the indulged, capricious, and fickle poodle.

TO-DAY.

BY A. W. BOSTWICK.

Oh, sluggard, lift thy drowsy head,
 'Tis time thy work were well begun!
 Those seams of gold, those veins of red,
 Are heralds of the rising sun!
 Away, and take thy rusting plow!
 Upturn the fertile fields of clay!
 There is no time for toil but *now*—
 No promise leans beyond **TO-DAY**.

Miner within the cells of Thought,
 Come from thy dream-beclouded land
 Fair Truth is waiting to be caught
 And tutored by thy cunning hand!
 Gather the random shafts of light
 That fall unheeded on thy way,
 And pierce the forehead of the night!
 Arouse, begin thy work **TO-DAY**.

EVERY-DAY SCULPTURE.

PROBABLY neither artist nor author, however superior in his special vocation, inspires that reverent, almost devotional homage, which every mind pays instinctively to the sculptor. How often we hear the word Divine! in connection with the works of Phidias, Praxiteles, and Angelo. How, with "bated breath" and rapt attention, we gaze upon their marbles, faneing the eye and hand that fashioned them must own more than human skill.

Yet, every day, nay, every hour, we are hacking away, with whatever weapons come to hand, upon material more precious than the snow-pure marble, more costly than bronze, and more enduring than granite. We give little thought to our tools, little to the material, less to the result, though it is imperishable.

So pliant is this substance that even a look can aid to mold it, a whispered word may stain, or a blow change its expression forever; "clay to receive, marble to retain."

How thoughtlessly, how pitilessly, how weakly, and how wickedly we hack and hew at immortal souls! and, unlike the sculptor, we have not the prerogative of doing our work first in clay, then patiently and skillfully reproducing only perfect lines and curves in the enduring stone; no, our mistakes and sins against our work have no such remedy. The cruel words that cut so deeply; the feigned love that warmed a heart to melting tenderness, then froze it to ice when the love became no longer amusing or expedient; the falsehoods that stained and marred can never be effaced. The scars and seams made by our weakness or wickedness on the hearts of our fellow-mortals, neither tears nor prayers can erase.

Everything we do or say, nay more, everything we leave undone or unsaid, that would naturally be expected in our position and circumstances, has its effect upon those associated with us. And how careless we are about exerting influence; because we can not do some grand, vast good to our race, we think we have no field of labor. We forget that often a cheerful, hearty "good-morning" greeting may be the very "cup of cold water" that will keep a thirsty, forlorn soul refreshed throughout the day.

In our indifference or selfishness, thinking we are not "our brother's keeper," we cut and rend the finest feelings of his soul, destroy his trust in human goodness, weaken his faith in Deity, in truth and love and honor, and go calmly on in our own pleasant lives, little thinking, perhaps little caring, that we have helped to distort and destroy what, but for us, would have been a grandly beautiful life, a source of good and joy, a "thing of beauty forever."

Ah! we ought rather strive to make our own and others' lives such as shall gain a "well done" from the Divine Sculptor.

AMELIE V. PETTIT.



A CIRCASSIAN CHIEF.

CIRCASSIA, AND THE CIRCASSIANS.

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CONTENTS:—Geography of Circassia—The Adigi and the Kabardines—Circassian Traditions—Resemblance to the Arabs—Racial Characteristics and Physiognomy—Government and Society among the Circassians—Pursuits and Products—Marriage Customs—Education of Children—Beauty of the Circassian Women; their Deportment before and after Marriage—Female Slavery; how it is considered in Circassia—Religion—Literature.

THE great Caucasian range which is one of the boundaries of Eastern Europe, and which in all historic ages of the world, has formed the barrier between the refined and luxurious inhabitants of Southern Asia, and the rude and vigorous barbarians of the North, is the home of many tribes of nomadic characteristics. These tribes have been found exceedingly interesting subjects for the study of the ethnologist and explorer. Several of them, protected by the natural defenses of their

mountain retreats and by their martial spirit, have maintained their independence against Persians, Greeks, Romans, Mongolians, and Turks, and although in Russian territory, accord but little deference to Russian authority. Prominent among these *quasi* independent tribes are the Circassians, who inhabit the region of the Western Caucasus, which lies along the northwestern coast of the Black Sea, between Caucasus and the Kuban, and also the provinces farther eastward of Great and Little Kabardia on the Terek.

Those people inhabiting the coast of the Black Sea style themselves Adigi, and affect superiority of derivation and privilege over those of the more interior provinces, who style themselves Kabardines. The Tartars call them Tscherkess, whence the common English appellation is derived. The Circassians, like their neighbors the Georgians and the Abassians, belong, doubtless, to some ancient races, which differ materially in language and manners from nearly all other nations. In fact, the various mountain tribes of the Caucasus, though much alike in their intrepid love of independent mountain life, greatly differ from each other in language and customs. The Circassians claim that they originally descended from the princes of Arabia, and they have traditions asserting such claims. If they resemble any known nation in one or more respects, it certainly is the wild rovers of the desert. An Arab mounted on his barb, and a Circassian on his mettlesome steed, as represented in our engraving, might be accounted of one blood if met in company, and wearing the same costume. The languages, however, of these two races are totally unlike. Another tradition in vogue with the Circassians makes out their descent from the *Naths*, an ancestry which puzzles the ethnologists to determine. It is conjectured that "Naths" signifies North or Northmen, and that some of the adventurous Vikings pushed their conquests and explorations even as far as the forest-robed Caucasus, and there founded a colony which has flourished until the present time.

The Circassians are admitted to be among the best-looking tribes of nomads in the world. Though their mental culture and general civilization is much inferior to that of the nations of Western Europe, they possess many physiognomical and mental features which claim attention. They have the true Roman expression of countenance, added to great personal courage and a dignified and impressive bearing. The Tartar name Tscherkess is equivalent to cut-purse or robber, while their own title, Adigi, signifies "the noble." They are a warlike but also a pastoral people, their wealth consisting chiefly in flocks and herds, horses and arms. Their government is a kind of feudal system. There are upward of fifteen clans or tribes mutually independent, each having an hereditary head or chief. Circassian society is divided into several classes, which are more or less aristocratic, according to position in the scale. First stand the chiefs or *khans*, next the *vourk* or ancient nobles, next the *begualia* or middle class, next the *teho koll* or vassals, last the slaves, who are mostly prisoners captured in war and employed generally as lower

servants. These can not be sold singly, and in fact are rarely transferred from one master to another. The princes and nobles own the land, while the middle and vassal class occupy the relation of tenantry to them. There are no large towns or cities in the country. A noble has his village in which he resides surrounded by his people, who may be regarded as his retainers—over whom he exercises patriarchal authority, administering or directing all their affairs—even their marriages. Trials or matters esteemed of serious moment are conducted by the authority of a council composed of the oldest and most respected of the villagers. The distinctions of class or rank are shown in the character of their weapons and warlike costume, otherwise there is little difference, as all classes associate and live very much in the same manner. The chiefs alone have the privilege of wearing garments or decorations of a red color. The dress of the Circassian is much like that of other Orientals. They shave the head and wear the turban.

The principal products of their agriculture are millet, barley, and various vegetables. They rear bees, and use mules and asses as beasts of burden, while oxen are employed in tilling the ground. Like the Arab, they take great pride in the breed of their horses, and rarely use them for other than riding purposes.

The marriage custom is singular. A young man after having made choice of the lady he would marry and obtained her consent, makes a show of carrying her off by force from her parents' house. It is incumbent upon him to make presents to her parents as payment for his bride, who is rated according to her position in society and the circumstances of the expectant bridegroom. During an interval of ten days or more between the "carrying off," which is equivalent to the betrothal, and the marriage ceremony, the lady is required to keep her room, dressed in her best attire, and receive the congratulations of her lady acquaintances, who, unlike the customs among Americans, carry gifts of cake and *bonbons* to the bride. During this interval, also, the bridegroom is not allowed to have any communication with his charmer, and his visits, if he make any, must be clandestine. After the birth of their first child, both parents feel privileged to visit other families, but not before. They who can afford the expense, place their children at an early age in the care of a patron or *atalik* for training and education. This method of separating children from their parents serves much to deprive them of filial affection; the boy being early imbued with a warlike and independent spirit, and the girl taught to look forward to a good marriage settlement.

Much has been written about the beauty of the Circassian women, and the harems of Turkey have frequently been referred to as containing the finest specimens of them. Pallas informs us that "the women are not uniformly beauties, but are for the most part well formed, have a white skin, dark-brown or black hair, and regular features." Klaproth says, "They have brown hair and eyes, long faces, thin, straight noses,

and elegant forms." The house and society of the married female is as inaccessible as in Turkey, to all males except those of her own family, the ataliks of her children, and the members of her husband's fraternity. When she goes out to visit her female friends, her head and face are closely veiled. The unmarried women, however, go about unveiled, and with the utmost freedom. The Circassian ladies are fond of admiration, and seek by the aid of careful toilettes and other means to preserve their good looks as long as possible.

The reproach which is urged against the Circassians is the traffic in their daughters, which has been until a few years past very active, notwithstanding the frequent interference of the Russian government. A man can not sell his daughter or his son except with her or his consent, and it is said that Circassian girls are very frequently desirous of being sold, and "trying their fortune" in Turkey. The country is populous, the number of inhabitants being estimated at nearly 600,000, and criminals and slaves brought from distant places constitute the chief supply for the slave market. With regard to the estimation which the Circassian girls have for the life of a slave in Turkey, Lady Sheil writes that some of them "who are poor and unprotected, especially orphans, often entreat their relatives to sell them. Their hope is that they may be purchased in Constantinople by some wealthy Turk, at the head of whose establishment they may be placed. * * * A great many of the female slaves (in Circassia) are glad to leave the country."

It is quite probable that ere long the traffic carried on by Turkish merchants in Circassian slaves will be entirely suppressed. The political relations between Turkey and the other powers of Europe have become so intimate, that many social innovations of an anti-slavery character have been gradually introduced, and it may be confidently expected that at least that most revolting feature of Turkish slavery, females for the harem, will be soon discountenanced.

The religion of the Circassians is of a mixed character; the nobles are principally Mohammedans, while the mass of the people worship after a manner partly Christian and partly pagan. Nominally, they respect the precepts of the Koran, but celebrate the festival of Easter, pay a superstitious reverence to the sign of the cross, and have sacred trees, sacrifices, and processions. They also believe in a good spirit which they call Merem, in an evil spirit styled Tschible, who is also the god of thunder, and in the existence of a god of fire called Tleps. In this last religious feature we find a relic of the old Persian superstition, which may furnish some clue to their true racial type.

Circassia is yet in a primitive state as regards literature and science. The language is not a written one, and very difficult of acquisition by foreigners. They have among them minstrels called *kikoakoa*, who are highly esteemed, and who preserve by memorizing the traditions of the country, and chant in a wild heroic style of ballad the prowess of the Circassian warriors and the greatness of the nation.

JEALOUSY—ITS CAUSE AND CURE.

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CONTENTS:—Jealousy Defined—Cogan, Webster—Its Phenomena Varied according to the Particular Combination of Organs—Envy and its Composition—Influence of Temperament—Animal Jealousy—Friendship Jealousy—Jealousy of Appetite—Without Hatred—Artistic and Literary Jealousy—Pecuniary Jealousy—How Evincd among Politicians—The Jealousy of Love—Morbid Jealousy—How Induced—Remedial Suggestions.

It is jealousy's peculiar nature
To swell small things to great; nay, out of naught
To conjure much; and then to lose its reason
Amid the hideous phantoms it has formed.—YOUNG.

THE poet, the dramatist, and the novelist have each contributed highly wrought portraits of this one of the master passions of the human mind. The metaphysician has exhausted vocabularies in the attempt to analyze it; but though deep after deep of feeling has been thus explored, a lower deep seems ever to have remained, to which he could not penetrate and render the elucidation complete. One of the best definitions of Jealousy that we have seen is that of Cogan, who says: "Jealousy is a painful apprehension of rivalry in cases that are peculiarly interesting to us." This definition, though tinged with the cool intellectuality of the philologist, has yet within it much that is suggestive of the "green-eyed monster." The "painful apprehensions" which make up so much of Jealousy are productive of the intense emotion, the hatred and malignancy with which the jealous have ever been characterized.

Of course we are now discussing that evil spirit born of envy, hatred, and malice, and not that lofty sentiment sometimes denominated Jealousy, which is mindful of one's personal rights and self-respect. But it is hardly necessary for us to make this exception, because the term is rarely used nowadays in the latter sense. Even when divested of its covert malice, Jealousy is generally understood as signifying that dog-in-the-manger disposition which is execrable in any one.

Webster says: "Jealousy is *awakened* by whatever may exalt others or give them pleasure and advantages which we desire for ourselves." In this definition we find an amplification of Cogan's, while in both we trace some clue to the nature of the feeling under consideration. It is evidently the composite result of the activity of several organs of the mind, and not the simple manifestation or mode of action of one only. It is differential, hardly ever presenting the same characteristics in any two persons, whereas special faculties are found nearly alike in development and action in several.

The phenomena of Jealousy are wonderfully varied, and probably with the one exception of love as a passion, no other human emotion is so complicated and transitional. One form of it may be produced by the activity or excitement of two or three organs, another by the excitement of a dozen. As a feeling of envy merely it is simple, as when it shows

itself through a mortified state of Approbativeness and disappointed Hope, some other having borne off the desired palm. As a feeling of envy coupled with malice it may, in the absence or dormancy of the moral sentiments, combine the influences of the passions, including Approbativeness, Secretiveness, Cautiousness, Combaticiveness, Destructiveness, Constructiveness, and the Intellect, and work up a vicious plan for the overthrow of a rival with surprising skill and success.

The most prevalent form of Jealousy is that envious feeling which exists between equals who are competing for something which will award honor and superiority to him who secures it. This enlists not only Approbativeness, but also Self-Esteem, Destructiveness, and that organ which specially appreciates the object in controversy, be it life, fame, position, or lucre.

Certain temperamental conditions are favorable to jealous sentiments. Those who have a predominance of the Mental temperament with considerable of the Motive or bilious, most readily take to study, literature, music, art, dress, and whatever is esthetic; and we find this class of persons more troubled with Jealousy or envy than any other. Their temperament gives them excitability and intensity, and they feel keenly any slight, failure, ridicule, loss of caste or respectability; and the very qualities of talent and taste which make them seek excellence and enter the lists for success and celebrity, lay the foundation for the morbid action of those qualities which supplement this unhappy disposition.

THE ANIMAL KIND.

In the lower animals, Jealousy exists in a marked degree, and is referable chiefly to their sensual appetites.

Its lowest form is illustrated by those birds and beasts which do not choose special mates in a kind of instinctive matrimonial alliance. With such birds and animals, fighting among the males is fierce and relentless. Their Jealousy is simply the result of active Amativeness, and that awakens the organs of Combaticiveness and Destructiveness, and the result is the maiming, or death often, of the vanquished. Rising one step higher in the scale of being, we find animals that mate more or less permanently; some for the season, others for life. With these mere sexual Jealousy is not nearly so manifest. If the males and females are nearly equal in numbers, each will have its mate, and there will be exhibited little if any Jealousy, and to the honor of the males be it said, they ordinarily give very little occasion for it. Among animals, we are not aware that the gentler sex ever exhibit the feeling of Jealousy based on the sexual instinct. At least they seem not to hate their associates in consequence of their receiving extra attention from the males.

FRIENDSHIP JEALOUSY.

A favorite dog will exhibit marked displeasure when his master caresses another, and instances are on record of canine suicides from

mortification at the preference given a rival. A friend of ours owned two cats which had become strongly attached to him. They were permitted to roam at will about his store, and afforded him considerable amusement by their playful antics. When toying with one if the other was present, it would spring upon his shoulder and gently but persistently scratch and rub his cheek, or a hand if it were within reach, until some attention were shown and the desired caresses given. Sometimes they would contend for the seat on his knee with such fierceness that he would be obliged to leave the spot or chastise them into propriety. The Jealousy evinced in this case originated in the feeling of Adhesiveness, but brought out through Approbativeness and influenced by Combativeness and Destructiveness.

APPETITE JEALOUSY.

Two dogs waiting at the butcher's door for the chance fragment of meat which may be thrown them, look at each other with evil eye; and the one which is the acknowledged master generally takes the foremost place. If the coveted morsel happens to be thrown too far for the convenience of the foremost brute, the underling by sprightliness and advantage of position wins the prize, often at the expense of a sharp nip and a fierce shake from his now envious rival. The master dog never has the philosophy to take the rear the second time, as the winning position, but is careful to keep the hated object of his jealousy farther in the rear. This species of Jealousy, it will be seen, originates in Alimentiveness, and evokes, as subsidiary elements, scarcely more of the propensities than Combativeness and Destructiveness to aid in enforcing its claims.

JEALOUSY WITHOUT HATRED.

Sometimes only Approbativeness and Friendship are wounded, without any subsequent action of indignation toward the rival; as in the case of a petted canine mother which comes to the master with her half-grown pup. If the pup be caressed first, her Friendship and Approbativeness are too active for her maternal instinct, and she retires in disgust at the preference shown by her master for the pup, and is jealous of the rivalry of her own progeny. We have heard of blooming and youthful mothers being jealous of the dawning beauty and fascination of their own daughters. This form of Jealousy, however, has one more element engaged in its composition than accrues in the case of the canine mother, viz., the faculty of Amativeness; for it is the special attention of gentlemen that excites the Jealousy in this case. It is not wounded Approbativeness and Adhesiveness merely.

ARTISTIC, LITERARY JEALOUSY.

This envious sentiment is proverbially easy of excitement among those whose tastes and talents are employed in and gratified by esthetic occupations.

Their temperament is distinctively high-toned and susceptible; they yearn for appreciation and approval, and dread failure and depreciation as much if not more than most men dread destruction. Their vocation is their offspring, their loved pet, and they are as jealous of it as any hen is of her first brood of chickens. A dull nature can do nothing in art, and has too little sensitiveness by which Jealousy can be awakened. Secretiveness, doubtless, enters into the composition of nearly all forms of Jealousy, which entertain the suspicion that there exists a spirit of selfishness and rivalry on the part of others. To the jealous supposed, it seems very certain that the rival is plotting mischief; that he seeks to supplant him by unfair means, when in point of fact such supposed rival may not have dreamed of competing in any way with the jealous person.

PECUNIARY JEALOUSY.

Acquisitiveness is the basis of Jealousy in all merely pecuniary matters. Among business men, the rivalries of trade are varied and incessant, and in this form of Jealousy the faculty of Secretiveness also seems to occupy a prominent place. We hear of the "tricks of trade," which are eminently the offspring of Secretiveness; and the feeling which prompts to the use of "tricks" and treachery in trade, also leads to suspicion and jealousy toward cotemporaries in business. Rivals, therefore, each using deception to get ahead of the other, will be mutually jealous of each other; and if we add to this the action of Cautiousness, there will be a *fear* that in spite of the effort to outwit and get ahead of the opponent, he will by some shrewd expedient gain the coveted end—and this feeling is Jealousy. In this case we have Acquisitiveness as a motive of rivalry, we have the suspicion which Secretiveness gives, and the fear which comes from Cautiousness. It may be doubted, perhaps, whether there can be Jealousy without fear. Rivalry presupposes equality in some respects between the parties, otherwise they could not be rivals, but Jealousy involving fear presupposes some known or suspected advantage possessed by one or the other.

JEALOUSY AMONG OFFICE-SEEKERS

Instances of this character are very common in our political system, and the chicanery, bribery, and corruption exhibited by those who would assume responsibilities which require integrity and sagacity in their administration, would disgust a Comanche brave. The great mass of men anxious for office—to have their fingers in the public treasury, or feed, as it is called, on "public pap"—are of average ability and nearly equal qualifications. They are apprehensive of each other's success, and are keenly alert lest another by some means fair or unfair get the "inside track," and secure the position.

THE JEALOUSY OF LOVE.

The passion of love gives rise to the feeling most commonly recognized as Jealousy. In fact, it has passed into a proverb, "that true love and jealousy are near akin," and that no one thoroughly possessed by the tender passion can look calmly on when others seek the favor and society of the person beloved. We have known persons of superior intellect and discrimination exhibit extravagant emotion, and say and do improper things, when they supposed themselves superseded, or likely to be, in the affections of those for whom they had conceived a strong attachment.

Shakspeare, in the play of Othello, has wrought out in all the force and fire of heated words this most potent sort of Jealousy. In the third act, Iago is represented as saying,

"But, oh, what damned minutes tells he o'er,
Who dotes, yet doubts; suspects, yet fondly loves."

And again he says, when first whispering his treachery into Othello's ear,

"Oh, beware, my lord, of jealousy;
It is the green-eyed monster which doth mock
The meat it feeds on."

In love affairs it is probable that every person is capable of expressing the feeling. Many may be unconscious of it, because the circumstances for calling it out do not exist in their case. They love but once, and that love being kindly and cordially reciprocated, and there being no rivalry before the conjugal union, and no conduct on the part of the companion after marriage calculated to awaken Jealousy, they carry the jealous elements latent through life, with the self-congratulation, "I have no jealousy in my nature." But they only need a word or a look on the part of the companion calculated to show a preference for another, to arouse in themselves the sleeping giant—Jealousy.

How many happy homes have been broken up by this influence! The suspicions of Jealousy once entertained by one of those whom the rites of the Church linked into what on their memorable wedding-day they deemed a happy union, engender feelings whose cold impress remains in the heart long after they have been found altogether baseless.

The deeply enamored maiden eyes with keen distrust and pain the polite attentions given by the lord of her heart to another; and the passionate lover raves, and reproaches the star of his affections if she carelessly smile on a gentleman acquaintance.

An honest and considerate husband or wife of true religious tendencies will give no occasion for Jealousy. The low, lewd, and weak are not expected to regulate themselves; and hence the jail, the prison, and the asylum. Is the reader afflicted with the infirmity of Jealousy? Let him pray God to be delivered. Does the young wife feel neglected, and is she fearing her husband's interests and attentions are being improperly shared

by another? Let her also seek consolation in prayer, and together let them pray to be delivered from temptation.

The more intense the feeling experienced by one, the greater the number of faculties employed in its agitation; so the greater the number of faculties employed in forming an attachment, the more painful the feelings when that attachment is interrupted. Hence, also, the Jealousy among human beings in consequence of real or imaginary unfaithfulness, or the fear of rivalry in love matters, is intense and powerful in proportion to the extent of the mental organization unfortunately affected by it. An animal or a man in whom only Amativeness is offended, is appeased when the rival is vanquished or so removed as not to offer further opposition. Moreover, he has no unkind feeling toward his mate. With higher natures, in whom Conjugality or Union for Life, together with Friendship, the intellectual, the moral, and esthetic faculties take part in the make-up of the love-emotion, we find the Jealousy of any infidelity or disturbanec of the love-relation quick, sensitive, intense, and powerful.

MORBID JEALOUSY.

While Jealousy in general is an abnormal condition of the mind, there is a morbid Jealousy that distorts appearances, that creates its own occasions, and would suspect vestal purity. This is a selfish and suspicious action of the love-feelings, and is an exceedingly unfortunate mental condition, whether it come by inheritance in whole or in part of a diseased or badly constituted organization; whether it be induced by ill health, or provoked by improper social culture, or social misadaptation. Novel-reading and the drama seem to excite the imaginative elements of human nature especially in connection with the social feelings, thereby tending to promote in mankind the spirit of Jealousy, for it is among the classes most devoted to these that this passion in some of its varied forms seems to be most frequently and painfully manifested. When Amativeness, Conjugality, and Friendship have become intensely excited in Jealousy, and Combativeness and Destructiveness, sympathizing as they do, also become morbid, there sometimes occurs a species of madness which results in the murder of the real or imaginary offender, followed by the suicide of the infatuated victim of Jealousy. We have only to read the criminal records in our daily papers to find overwhelming confirmation of these statements.

REMEDY

In all these forms of Jealousy, it will be seen that the moral and religious elements of our nature seem to have taken no part. We are quite certain that none of the moral faculties enter into the production of Jealousy. The conduct that awakens Jealousy may be, and is, condemned by the moral nature of the victim; but that conduct is alike condemned by the moral feelings of all that behold it, though they are not made jealous or otherwise personally affected by it. It would seem,

then, that the only sure remedy for Jealousy, this origin of the first murder on earth, this fruitful source of untold misery among all classes of the race, is to be found in the strength and right action of the moral and religious nature. When the animal propensities and selfish sentiments predominate, either in native strength or in cultivated activity, Jealousy will be frequent and virulent. Those who are inclined to give occasion for Jealousy are certainly under the domination of the carnal elements of their being; and those also who are prone to be jealous—they are *idolaters*, and “love the creature more than the Creator”—are not sufficiently imbued with a sense of God’s presence and of the glory and reality of the higher life. They are too much “of the earth, earthy,” and should seek to secure the subordination of their animal and selfish feelings by temperate and careful living, thus mitigating the feverish and abnormal state of the nervous system. They should endeavor to strengthen the action and influence of the moral feelings by the most diligent religious culture. Few persons are aware what a powerful aid to the subduing of animal and malign passions is the sincere and earnest use of the devotional part of our nature. He who with child-like faith can look up to his Father in heaven, and in humble trust and confidence commit his interests, his all, in this life and the next, to Him, will gain such moral strength, and such clearness of spiritual vision as to see, in the light of the higher life, that all the jealousies of this world, whether well or ill founded, are but the fruit of selfish impulses, in most cases perverted, and that they are as unchristian as they are productive of unhappiness. To those who profess to be guided by Christian dispositions, we say subdue the spirit of Jealousy by devotion, by faith, and by works of charity. To those who do not practically recognize these influences, we say that your moral and religious nature needs culture, and until it comes into such relations as to make it active and influential, you will be subject to jealous tendencies, as well as to many other unhappy mental conditions. Study to be forbearing, gentle, and forgiving, and you will at least disarm envy of its jealous suspicions.

TEMPERAMENT AND NATURAL LANGUAGE.—Whether a man has one temperament or another, is described all over him—in his hair, in his eyes, in his complexion, in the style of his features, and in the firmness or sponginess of his flesh. I say, therefore, the proofs of a man’s temperament are written all over him. He can not help himself any more than a horse can help showing how old he is by his teeth, or an ox by his horns, or a rattlesnake by his rattles. We know, too, that there is such a thing as a natural language, which is more truthful and unambiguous than the English language or any other that was ever invented. This natural language consists in the peculiar tones of the voice, in the expression of the countenance, and in the gestures, the air, and carriage of a man—all betokening the spirit within.—*Horace Mann.*

VOICES—WHAT THEY INDICATE.

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AN unscientific writer, relying on the results of observation and intuitive impression, makes the following generally correct remarks:

There are light, quick, surface voices that involuntarily seem to utter the slang, "I won't do to tie to." The man's words may assure you of his strength of purpose and reliability, yet his tone contradicts his speech.

Then there are low, deep, strong voices, where the words seem ground out, as if the man owed humanity a grudge, and meant to pay it some day. That man's opponents may well tremble, and his friends may trust his strength of purpose and ability to act.

There is the coarse, boisterous, dictatorial tone, invariably adopted by vulgar persons, who have not sufficient cultivation to understand their own insignificance.

There is the incredulous tone, that is full of a covert sneer or a secret 'You-can't-dupe-me-sir' intonation.

Then there is the whining, beseeching voice that says "sycophant" as plainly as if it uttered the word. It cajoles and flatters you; its words say "I love you—I admire you; you are everything you should be."

Then there is the tender, musical, compassionate voice, that sometimes goes with sharp features (as they indicate merely intensity of feeling) and sometimes with blunt features, but always with genuine benevolence.

If you are full of affectation and pretense, your voice proclaims it.

If you are full of honesty, strength, and purpose, your voice proclaims it.

If you are cold, and calm, and firm, and consistent, or fickle, and foolish, and deceptive, your voice will be equally truth-telling.

PHRENOLOGY is one of a group of sciences, different from anatomy, and its truths are of a larger stature. It belongs to the doctrine, not of the human body, but of man, and is one of the lesser departments of anthropology.

Considered as a branch of observation, it has never been assailed successfully, because no one has paid so much attention to its facts as the phrenologists themselves. The word of the phrenological student may be taken, since opponents have formed no contrary induction which in destroying Phrenology might supplant it by a better system.

The world will give it a long trial, were it only that it deals with the substance of character, and seems to create a solid playground, away from the abstractions of the old metaphysics. Color and life, substance and form, are dear to mankind, as homés against the wind of cold speculation. We can not give them up for patches of sky a thousand miles from the earth, or for anything, in short, but still more substantial houses

Dr. Wilkinson.



SVENSKA
REGENTER



THE RULERS OF SWEDEN.

—:O:—

SHAKSPEARE, in the 2d part of King Henry IV., truthfully says :

“ There is a history in all men’s lives,
Fig’ring the nature of the times deceased ;”

and in the accompanying tableaux of the *Svenska Regenter* we find that this proposition is well substantiated, the countenances of our subjects being, as it were, a pictorial representation in miniature of the history of the Swedish kingdom from the fifteenth century to the present time. The character of each individual portrait of the group is stamped in their lineaments, and is seen in the phrenological conformation; and to any one versed in Swedish history and in the study of character, they present a very interesting group.

It takes no philosopher to read in the face of GUSTAVUS VASA the absolute monarchist, guided by a fine intellect; hence the comparatively happy condition of the country during his reign. He has a patriarchal appearance; he was a natural leader, and Sweden found in him a hero who rescued her from foreign vassalage, established her Protestant religion, and raised her to an honorable position among European nations.

ERIC XIV., though resembling his father in physiognomy and intellect, possessed more vanity and pride, which led him to acts of cruelty and despotism.

JOHN III., his brother, possessed the same traits of character. He was a splendid linguist and had a fine intellect, but was as cruel and despotic as his brother. The two rendered the colossal labors of Gustavus Vasa almost useless.

SIGISMUND I. possessed a face in which we fail to find anything to command our respectful attention. His features would indicate something of the ascetic in his organization. He was the dupe of

CHARLES IX., his uncle, who supplanted him. His low forehead and crown show his lack of Benevolence, sympathy, and morality; his forces were employed through Destructiveness and Secretiveness, and

1. GUSTAVUS VASA, called GUSTAF I. ERICSSON VASA, a descendant of the ancient kings of Sweden, who rescued Sweden from the Danish rule, was born at the Castle of Lindholm, in Roslagen, Sweden, May 12, 1496; elected king of Sweden in 1523; and died at Stockholm September 29, 1560. In Sweden his name is greatly venerated.

2. ERIC XIV., the eldest son of Gustavus Vasa, was born December 13, 1533; ascended the throne in 1560; was deposed in 1568, and died February 26, 1577. He was handsome and intelligent, but tyrannical and passionate.

3. JOHAN III., brother of Eric XIV., ascended the throne of Sweden in 1577; died heart-broken November 17, 1592, on account of the ruin he had brought on his country through extravagance.

4. SIGISMUND I., successor and eldest son of Johan III., was born in 1566, and died in 1632; his reign lasting through eight stormy years, mainly spent in attempting to restore Roman Catholicism.

5. CHARLES or CARL IX., Sigismund’s uncle, was born in 1551; crowned in 1604; and died October 30, 1611. He was artful, shrewd, cruel, and revengeful

he became a tyrant, self-willed, cruel, vain, and ambitious. He capped his career by what is now known as the "Butcher's Bench of Carl IX.," when he invited his nobles to dinner, and afterward beheaded thirteen and imprisoned many others.

GUSTAVUS ADOLPHUS, the "Great," well earned his good name. He had a high moral head, but small Cautiousness. Benevolence and Veneration, the reflective and perceptive organs, are well shown in his head. He was brave and fearless; a guide and a leader, and his kindness secured to him the love of his people.

CHRISTINA'S lineaments have much of voluptuousness stamped upon them. She assumed the reins of government over a prosperous country, but her love of pleasure plunged it into debt and trouble. Her head shows a lack of Conscientiousness and Firmness; she was gay and frivolous, and the dupe of others.

CHARLES X. GUSTAVUS had a great likeness to Oliver Cromwell; and like him was brave, fearless, and true to his principles. His phrenology indicates great natural force and will-power, but not much of the reasoning faculties. His moral organs were fairly developed.

CHARLES XI., with more intellect than his father, Charles X., had less force of character. The features are relaxed and softened, while Mirthfulness is prominent. The moral and spiritual faculties were all strong. His aim was to promote peace and industry.

With the birth of CHARLES XII. it was predicted that Sweden would have a hero for king, and time proved the truth of the prediction. His great deficiency was a lack of Cautiousness, which is not well shown in our engraving, however. His ambition, unchecked by sufficient prudence during a brilliant though almost reckless career, well-nigh reduced his country to ruin.

ULRICA ELEONORA, FREDERIC I., and ADOLPHUS FREDERIC may be classed together, because of their weaknesses. The latter has the best expression. Dissension and misrule marked their reigns.

6. GUSTAVUS II. ADOLPHUS, surnamed the Great, was born at Stockholm December 9 1594; and crowned in 1611; killed in battle November 6, 1632. He was the son of Carl IX., and grandson of Gustavus Vasa; he was a hero, and died deeply lamented.

7. CHRISTINA, only daughter of Gustavus Adolphus, born December 8, 1626, at Stockholm; assumed the rights of sovereignty in 1644; abdicated June 6, 1654; and died in Rome, 1689. She grew reckless, assumed men's attire, and died despised and deserted.

8. CHARLES X. GUSTAVUS, chosen successor to Christina, was brave and fearless, and died in 1660.

9. CHARLES XI., son of Charles X., was born November 24, 1655; crowned in 1660, and died on Easter Sunday, 1697.

10. CHARLES XII., son and successor of the above, was born in Stockholm June 27, 1682; ascended the throne in 1697; and was killed at Frederichshall, in Norway, while fighting Russia, November 30, 1718. He is renowned for great military ability.

11. ULRICA ELEONORA, sister of Charles XII., crowned in 1718; resigned in favor of her husband in 1720.

12. FREDERIC I., her husband, ruled from 1720 to 1748, when he died after an unfortunate reign.

GUSTAVUS III. was surnamed the "Illustrious." He was talented, but improper training and gay habits demoralized him. He inherited his father's face and many of his weaknesses.

GUSTAVUS IX. was headstrong, impetuous, and stubborn, as his physiognomy attests. Fitter subject to be governed than king to rule, he soon showed his incapacity to manage the affairs of Sweden. He died an object of compassion.

CHARLES XIII., in comparison with his predecessor, has much of dignity and manliness. Benevolence and Mirthfulness were large; his moral and intellectual faculties were also well developed, as also were his social. He was of peaceful disposition, and died beloved and regretted.

CHARLES XIX. JOHN, better known as Bernadotte, won for himself the character of a wise and good king. Firmness, Conscientiousness, Destructiveness, and Cautiousness were all large in his head, and with a well-developed intellect he guided Sweden with unerring hand through the critical first years of the eighteenth century, and was a successful leader.

OSCAR I. possessed a finely cultivated and expansive mind, and had large Ideality, Sublimity, and Caution, hence he was prudent; he was fond of the ideal and the beautiful, music, literature, and the fine arts being his delight. He was somewhat fastidious, but dignified, polished, and commanding in appearance.

CHARLES XV. has a well-balanced head, supported by an excellent physical constitution. Firmness and force of character are well marked, but much softened by large Benevolence, Human Nature, Mirthfulness, and Agreeableness. The base of the brain is large. He has a finely developed intellect, and looks as he is, a courtly and gentlemanly king.

13. ADOLPHUS FREDERIC, formerly Bishop of Lubbeck, under the influence of Russia ascended the throne in 1748, and after a turbulent reign of twenty years died February 12, 1771.

14. GUSTAVUS III., called the "Illustrious," son of Adolphus Frederic, was born in Stockholm, January 24, 1746; crowned in 1772; and was assassinated, and died March 29, 1792.

15. GUSTAVUS IV. ADOLPHUS, son of the former, born November 1, 1778; succeeded his father; was dethroned, and died February 17, 1837. He was headstrong and stubborn.

16. CHARLES XIII. was born October 7, 1748; crowned June 20, 1809; and died February 5, 1818, beloved and regretted.

17. CHARLES XIV. JOHN, originally Jean Baptiste Jules Bernadotte, one of Napoleon's trusted generals, born at Pau, the capital of Bearne, France, January 26, 1764; was crowned king of Sweden and Norway, 1818; and died March 8, 1844, after a prosperous and happy reign.

18. OSCAR I., son of Bernadotte, was born in Paris July 4, 1799; crowned March 8, 1844; resigned the throne to his son September 25, 1857; and died at Stockholm July 8, 1859.

19. CHARLES XV., the eldest son of Oscar I., and the present ruler, was born May 1, 1826, and succeeded his father to the throne July 8, 1859. He is described as a kind and gentlemanly king, and "the idol of the people."

The intellectual monarchist Vasa, the low-headed Charles, the gay Christina, the Cromwellian Carl IX., the incautious but brave Charles XII., the weak Ulrica, the stubborn Gustavus IV., the resolute Charles XIII., his prudent and warlike adopted son, have all left their mark upon the pages of history, corresponding with their various degrees of phrenological development.

MARRIAGE OF COUSINS—ITS EFFECTS.

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CONTENTS:—General Principles—Law of Resemblance—The Importance of Health—Parental Influences—Climatic and Temperamental Influences—Pertinent Facts—Foreign Testimony—Cattle Breeders—Evidence of the Physiologists—Theory of Transmission—The Other Side of the Question—When such Marriages may be Permissible—Hereditary Taints—Counsel to All.

“Variety’s the very spice of life,
That gives it all its flavor.”—COWPER.

GENERAL PRINCIPLES.

THIS subject is by no means new; but its grave importance, when considered with reference to society and posterity, and the phenomena of physical and mental degeneracy here and there cropping out, is our plea in extenuation for introducing it again to the reader. Besides, in attempting to present a clear and dispassionate statement of our views and researches on the subject, we feel that we are discharging a duty which our regard for the welfare of humanity instinctively suggests. We trust also to be able, within the compass of a few pages, to satisfactorily answer many correspondents whose interest in the subject was evinced in a marked degree by the warmth of their inquiries.

In contemplating the wide universe of matter, organic or inorganic, we recognize the existence of certain laws—immutable principles—which govern it in all its parts and relations. Nothing is fortuitous, nothing accidental. As in nature at large, so in man—the aggregate of mind and matter—fixed principles exist. The due observance of these principles secures harmony of organization, physical health, mental vigor, happiness. The neglect or disregard of these principles entails irregularity, physical infirmity, premature mental decay, misery.

These principles, or laws, which appertain to human existence and well-being, are well known to most thinking men, and command their approval, if they do not always their obedience.

LAW OF RESEMBLANCE.

In the married relation the principle of hereditary transmission, inheritance, or “like begets like,” prevails. Mankind are distributed into races, races into tribes or communities, and these last into families. Each race has its peculiarities of facial and cranial conformation, which distinguishes it from all other races; each tribe or community has cer-

tain traceable marks or features differing from those of other tribes and communities of the same race, and each family possesses distinctive characteristics by which members of it are reeognized.

The law of resemblance applies to mind as well as to body. There may be apparent execeptions to this rule, but upon careful examination they will be found to be only apparent. The father may be said to have a physiological resurrection in the son. The son may greatly exeed the father in talent, but the father is in him in a mentally modified form; the advantages of edueation and association, combined with a finely organized temperament derived from the mother, have produced the superior outgrowth from the parental graft.

THE IMPORTANCE OF HEALTH.

The grand substantial element which enters into national progress is sound mental development. The indispensable complement of this is vigorous physical constitution—

“Sana mens in corpore sano.”

A sound mind is the product of and requires the sustenance of a sound body. A weak and drooping body can not supply the vital energy demanded by an active nervous system, and therefore necessitates its sympathetic decay. The page of history bears record to this truth, with its many names whose genius shed luster on the period in which they lived, but whose brief lives and unfinished work are startling commentaries on what we may in truth term intellectual dissipation. Alexander Pope, Rufus Choate, Theodore Parker, Nathaniel Hawthorne, Edgar A. Poe, Thomas Starr King were martyrs to their intellects and nervous temperaments, as is well known.

Since the health of mind and body is essential to a well-balanced organization, and physical conditions are transmitted by generation, how important it is that those who would perpetuate their names, who would have children of their substance and character, children who would honorably represent them in the walks of society, should carefully consider themselves in all respects physiologically and psychologically beforehand! “A corrupt tree can not bring forth good fruit,” neither can a weak and diseased man or woman have children in all respects sound and well constituted. Careful training subsequent to birth may greatly modify inherited deficiencies, but all traces of them can never be obliterated.

This physiological principle has of course universal application, but is most strikingly developed in the marriage of those who are related by the ties of blood.

In the highest form of society as it exists among civilized nations, cousins, or the children of brothers or sisters, are permitted to associate in the married relation. The medicists and statisticians of America generally disapprove of such association, while in England and on the continent of Europe much diversity of opinion exists among the learned

with reference to it. The general agreement in America and the diversity in Europe may be accounted for on strictly scientific grounds.

CLIMATIC AND TEMPERAMENTAL INFLUENCES.

The American type of organization is composite, possessing the elements of the Saxon, the Teuton, the Celt, and to some extent the Gael, in both his physique and character. Allied with this favorable combination is a temperament remarkable for its raciness and intensity. The brisk, vigorous, intense climate in which he lives stimulates him to nervous activity, and in the occupation and tentative subjugation to his purposes of a comparatively new and vast country he has developed greatly in mental strength and activity. Precocity of intellect marks the majority of the children born of native parents in the United States. This is especially seen in those families which take rank in refined and cultivated society, and is due in a great degree to an erroneous system of mental education, which, while admirably adapted to develop the youthful mind, neglects almost entirely the body.

Besides this system of education, manual occupations, trade, and professional employments are all conducted in a manner characteristically American, *i. e.*, with much impatient restlessness and activity. Business here rushes. When a New York or Chicago merchant has an order to fill, his warehouse is the scene of bustle and excitement quite appalling to a phlegmatic tradesman from the banks of the Rhine. Such mental activity, unless sustained by sufficient vitality, tends to derange the human organization and exhaust it prematurely. Three fourths of our educated American youth are distinguished for their gaunt frames, thin or sunken features, and large encephalons. They have great acuteness of observation, and usually an intense nervous susceptibility, while their constitutional vigor is deficient and their muscular power comparatively slight. These young men, when they entertain marriage, usually select their life's companion from among those young women who move on their own plane, in their own social circle, and who therefore partake of the same organic and temperamental conditions. The children of such unions are precocious intellectually, feeble and backward physically, and must be very tenderly nurtured through childhood and early youth, and throughout their entire lives they rarely exhibit a vigorous and enduring physiology.

If, then, such are the fruits of marriages between individuals of the temperament and organization described, who may be entirely disconnected by ties of blood or relationship, on strictly scientific grounds it must be expected that the children of an alliance between persons similarly constituted who may be related by ties of blood would exhibit a still greater want of balance in their organization, a more unhappy constitution. And this is the fact, attested to by the statistics of the asylums and hospitals of the United States. The number of idiots, cretins, dwarfs, deformed, and blind persons resulting from the intermarriage of blood-

relations in this country is far greater than is generally supposed, and greatly on the increase

PERTINENT FACTS.

The Report of the Commissioners of the Kentucky Institution for the Education and Training of Imbeciles or Feeble-minded Children, in a passage urging the prohibition of first-cousin marriages by legal statute, uses the following language: "We deem it our duty to the interests of humanity as well as to the pecuniary interest of the State, to bear our testimony in addition to the abundant statistics heretofore collected and published by physicians and philanthropists, and to the observation of every close observer, as well as to general considerations of propriety, that a large percentage of deaf mutes and of the blind, a limited percentage of lunatics, and, no doubt, a much larger one than either of feeble-minded or idiotic children, are the offspring of the marriage of *first* cousins. Our charitable institutions are filled with children whose parents are so related—sometimes as many as four from one family; and we have known, in the case of idiots, of a still larger number in a family. It is a fearful penalty to which persons so related render themselves liable by forming the matrimonial relation, and which they, in nearly every instance, incur, not indeed in all, but in one or more of their offspring. Instances, we do not deny, may be shown where a portion of the children—one or more—may inherit from both parents, where possessed of high mental and bodily endowments of a common origin, enhanced and remarkable qualities of body and mind; but it is generally at the expense of unfortunate and deeply afflicted brothers and sisters. We believe few instances can be given where such enhanced endowments are common to *all* the offspring; while instances are not unfrequent where nearly all, and, in a few, perhaps, every child, is afflicted either in body or mind, and sometimes in both."

A report read before the National Medical Association at Washington by Dr. S. M. Bemiss, in 1858, shows that over ten per cent. of the blind, and nearly fifteen per cent. of the idiotic in the different State institutions were the offspring of kindred parents.

This is an appalling statement in itself, but does not disclose all the truth, for in many homes the unhappy fruits of a marriage between blood-relations are secluded from observation and their existence is not suspected by even intimate acquaintances. Motives of delicacy or shame prevent such parents from making known their distressing responsibilities.

FOREIGN TESTIMONY—CATTLE BREEDERS.

In Europe, the diversity of opinion among scientists on this subject seems to be due mainly to the facts adduced by growers of improved breeds of cattle. The Durham ox and Ditchley sheep of England are the product of breeding in-and-in. The Arabs can trace the pedigree of their most valuable horses to the time of Mohammed, while they avoid all crossing as detrimental. These facts, while they admit of but excep-

tional denial, can hardly be received as analogous to the results of marriages of kin among men, owing to the differences of structure and nervous constitution between man and the lower animals.

Improvements in the English cattle are altogether physical, and produced by the association of selected individuals of the stock most approved.

Speaking of breeding in-and-in generally, Sir John Sebright, a noted English authority says: "I have no doubt that by this practice being continued, animals would, in course of time, degenerate to such a degree as to become incapable of breeding at all. I have tried many experiments by breeding in-and-in upon dogs, fowls, and pigeons; the dogs become from strong spaniels, weak and diminutive lapdogs; the fowls become long in the legs, small in the body, and poor breeders. Barrenness is the result."

Mr. Berry, another eminent authority, says: "Although close breeding may confirm valuable properties, it will also increase and confirm defects. * * * It impairs the constitution and affects the procreative powers."

Alexander Walker, the author of "Intermarriage; or, Beauty, Health, and Intellect," devotes a large portion of his work to the consideration of stock-raising in England, citing the best authorities on cross-breeding and in-and-in breeding. He does not indorse in all respects the views generally entertained concerning the superior quality of Durham cattle, Ditchley sheep, and Arabian horses, but adduces evidence showing that the gain resulting from such interbreeding is offset by a loss in other respects.

In an article treating of the Horse, in the "Encyclopedia Britannica," we find, "Accurate observers must have noticed that the greater part of the horses brought to this country as Barbs and Arabians, have exhibited a palpable deficiency in the points contributing to strength and the want of general substance."

The fleetness of the Arabian horses seems to remain substantially unquestioned—that being the feature of their development.

EVIDENCE OF THE PHYSIOLOGISTS.

But whatever may be the results of experiments with the lower animals in the way specially considered, they can not essentially affect the known facts with reference to consanguineous marriages among men. Dr. Carpenter, of the University of London, in his "Principles of Human Physiology," uses the following strong language: "The intensification which almost any kind of perversion of nutrition derives from being common to *both* parents, is most remarkably evinced by the lamentable results which too frequently accrue from the marriage of individuals nearly related to each other and partaking of the same 'taint.' Out of 359 idiots the condition of whose progenitors could be ascertained, 17 were *known* to have been the children of parents nearly

related by blood, and this relationship was *suspected* to have existed in several other cases in which positive information could not be obtained. On examining into the history of the 17 families to which these individuals belonged, it was found that they had consisted in all of 95 children; that of these, no fewer than 44 were idiotic, 12 others were scrofulous and puny, 1 was deaf, and 1 was a dwarf. In some of these families all the children were either idiotic or very scrofulous and puny; in one family of 8 children, 5 were idiotic."

According to "Chambers' Encyclopedia," the result of an examination into the congenital influences affecting deaf and dumb children in Scotland, was that of 235 whose parentage could be traced, 70, or nearly 30 per cent., were the offspring of the intermarriage of blood-relations. The physical deformity and mental debasement of the Cagots of the Pyrenees, of the Marrons of Auvergne, of the Sarrasins of Dauphiné, of the Cretins of the Alps, and the gradual deterioration of the slave population of America, have been attributed to the consanguineous alliances which are unavoidable among these unfortunate people.*

In all families the likeness which marks them is the ground on which we found our chief objection to the marriage of near relations. It is the likeness which in its development throws the organization more and more out of balance. Nature finds compensating influences in mixed marriages, and thus modifies and improves the progeny. Persons too much alike, even if not related, should not marry, for the reason that their children are likely to inherit the similar characteristics of their parents in an intensified degree, and be all the more unharmoniously constituted. The children born of such alliances usually inherit all the physical weaknesses or "taints" of their parents.

THEORY OF TRANSMISSION.

In healthy, well-organized, and happily-mated human beings the father, according to the physiologists, gives the more solid portions of his offspring's constitution, viz., the back-head which presides over the locomotive organs and the base of the brain laterally; while the face and nutritive organs are usually inherited from the mother. This is always the case where the father and mother are strangers, or of dissimilar blood. But precisely the reverse of this takes place in marriages of consanguinity or of "blood" relations. Then the locomotive force is imparted by the mother and the filling up by the father. The father no longer gives character to his progeny; he becomes enfeebled, and even

* For more extended statistical evidence, we would refer the reader to the "Annual Reports of the New York State Asylums for Idiots;" "The American Journal of Medical Science for 1849;" "Steinau's Essay on Hereditary Diseases and Intermarriage;" "Devay on the Danger of Consanguineous Marriages;" "Boudin, *Dangers des Unions Consanguines*," and to medical works in general. See also our "Special List," for valuable private medical works, treating on the right relation of the sexes—sent to any address on receipt of stamp with which to pay the postage.

loses reproductive power. Nearly perfect beings would thus inevitably degenerate. Experience, taken from the lessons imparted by nature, has taught us the value of blood and of the importance of change in regard to marriage, and we can not understand why these principles are not in practice applied to the human race. In agricultural operations, every experienced farmer knows that corn or wheat, if grown for successive seasons on the same ground, will deteriorate in quality; and therefore he not only changes the ground occasionally, but also the seed, so as to determine and keep up the standard quality of his grain.

George Combe, the author of "Constitution of Man," has given his decided opposition to such marriages. He says: "Marriages between blood-relations tend most decidedly to the deterioration of the physical and mental qualities of the offspring. In Spain, kings marry their nieces; and in England, first and second cousins marry without scruple, although every philosophical physiologist will declare that it is in direct opposition to the institutions of nature.*"

"If the first individuals connected in near relationship, who unite in marriage, are uncommonly robust, and possess very favorably developed brains, their offspring may not be *so much* deteriorated below the common standard of the country as to attract particular attention, and the law of nature is, in this instance, supposed not to hold; but it does hold, for to a law of nature there never is an exception. The offspring are uniformly inferior to what they *would have been* if the parents had united with strangers in blood of equal vigor and cerebral development. *Wherever there is any remarkable deficiency in parents who are related in blood, these appear in the most marked and aggravated forms in the offspring.* 'The fact is so well known that I forbear to enlarge upon it.'"

AUDI ALTERAM PARTEM.

We would not be dealing justly with our subject and the reader if we did not notice the particular cases frequently cited in opposition to the position we have taken. The Jews are said to intermarry, and yet retain their physical condition unimpaired. The small Mohammedan communities in India, and some isolated tribes in our own country, intermarry from necessity to maintain their existence and identity. With respect to these cases our data at present are not sufficient to intelligently consider them. Assuming them, however, to be authentic and valid, we would attempt on phrenological grounds to account for them. That happy mean of temperamental and physical constitution may exist among those peoples and tribes which renders close marriages less objectionable. They may possess such a harmonious combination of the different organs and faculties of the body and mind, that in the married relation no marked infirmity or defect crops out in their children. With reference to the Jews of America, we are not aware that marriages of

* Is not this the reason why there is so much imbecility among the nobility? Is a royal family always distinguished for power of body or mind?

relatives are so frequent as to render them a marked feature in their social life. If we believe them to be governed in matters matrimonial by Old Testament law, and that they follow the prescriptions given in the eighteenth chapter of Leviticus, especially at the sixth verse, which enjoins, "None of you shall approach [in marriage] to any that is near of kin to him," we can not sanction the statement of their intermarriages as creditable. With the Mohammedan tribes mentioned we would compare the exclusive tribes of Africa which are known to intermarry, and are also known to be among the very lowest types of human nature on the face of the earth.

WHEN PERMISSIBLE.

We candidly believe that there are circumstances under which cousins might marry without apparent injurious results, but such circumstances are exceedingly rare. We might suppose those circumstances to exist in the following hypothesis: Two brothers, in whose veins is the blood of half a dozen nations, and who can not recall a single instance of intermarriage in the family in generations past, settle for life in this country a thousand miles apart, and marry wives who are total strangers and as dissimilar as two white women can be; their habits are excellent, their morals pure, and their health vigorous. Were the son of one brother to marry the daughter of the other, we could hardly apprehend a serious marring of their offspring, especially if such son and daughter respectively resembled their mothers, thus being withdrawn as it were from the temperamental constitution of their fathers, or the consanguineous side. This may be considered an extreme and improbable case, but it is only such a one that we would venture to permit as conferring no injury on the offspring.

Again: If the suitors—cousins—be past forty years of age, and seek to marry simply and only for personal *companionship*, that is another thing, and *may* be admissible. The danger of inflicting imbeciles on society would be materially lessened. If, therefore, cousins *will* marry, let them put it off till past forty years of age.

HEREDITARY TAINTS.

It is well known that a person often carries in himself or herself inherited physiological peculiarities which are latent, but crop out after a generation or two. A man whose father had blue eyes and flaxen hair often derives from his mother black or dark hair and eyes and a dark complexion; he marries a woman similar, temperamentally, to himself, and lo! his daughter has a light complexion, flaxen hair, and blue eyes. Her voice, her walk, and general habitude are like her light-complexioned grandfather, and acquaintances of the family who meet her as a stranger know her by the resemblance to that grandfather. So cousins who appear to resemble the unrelated parents may carry enough of their related parents' blood idiosyncrasies to render their marriage improper.

COUNSEL TO ALL.

So serious an undertaking as marriage should never be entered upon hastily by any, whether related or unrelated. The tremendous interests involved should be most carefully considered. "Marry in haste, repent at leisure," is a maxim of world-wide application, and confirmed in the thousand unhappy homes around us.

No caprice, freak, or fancy should precipitate that most sacred and important of earthly relations. True, earnest love between

" Two souls with but a single thought,
Two hearts that beat as one,"

is not inconsistent with a calm consideration of the responsibilities of wedded life; on the contrary, its mutual thoughtfulness, sympathy, and solicitude conduce to such careful consideration, and pave the way to an unclouded and joyous union.

No reasonable man, even when entertaining a strong attachment for a blood-relation, could indifferently glance at the array of testimony we have here presented. The terrible looking for of a judgment, as it were, in the form of abnormal, dwarfed, mal-organized children as the product of his marriage with that relative, would deter him from such a consummation. For her sake, on whom would devolve the agonizing charge of such offspring, he would pause. The spirit which should actuate every person, man or woman, contemplating marriage, should be that of positive good to themselves and the improvement of their race. They should seek to more than duplicate themselves in their children; and a well-ordered marriage, wherein the husband and wife complement each other temperamentally and physically, and who conduct their household on the sure principles of religion, temperance, and mutual concession, will be confirmed in its happiness by the olive branches which may spring up in their midst. In conclusion, we would urge no excuse for the plainness of our statements. It is a false delicacy which carps at the discussion of facts like these. Silence, too long, has permitted the growth of evils which now are apparent in the deterioration of families and the greatly increased taxation of communities—a silence criminal in itself.

" Wisdom is justified of all her children."

If scientific aid is available for disposing of any uncertainty which may deter those who are desirous of entering into the married state from selecting their companions, it is certainly the part of wisdom to employ it. Phrenology proffers that aid, and by it one may learn as much of another's disposition in an hour as he would be likely to learn in a year without it. Long courtships are approved by many on the ground that the extended acquaintance will enable the gentleman and lady who prefer each other's society, to thoroughly understand each other, and intelligently decide as to the propriety of their marriage. Though Phrenology renders any interval unnecessary, it is always better for those con-

templating marriage to be deliberate in its consummation. Ordinarily, six, eight, or twelve months is little time enough for such to comprehend each other. We have in course of preparation a new work on "Marriage," which will, as far as possible, include all that is of practical value on the subject.

INDIAN TRIBES IN AMERICA.—The present numerical strength of the Indians is estimated at 350,000; out of this number 70,000 are semi-civilized. According to statistics furnished us by an officer qualified by long experience and intercourse with Indians, they may be classed according to their tribal organizations as follows: Cheyennes and Blackfeet Sioux, 9,100; Arrapahoes, 1,200; Brule Sioux, "under Red Cloud," 3,000; Ogalalla Sioux, 3,600; Minneconjos, 2,400; Uncapas, 2,400; Yanctonnais, 4,200; Arickaries, Assiniboines, Gros Ventres, Mundans, 9,000. In the northern part of Montana are the Flatheads, 600; Kootennais, 300; Pend d'Oreilles, 900. In the Indian country lying north of Texas and west of Kansas may be found the following peaceful tribes, who are semi-civilized: Choctaw Nation, 15,000; Chickasaws, 5,000; Quapaws, Senecas, and Sawnees, 670; Osages and Neoshos, 3,200; and the Wichitas, 2,800. In Kansas and Nebraska are the Pawnees, 2,800; Winnebagoes, 1,900; Omahas, 1,000; Iowas, 300; Otoies and Missouriias, 700; Saes and Foxes, 800. These Indians are all friendly. There are also Chippewas, Ottawas, and Pottawatomies, numbering some 7,924.

In Oregon, Washington, Arizona, New Mexico, and Mexico and Texas are the Tualips, Skokamish, Lumnis, 1,900; Makabs, 1,400; Puyallups, Nisquallys, Squaksins, and Chebalis, 2,000; Quinailts, Quillehutes, 600; Yakamas, 3,000; Spokanes, 1,200; Colvilles, 500; Cayuses, Wallah-Wallahs, 1,200; Wascoes, Klamatos, and MODOES, 3,500; Snakes, or Shoshones, 1,000; small bands scattered, 1,250; Pimos and Marriepas, 7,500; Papagos, 5,000; Cocopas, Yumas, Majaves, Yavapais, and Chemiluevis, 9,500; and lastly, the most warlike tribes on the American continent, the Kiowas, Camanches, Apaches, and Navajoes, 15,100.

In Nevada, Utah, and the Indian country east of the Rocky Mountains, are found the following: The Pah-Utes and other tribes, 8,500; Bannaeks and Shoshones, 4,000; Gosha-Utes, 800; Weber-Utes, 800; Timpanoag, 200; Unitah-Utes, 3,000; Pah-vauts, 1,500; San Pitehes, 500; Utahs, 3,000; Pueblos or Village Indians, 7,000; Tahequache-Utes, 4,500; and the Creeks, civilized, 14,500.

Besides those of Canada, New Brunswick, Nova Scotia, the State of Maine, and other portions of the American continent, where considerable numbers of broken tribes still linger, the above approximates to the truth as to names of tribes and numbers of the North American Indians at the present time.

GEORGE PEABODY, THE BANKER.

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GEORGE PEABODY whose name has become so well known in America and England through his extended munificence, was born at Danvers, Mass., February 18, 1795. His parents were poor, and his only education was obtained at the district school of his native place. At the age of eleven he was placed at work with a grocer of Danvers; at fifteen he became clerk in the dry goods store of his brother in Newburyport, and two years afterward had the entire management of the business of his uncle in the same place.

In 1817 he became a partner with Mr. Elisha Riggs, of Baltimore, engaged in the dry goods trade, visiting England several times with important commissions. In 1837 he removed to London, and seven years afterward became a banker there, where he accumulated his immense fortune. His extended charities, which have since rendered him so popular, are believed to be presented in the following list:

Danvers Peabody Institute	\$20,000	Danvers	\$5,000
Inclosed in a letter on the occasion of the anniversary of the hundredth year of the corporate existence of Danvers, with the sentiment,		Georgetown (Mass.), for church and library	50,000
“Education—a debt due from the present to future generations.”		Georgetown, D. C.	15,000
Since increased to.....	160,000	Library in Vermont	5,000
To the Grinnell Arctic Expedition	10,000	Yale College.....	150,000
Baltimore Institute of Science, Literature, and Fine Arts.....	1,000,000	Harvard College	150,000
The London Poor	1,500,000	Kenyon College, Ohio.....	25,000
Baltimore Historical Society.....	20,000	Phillips’ Academy	25,000
Boston Historical Society.....	20,000	Salem East India Company, Lecture Room and Museum	140,000
		Recent donations to the South, which may be increased by the Mississippi bonds.....	1,000,000
		His family connections, in trust ..	1,500,000
		Massachusetts Historical Society.	25,000

Mr. Peabody has provided, it is said, for every relation of his now living; the most distant receiving \$50,000, and those nearer, \$150,000 each. His fortune is estimated at \$30,000,000; he is one of the richest private individuals—save Baron Rothschild—known to us.

A well-regulated life has produced its results in the healthy and vigorous constitution of Mr. Peabody, though he is now over seventy years of

age. The features bear a pleasing expression and indicate a hearty good-nature. His organization is of that happy type which can undertake large measures and sustain grave responsibilities without suffering from the solicitude and mental effort which most men experience under such circumstances. He has a large development of the brain laterally; his head is wide between the ears and the perceptive organs; Order and Calculation are very large. Hence he should be a shrewd estimator, a close financier, and an energetic and methodical worker. He is essentially a practical man in thought and action. Application, constant application without worry or friction, perfectly temperate habits, a high estimate of honor and integrity, a prophetic forecast as to the future, rigid economy, great prudence and perseverance, and a well-poised body and brain are among the essentials of his great success. Now let us suppose for a moment that he had been "a fast young man;" that he had smoked, chewed, or snuffed tobacco; that he had drunk liquor, indulged in games of chance, patronized the race-course; in short, suppose he had lived as half the young men of to-day are living, who would have ever heard of George Peabody? He would have lived and died in the town that gave him birth, as thousands of others equally gifted have done. We grant, the *boy* George Peabody had an aptitude for trade. This was duly encouraged, and all things made to bend in one direction. Is it probable that he, to-day, enjoys his dinner, or his newspaper, or his work, any better than you or I? Indeed, we doubt if being absorbed, as he must have been for so many years, in money-making, has not dried up or eradicated those capacities for the enjoyment of poetry, art, literature, mechanism, travel, scenery, and *nature*, which beget ecstatic pleasure in others. Among the wisest things he ever did, is giving away his surplus money, which otherwise must have made him mean and sorrid.

WHAT MAKES A MAN.

A TRUTHFUL soul, a loving mind,
 Full of affection for its kind;
 A spirit firm, erect, and free,
 That never basely bends the knee;
 That will not bear a feather's weight
 Of slavery's chain for small or great;
 That truly speaks from God within;
 That never makes a league with sin:
 That snaps the fetters despots make,
 And loves the truth for its own sake;
 That worships God, and him alone,
 And bows no more than at his throne;
 And trembles at no tyrant's nod;
 A soul that fears no one but God,
 And thus can smile at curse or ban:
 This is the soul that makes a man.

SENATOR WILSON, AMERICAN STATESMAN.

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HON. HENRY WILSON was born at Farmington, New Hampshire, February 16, 1812. He was early employed on a farm in his native place, where he worked ten years, going to school only at rare intervals. On attaining his majority he hired himself out to a shoemaker at Natick, Mass., where he accumulated enough money to enable him to study awhile. His plan of education was cut short, however, by the insolvency of the person to whom he had intrusted his savings; and he returned to his former

occupation in Natick. In 1840 he took an active part in the Presidential canvass in favor of Gen. Harrison. In the next five years he was thrice elected a representative to the Massachusetts Legislature from Natick, and twice as a State Senator from Middlesex County. Here he was known as a zealous opponent of slavery, and introduced in the Legislature a resolution declaring the hostility of Massachusetts against the extension of slavery in America. He took a prominent part in the organization of the Free Soil party, and in 1849 was chosen chairman of the Free Soil State Committee of Massachusetts. In 1850-51 he was chosen State Senator, and during both terms was president of the Senate. He was elected to the Constitutional Convention of 1853 by Natick and Berlin, and in 1855 succeeded Edward Everett in the United States Senate, where he has been conspicuous as an earnest advocate of all anti-slavery measures. He has taken prominent part in all important debates—on Kansas, the Treasury Note bill, Expenses of the Government, the Tariff, the Pacific Railroad, and many other topics. In 1859 he was re-elected by Massachusetts to the Senate by nearly a unanimous vote. In 1861 he was made chairman of the Committee on Military Affairs, and so efficient were his services to the country that Mr. Cameron, the Secretary of War, said of him, "No man, in my opinion, in the whole country, has done more to aid the War Department in preparing the mighty army now under arms." In the regular session of 1861-62 Mr. Wilson introduced a bill abolishing slavery in the District of Columbia, and also the measure for abolishing the "Black Code."

This countenance expresses power and settled conviction. The head is very large, and is united with a strongly-made and healthy body.

The broad shoulders and massive chest appear to have been constituted to meet great emergencies and to sustain heavy responsibilities. The face, though strongly marked with lines of determination and even sternness, is yet so softened with, as it were, an expression of gentleness and geniality, that we are constrained to pronounce it winning. There is an expression of honesty beaming from the clear, steady eyes, which adds a pleasing tone to the countenance. Senator Wilson is marked by eminent intellectual vigor and high moral worth. The elements which go to make up that essential feature of an admirable character, sound judgment, are certainly his. Whatever may be the subject of his advocacy as a private man or as a statesman, his efforts should be pervaded with a charitable and even a religious tendency.

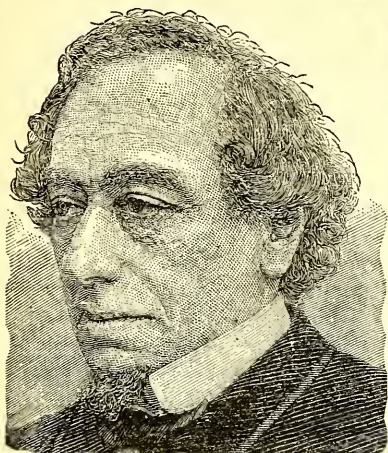
He may always be found an earnest worker in the interest of education, temperance, industry, and of individual and public improvement. Were he to be elected President of the United States, we would guarantee that the best interests of the nation, in all its departments, would be zealously promoted.

BAD HEADS AND GOOD CHARACTERS.—Can a person with what is called a low, bad head, where the animal propensities predominate over the intellectual and moral sentiments, manifest a good character?

Ans. Yes. And this is the most encouraging feature of phrenological science, viz., that although we may be ever so strongly inclined to vice, that the tendency pulls or pushes strongly in the wrong direction, still there is something within most men—indeed, we may say in all men who are not imbeciles or idiots—which will enable them to master themselves and steer a course contrary to their strong, natural inclinations. In other words, by the aid of grace, and that still, small voice which whispers to every one, we may overcome our evil tendencies and inclinations, and live in accordance with our highest attributes. We have met splendid heads with decidedly bad characters, and indifferent heads with decidedly good characters. Nor will any phrenologist undertake to say, from any man's head, what he has done, nor what he will do. He can simply state what are his inclinations, tendencies, and capabilities; one is mechanical, another musical or artistic, another more inclined to count coppers than to seek the good of others. In our professional interviews, we frequently meet men who acknowledge how strong are their temptations in this or that direction, but by the grace of God they are enabled to overcome them; still others, who boast of their wickedness, and think it an honor to be able to eat or drink more than other men, and who brag of the prowess of a plucky dog or the achievement of a barn-door cock. No, let not those less favorably organized despair, but rather let them be thankful that they are no worse. Let them make the most of the talent they have, and strive to add to what they have rather than complain of what they have not. Every honest effort in the right direction will be rewarded, and God's blessing will attend all who do their best.

D'ISRAELI, THE ENGLISH STATESMAN.

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THE RIGHT HON. BENJAMIN D'ISRAELI, M.P., Chancellor of the English Exchequer, and the leader of the Tory party in the House of Commons, was born in London, in 1805, of Jewish parents. He received a private education, and was destined by his father for a position in a government office, and entered a lawyer's office in order to qualify himself for the position. The study of law was distasteful to him. In 1827 he published his novel "Vivian Grey," succeeded at intervals by other brilliant works of fiction—

"The Young Duke," "Contarini Fleming," "The Wondrous Tale of Alroy," "Henrietta Temple," and others. Tired of literary fame alone, his ambition became excited to represent the people in Parliament. He was elected from Maidstone, and at the age of thirty-two took his seat in the House of Commons. His first speech was a failure; he made himself ridiculous by his extravagant gestures, his lack of ideas, and extravagant metaphor. He sat down discomfited, but uttered at the time the remarkable prophecy, "I have begun many things several times, and have often succeeded at last. I shall sit down now, but the time will come when you will hear me." For four years he listened silently in the House, observing everything, and making himself master of the situation. When he next spoke, England heard him with surprise at the new power that had sprung up. To-day he stands at the head of the House of Commons and is Chancellor of the Exchequer. He was elected for Shrewsbury in 1841; for Buckinghamshire in 1847. He was Chancellor of the Exchequer from March to December, 1852, and again from February, 1858, to June, 1859, and is now a third time. Since he has been in Parliament he has written "Coningsby," "Sybil," and "Tancred"—novels in which politics and fiction are curiously but not unsuccessfully mingled.

The great English statesman has a singular organization. It is temperament in his case which exercises the influence paramount, and has developed and made the man. In him we find a fine union of the mental, motive, and vital temperaments; the one imparting activity and intensity, the other power, solidity, and recuperation. He is close, politic and shrewd, yet ambitious as Cæsar, and vigorous in the promotion of measures. His high forehead exhibits in its fullness of detail great intel-

lectual ability, and a singular capacity to read the motives and comprehend the character of others. He is a sharp analyzer of mind, and a caustic critic of what he deems unsound. He possesses decision of character, coupled with great self-esteem. The affections appear to be by no means deficient, but are subordinated to his intellect. Secretiveness, Cautiousness, and Combativeness are also large and influential. He is not restrained by fear of displeasing others, nor by penitence or compunction. With him *success* is the measure of right. Great in strategy and in invention, critical and sharp in debate, brilliant in imagination, he is cunning and unscrupulous.

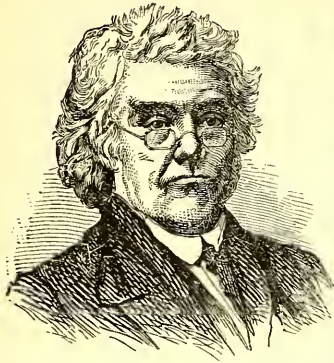
YOUNG MEN.—Many great men performed their greatest achievements before forty! Alexander the Great died at thirty-three. Napoleon had achieved all his victories at thirty-five. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty-five in 1776. At thirty-three, Jefferson wrote the Declaration of Independence. At thirty, Hamilton helped to frame the Constitution of the United States. At twenty-three, Melancthon wrote the *Loci Communes*, which passed through fifty editions in his lifetime. At thirty-three, he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingle wrote his chief works before forty, and died at forty-six. At the Disputation of Leipsic, Luther was thirty-five; at the Diet of Worms, thirty-seven. At twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan, and Joshua sent young men as spies to Jericho. Saul, David and Solomon achieved their greatest work before they had reached middle life.

John the Baptist and the Apostles did their life-work as young men, and Jesus Christ finished his labors and endured his sufferings as a young man. Not a decrepit, worn-out life, but the warm blood of manhood's morning, did he shed upon the cross for the world's redemption.

FACTS CONCERNING HUMAN LIFE.—The total number of human beings on the earth is computed at 1,000,000,000 (one thousand millions), and they speak 3,064 known tongues. The average duration of human life is 33½ years. One fourth of those born die before they are seven years old, and one half before the age of 17. Out of 100 persons, only six reach the age of 60 years. Out of 500 persons, only one attains the age of 80 years. Sixty persons die every minute. Tall men live longer than short ones. Married men are longer lived than the single. Rich men live, on the average, 42 years, but the poor only 30 years. There is a drunkard to every 74 persons.

REV. PETER CARTWRIGHT, 'THE PIONEER PREACHER.

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REV. PETER CARTWRIGHT, the "Pioneer Preacher," was born in Amherst County, on the James River, Va., September 1 1785. He entered the ministry of the Methodist Church as an exhorter when seventeen years of age, and from that period to the present he has been one of the most efficient workers in the West, where his name is a "household word." He is famous for his camp-meetings, his religious zeal, his native eloquence, his quaint anecdotes, and a thousand other pleasant eccentricities. He is now

eighty-two years old, having been actively engaged in spreading the Gospel for sixty-six years; and his life has become indissolubly connected with the rise of the M. E. Church in the West. His life has been one of startling adventure, and those incidents which are the necessary concomitants of the life of an itinerant preacher on the frontier. His only published work is an autobiography, entitled the "Life of Peter Cartwright," which is very popular, not so much from the piety of its tone as for its humor, its account of adventures, and its amusing anecdotes.

Peter Cartwright possesses a temperament remarkable for recuperative and enduring qualities. The large head is well set on a compact body. The base of the brain spreading wide between the ears indicate vital energy, toughness, force, and tenacity of life. The many dangers and exposures which he has braved during his long pioneer ministry have proved him, though one of the Lord's servants, "hard to kill." The physiognomy, in general, evinces steadiness of will, earnestness of purpose, industrial and mechanical ability, fondness for the humorous, the cheerful, and witty, and a sterling common sense founded on practical observation and experience. He is not brilliant; he can not claim great intellectual ability nor polish, but he can command our respect for untiring diligence and earnest unabatable zeal in whatever his hand has found to do.

EXPRESSION AND CHARACTER.—By continually assuming a particular character, we may in the end make it our own; and the expression at first put on at will, can not be so easily put off. The very effort to smile and look pleasant is one step toward overcoming our sadness or ill-nature, and finally the smile and the sunny look come naturally. The face is molded by the thought; and no personation or acting—no dissimulation of any kind—can permanently or completely efface the records which the indwelling spirit has impressed upon the external form.—*New Physiognomy*

VICTOR HUGO, THE ROMANCIER.

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VICTOR MARIE HUGO, one of the most distinguished French romancers and political writers, was born February 26th, 1802, at Besançon, where his father was then commandant of the garrison. His youth was spent in Paris, in Italy, and in Spain. He early acquired distinction by his poetic effusions, and before he was thirty, his published works were numerous and his name famous. In 1837 Louis Philippe made him an officer of the Legion of Honor, and in 1845 a peer of France. After the revolution of 1848 he was elected to represent the city

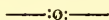


of Paris both in the Constituent and in the Legislative assembly, in which he manifested democratic principles, and was one of the members banished from France by Louis Napoleon. He took up his residence in the island of Jersey—English—but he has since been pardoned, and has returned to France. His novels and dramas are very numerous. “*Les Misérables*” and “*The Toilers of the Sea*” are his latest and most popular works. Victor Hugo’s writings are often extravagant in form and substance, yet his command of language is wonderful. As a lyric poet, he has, perhaps, never been surpassed in France.

This face impresses us at once with the fact that its owner is unflinching in whatever course he has once decided to pursue. The eyes indicate unusual critical penetration, while the great brow marks profound intellectual discernment. He should exhibit power as a satirist, while his great organ of Language supplies in an ever-flowing stream the words and phrases required to represent his multitudinous ideas and emotions. That is a nose of no mean pretension, evincing ample development and emphasis of character. The careless off-hand pose of the head is in itself a study, and at once classes him with the “irrepressible.” The military spirit, perhaps acquired of his father, is well exhibited in Victor Hugo, though the latter has not devoted himself to the profession of arms.

THE fact of the close and mutual influence of body and mind is beyond dispute, although their connection is a subject of deep mystery. When we see how much the faculties of reason and imagination—nay, even of hope, love, and faith—are affected by bodily conditions, we can only exclaim with the Psalmist, “I am fearfully and wonderfully made.”—*Extract from a new work on Oratory*, by Rev. Wm. Pittenger. Price, \$1 50, post age paid.

MISS BRADDON, THE SENSATIONAL NOVELIST.



MISS MARY ELIZA BETH BRADDON a popular and prolific sensational novelist, was born in London in the year 1837. Since she was sixteen years old she has written for the press, besides having produced several plays and a volume of poetry. Her early prose fictions are "Lady Lisle," "The Captain of the Vulture," "The Trail of the Serpent," "Ralph, the Bailiff." They did not attract much attention. "Lady Audley's Secret," in which

considerable skill as a sensational novelist was displayed, made her suddenly popular, and her subsequent productions have maintained her reputation in this respect. Some of her other works are "Aurora Floyd," "Eleanor's Victory," "John Marchmont's Legacy," "Henry Dunbar," "Birds of Prey," etc., etc., and "Rupert Godwin," her last. "Birds of Prey" is said to resemble the style of Wilkie Collins—differing greatly from her former works. She has at various times contributed to London penny journals under the *nom de plume* of "Lady Caroline Lascelles," two of which—"Nobody's Daughter" and "What is this Mystery?"—have been republished in America as her "latest and best." The *morale* of her works is not remarkable for its purity and refinement, her plots generally being laid in bigamy, adultery, and divorce.

It is manifest to the reader that Miss Braddon has an abundance of vitality, and approximates temperamentally to the standard of Miss Menken, Miss Western, and other like celebrities. Her brain is fully developed in the base, and is large for a woman; and being amply nourished by the rich juice of a superior circulatory system, it is active, buoyant, and executive. Her memory should be excellent, her perception keen, and her language fertile. The social nature, as evidenced by her chin and its immediate surroundings, is very strong; her sympathies flow in domestic channels. She has also strong Approbativeness and a large development of the organs, which feed the imagination and impart vivacity to sentiment and feeling. She must be classed with such writers as Dumas, Eugene Sue, and other voluptuaries. Her organization and her writings are in perfect keeping. She is more material than spiritual



By John Collins.



HERE lived in London, in
the days of yore,
A Frenchman, exiled from
his native shore;
Poor, friendless, forced by
fortune long to roam,
At last he found within its
walls a home.
Nor wife nor children cheer-
ed his lonely hours,
For him no sunshine brought
the birds and flowers
But, hermit-like, he loved
the world to shun,
In quiet solitude, till life
was done.
He read, or smoked, or doz-
ed the livelong day,

Or with his spaniel whiled the time away.
Yet he was kind; the beggar knew his door,
And starving children blessed him o'er and o'er.

The neighbors proudly claimed him for their own,
Till "*Bon jour, Monsieur!*" seemed no foreign tone.



Thus peacefully the worthy man grew old,
Unvexed by care or cankering thirst for gold;
In close retirement, each succeeding year
Rolled on unmarked by doubt, or hope, or fear.



It chanced, howe'er, a wicked wag, who knew
How much our friend withdrew from public view
Resolved to tease him, merely out of fun,
And thus the plot mischievously begun.

One night when Monsieur had retired to rest,
 A rousing knock his slumber deep distressed.
 He rubbed his eyes—"Mon Dieu! vat 'ave we here?
 Who-o-o's dat?" he stammered, in suspense and fear.
 No answer came; but soon another blow
 Rung at the door to summon him to go.
 With cautious step he slow descends the stairs,
 In his unsteady hand the candle flares.
 Through the long hall he drags unwilling feet,
 And doubting opes the door into the street.

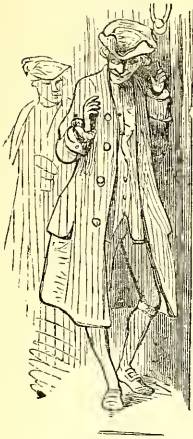
"I beg your pardon, sir, for much I fear
 I have disturbed your nap by coming here;
 Is Mister Thompson's lodging somewhere near?"



"No, sare! no Monsieur Tonson in dis place,
 I tell you so—I nevare see his face.
 My friend, pardonnez-moi—I shut de door;
 You break my sleep—I go to get some more."

A week had not passed by—again a knock
 At midnight roused him like an earthquake shock;
 Again the poor old Frenchman gropes his way
 By the dim beams that round his lantern play.
 Trembling and pale, he whispers as he goes,
 "Ma foi! who comes here?—de debil only knows!"
 With faltering hand he draws the bolt aside,
 When a sharp voice in ringing accents cried,
 "Pray, sir, will you inform me, if you can,
 Where J may find a certain little man"

Whose name is Thompson, if I guess aright,
For I must know his whereabouts to-night."



"Ah! sare, me
know your
voice—de oder
day

You knock so loud,
you fright my
vits away.

Indeed, sare, dere
no Monsieur
Tonson dat I
know—

Begar! I tell you
dat tree nights
ago!"

The door was
shut, and Mon-
sieur sought
his bed,



But tossed, till break of day, his aching head.
Visions of ghosts came flitting round the room,
And filled his soul with ever-deepening gloom.



Day went, and night again her curtains drew
In solemn silence, till the clock struck two.
A thundering knock aroused him from his dreams,
And at the front a torch-light faintly gleams.

"Hallo! old fellow!" echoed at the door,
"Old Mister Thompson I must see once more.

Do tell me, does he live within this street ?
Come, let me know the number, I entreat."

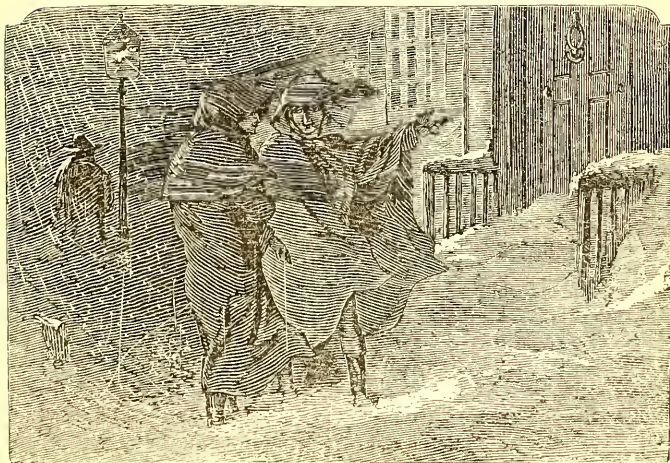
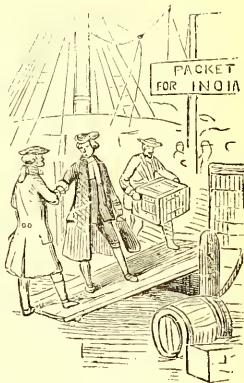
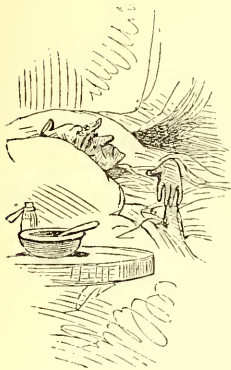
" Sacre!—diable!—vat you ask me for ?
I tell you once—I can not tell no more ;
Sare, please, oh ! nevare come to call me down—
No Monsieur Tonson live in London town !"

Still unabashed,
on each succeeding night,
The same rude rascal met the
Frenchman's sight.

Worn out at last—
his sleep quite driven away—
In that lone house an invalid he lay.

But now the
rogue his wonted calls for-
bore,

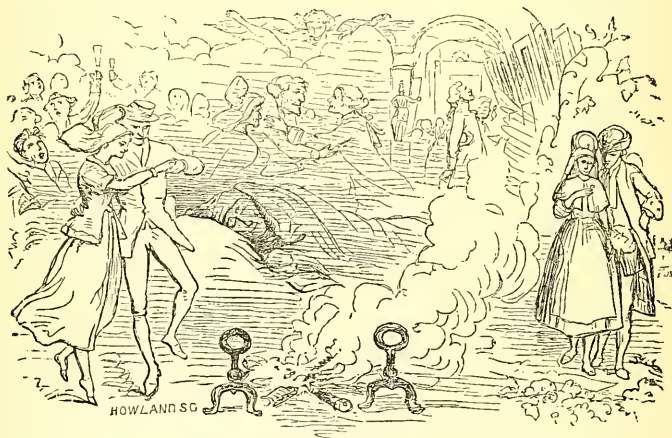
By fortune urged to India's distant shore ;
And his poor victim raised his drooping head,
Glad to believe his vile tormentor fled.



Years passed, and yet his strength knew no decay
Though sober thought had tinged his hair with gray ;

His voice, still strong, in patriot numbers rung,
 As when of old the Marseillaise he sung ;
 No fearful sounds disturbed his nightly rest,
 No dun, no vagabond by hunger pressed :
 In peace he lived—in peace he hoped to die
 In nameless slumber 'neath an alien sky.

'Twas winter—fitful gusts were howling loud,
 Covering all nature with a snowy shroud ;
 No footfalls echoed on the pavement stone—
 “ Past one o'clock !” the watchman cried alone.
 Scarce had he cried, two figures slowly passed,
 Hooded and cloaked against the driving blast ;
 By turns they eyed the snow-heaped doors around,
 And numbered houses till the spot they found.
 “ Why ! Tom !” said one, “ that is the place, I swear ;
 I'll bet that Thompson still is living there !”
 “ Done !” cried the other ; “ I'll bet he's gone below ;
 He must have died of fright, you plagued him so.”



Meantime our foreign friend securely slept,
 While o'er his mind bright sunny pictures crept ;
 Once more he roves upon the banks of Seine,
 Or views the splendors of Versailles again ;
 Sings the bold songs that echo “ Vive la France !”
 And trips with damsels in the evening dance.
 Bright eyes watch o'er him—social hearth-fires burn,
 As kindly voices greet his safe return.

Hark ! a low rumbling sound the vision breaks ;
 Amazed and trembling, the fond dreamer wakes.

Is it the tread of fast approaching day,
 Or speeds the storm along its furious way?
 A louder sound his very soul appalls,
 As if a crash of thunder burst the walls.
 His hair on end, and shivering with the cold,
 The night-robe slipping from his nerveless hold,
 The unwieldy door, with pain unlocked at last,
 He steps aside to shun the piercing blast.
 A spectral form, in deep sepulchral tone,
 Solemn and slow, began to speak—a groan,
 One wild despairing cry escaped him then,
 "Begar! here's Monsieur Tonson come again!"
 Down fell his lamp—he rushed outside the door,
 With terror frenzied, and was seen no more!



THE objections which assailed the early writers and lecturers on Phrenology arose from an idea that it was of a predictive nature, and involved a fatal necessity; but these unjust prejudices fade away always when the science is candidly investigated and its beauty and utility become apparent, since it not only supports the absolute dominion of the Creator over all his works, but naturally and strikingly points out the existence of such principles in the mind of man as coincide with the doctrines of revelation, and with those laws which are generally recognized as controlling the universe. Man, in his threefold nature, is declared by Phrenology to be the consummation of the natural forces and aptitudes of created nature.

MIND LIMITED BY MATTER.

—:o:—

THE Boston *Medical and Surgical Journal*, in the course of an excellent article with this heading, says: The brain is the organ of the mind. It is the great water-wheel in virtue of which the thoughts revolve. It is easy to conceive that through the brain the mind may interfere with the ordinary functions of the body, and the body react upon the mind. We propose to speak of some of the limitations to which mind is subject in its union or marriage with the material world.

We need not look far for instances. To most of us an illustration comes every twenty-four hours. In the *sleep* of the body, shared by man with the brute creation, we see for a time abrogated—in abeyance—the will, the thoughts, and, happily for many, the sentiments.

Perversion or impairment of the will is very frequently witnessed in hysteria, a disease which is erroneously regarded by the uninformed as a pretense or an affectation, when in fact the will is put forth only in that semi-mechanical way which we call emotional, as when the eyelid is closed upon the sudden approach of a solid body, or when screams are uttered at the bidding of pain. By applying a stronger emotion, as fear, we replace the hysterical convulsion or trance by more normal action; or, by acting upon the imagination, we may relieve the will from the pressure of the morbid emotion. The nervous system gets out of gear, and matter sways the mind.

We have instances of our leading fact, when the mind, through the brain and sympathetic system, feels the disorder of the stomach in dyspepsia, and the "disposition" becomes unamiable; when the mental vision is distorted in delirium; when insanity inflicts upon us its living bereavement of our friends. In many cases of insanity the scalpel shows structural lesion of the brain itself. The manifestations of the so-called "mind diseased" are awry, because the central organ by which it is brought into relation with the material world has been deranged.

An incontrovertible instance of the action in question is afforded in the production of mental perversions by the introduction into the body of certain drugs, such as opium, hashish, etc. Here, it would seem, there is no escape from the conclusion that the mind is *materially* affected. "Everybody knows," says an author, "that there are families where the children are born straight-grained, and families where they are born cross-grained." If it be objected here that, for aught we know, these favorable or unfavorable characteristics may reside primarily in, and be transmitted from, the "subtle essence" itself, instead of in the "grosser part," the case is different when we ascend to the origin of differences of national character as embodied in races and transmitted through successive generations.

"It is easy to conceive," it is remarked by Dr. Foissac, "how momentary and individual impressions may become constant and general. Sup

pose, what exists in fact, that there reigns in a given country *an atmospheric constitution capable of impressing upon the moral nature a certain tendency*, the inhabitants will be more or less affected by it; every habit of the moral nature, criminal or virtuous, fortifying itself by practice and example, will thenceforth take on an abnormal development. This disposition transmitted hereditarily, and receiving from the *constantly acting influence of the air* continual nourishment, may become the moral type of a nation, and give a distinct physiognomy to the *national character*.'

We see this exemplified in the short history of this country. The Northern and Southern States were peopled originally by the same race, though from different classes of society. The Puritans, a select band purified by persecution and self-sacrifice, though narrow in their ideas, transmitted indeed to their descendants in New England, and consecutively in the Western States, traditions, habits, manners, and morals different from those of the first settlers of the Southern States. The American colonists—North and South—were, however, of the same Anglo-Saxon stock. Apart, then, from the influence of differing institutions, traditional or adopted, how distinct is the physiognomy of the two sections! The one cool, calculating, persistent even to obstinacy, slow to take up, equally slow to put down, and impressed with a restless energy that never allows inaction while there is anything that can be done; the other open, impassioned, impulsive, enthusiastic, yet averse to exertion, save when necessity compels it. Here we have the effect of opposite climates. The Northern is bracing and stimulating to a degree that is scarce wholesome, and which is at once manifest to new-comers. The Southern is enervating in the extreme; a few years' residence in it being sufficient to tone down the energy of the most active Northerner. In what particular way it is brought about that like the inhabitants of other southern climes, its people are also passionate and impulsive, we will not stop to inquire, but will note here the general fact as bearing on the subject we are discussing.

The British Channel separates nations differing greatly in climate, and quite antagonistic in character. Yet the English people were, in times past, made up largely by migrations from Germany, subsequently intermingled with their conquerors from Normandy. And to show how rapidly climatic transformations take place, the French etymology of their names is, so far as we are aware, the only mark by which the descendants of French refugees (Huguenots and others) can be distinguished, mentally or physically, from the veriest cockney.

MATERIALISM NOT DEDUCIBLE.

Now, from these and similar facts, some French materialists argue that since the mind is shown not to be completely independent of matter, therefore there is no such thing as "spirit" to be distinguished from material existence. This, as it seems to us, is entirely illogical. And.

per contra, we hold that if independence of the *will*, even partial, can be shown, then materialism falls ignominiously to the ground. Thus, given an individual with low, materialistic propensities, implanted deeply in, and having strong hold of, his being, if, by his self-determining power, he overcome this lower nature, then in that case the independence of the will is fairly set up. It needs no extended knowledge of biography to produce such an instance. We are told of one who, though uncultured by Christian or even Jewish Revelation, had attained a purity, a gentleness, an integrity, a wisdom which would put to shame many a sincere Christian disciple. And yet it is related that "he was naturally of a licentious disposition; and a physiognomist observed, in looking in the face of the philosopher, that his heart was the most depraved, immodest, and corrupted that ever was in the human breast." We have but to pronounce the name of Socrates, and materialism, by token of *self-mastery*, fades out of sight.

One more instance, nearer to us in time and space. Our admiring and grateful recollection brings to mind one who, with the hot blood of the South coursing in his veins, impulsive and impassioned, curbed his fiery temperament, till by a steady, persevering resistance, at which many of his Northern associates grew restive, he wore out the protracted efforts of a powerful empire to subdue a band of feeble colonies. At the same time he resisted the pressure of public opinion among his countrymen, urging him to risk the fortunes of battle, and through much obloquy calmly held to that temporizing policy which won us ultimate victory and made us a nation. We look at the portrait of his later years and see *self-mastery* written out from within on every line of his countenance.

All history is filled with such illustrations of the triumph of the human will over animal propensities, physical weakness, and climatic temperament. Greatness in statesmanship and generalship, eminence in science or art, have, we take it, never been attained without similar victories—temporary or permanent—of the self-determining power over the lower or animal nature. Nay, ordinary success is obtained only in the same way. And, not to overstate the point, these phenomena are so contrasted with those of the ordinary functions of matter that we are forced to seek their origin in a different source from the "corporeal part."

Our position, however, has a still firmer foundation. We believe upon evidence; we are convinced by reasoning; but we *know* only through *consciousness*. Now, we are conscious that, with certain limitations, we exert free-will. And it is too great a strain upon *common sense* to suppose that free-will has anything in common with the properties or functions of matter.

We are well aware that we have but touched the threshold of this subject, but to go further would be to invade the province of the theologian.

THE TWO PATHS OF WOMANHOOD.

—:o:—

PHYSIOLOGICALLY and temperamentally, woman is more delicate and sensitive to impressions than man. The importance of correct training and of proper social surroundings in early life, therefore, is more manifest in her case than in that of her more robust brother. The male possesses a greater proportion of the motive temperament—of the forceful elements—is constituted to meet and contend with the difficulties of life. *He* is essentially a *worker*. Woman is constituted with more of the emotional, the feelingful. She is not so well adapted to contend with the rigors and asperities of business and exterior worldly association; her life is more interior and domestic.

We present in this article contrasted faces, representing the diverse career of two females. Figures 1 and 2 represent them as girls just in the dawn of life, free from care, fresh, joyous, and pure in their childish simplicity. That there is a difference in the lineaments of these countenances it must be admitted; even so early in life do the influences of parentage, organization, association, and training become apparent.

The parents of the first we can conceive to be plain, retired people, possessed of strong religious principles and considerable intellectual culture. Their child is the object of tender care and solicitude. Her playmates are carefully selected, and the utmost regard is paid to her moral and mental culture. In fact, she is surrounded by the best influences which discreet parents are able to bring about her, and she is in consequence a quiet, unobtrusive, sweet-tempered child.

The parents of the second live, perhaps, on the same social plane with those of the first, but are more worldly. They are free and easy in their mode of life. They are fond of company, think and act with the majority of those with whom they mingle, and lacking in knowledge of things pertaining to elevation of soul and the higher life, they take no pains to instruct their child therein. They think their duty chiefly consists in furnishing her a sufficiency of clothing, food, and the ordinary facilities for an every-day education. So the girl runs the streets, and is allowed to pick up any one she fancies as a playmate. She becomes pert, saucy, dashing; pleases her parents with her "smartness," and affords much amusement to visitors at her father's house by her little "speeches," forwardness, and "cunning" ways. From such beginnings we can already predict the general future of these two little girls.

Time flies fast. Years have passed away, and No. 1 has grown up into the modest, unaffected maiden of eighteen years. Her mind, though not overtaxed with study, under judicious culture is well stored with such information as is necessary to the proper performance of the duties incident to woman's life. She is quiet, unostentatious, simple in dignity, yet possessing pride enough to repel insolent familiarity. To be sure, she knows personally little about vice, as it exists in the world; but she has

been taught its nature, and her high moral tone inclines her to abhor sin and to consider it only as something to be feared and avoided. The spiritual instruction of her parents and teachers, and the precepts of the sacred Word of God, are kept as the most valuable of her treasures. At home among her friends, at school among her associates, she is loved



FIG. 1.



FIG. 2.

and respected. Her health having been well cared for; the knickknacks and confections and the whole host of poisonous sweets, which, unfortunately, so many children are allowed to riot in, having been but sparingly allowed in, if not altogether excluded from her dietary, she is well fortified by a substantial constitution against the common ailments of life. Happy are her prospects.



FIG. 3.



FIG. 4.

Turning now to No. 2, we find she, too, has grown up, but in her own way, and according to her own devices. She is now a wild fly-away young lady. The associations which her parents allowed her to choose, or, rather, to pick up, have brought her in contact and made her familiar with sin; it does not possess for her the repulsive features which No. 1 discerns. Look on her countenance (fig. 4), and see those voluptuous

indications which are distinctive marks of the woman of pleasure; there is no mistaking that face. She chases the gaudy bauble of pleasure as the chief joy of life. She is self-willed and capricious, and without elevation of character, because she is indifferent to those high and holy influences which even now, if entertained, would tend to draw her up and

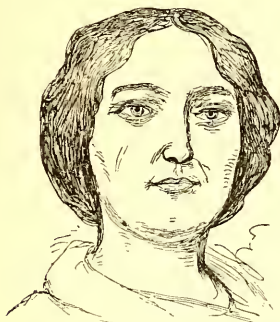


FIG. 5.



FIG. 6.

beyond temptation and sin. Her propensities are in the ascendant, and she finds gratification only in what she terms the joys of life. Gay companions, exciting conversation, seductive music, and the mazy whirl of the dance are among her chief delights. As she passes us in the crowded thoroughfare, we can not but gaze pityingly upon her face, for there are unmistakable indications of the tendency of her career.



FIG. 7.



FIG. 8.

Several more years pass by, and we find her whom we last considered as the amiable and intelligent girl of eighteen now become the fully matured woman (fig. 5). She is married, and that discreetly, for, considering the careful culture of her youth, and the suggestions she has doubtless received on so important a subject as marriage from solicitous friends, and the earnest thought she herself must have bestowed upon it,

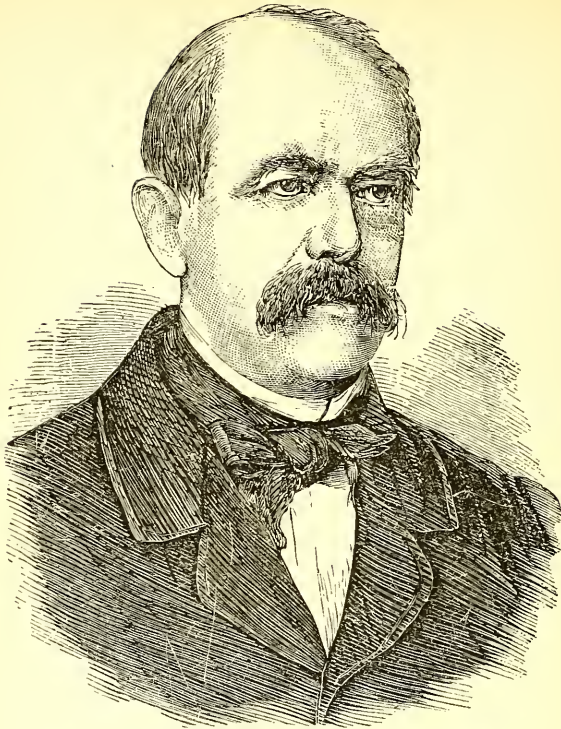
she would not be likely to make choice hastily of her life's partner; but, deliberately considering the consequences, she has given her hand with her heart to him whom she could honor as well as love. It is probable that she has not been without her share of life's trials and disappointments. Perhaps bereavement has visited her bright home; but being sustained by a strong faith in that Saviour whom she was early taught to love and confide in, she can be resigned yet cheerful under the severest affliction. Her house is a place of quiet domestic enjoyment; her children, trained up carefully, do not annoy visitors by their rudeness but all who visit her desire to go again. Her husband while with her finds the cares of his business grow lighter, and his spirits rise under the influence of his wife's cheerful voice and sweet inspiring smile. She does not seem to grow old; the girl is, in fact, impressed upon that fresh countenance, and imparts buoyancy and dignity to the woman. In fig. 6 we see the reckless, cold-hearted, miserable woman; surviving the exciting and pernicious course of her early years, she has become a gloomy, indifferent, and apparently heartless woman, caring nothing for others, and thinking that others care nothing for her. She has had her fill of worldly pleasure. But how unsatisfactory it has all been! How painful its consequence! She regards the world as mean, sordid, and corrupt. Her days of youth and happiness are past, for her manner of life has rendered her prematurely old. The fiery draught is now her only friend, for in its intoxicating depths she can temporarily forget the maddening recollection of her shame. Perhaps she, too, has been married. But what man, except he be as abandoned as herself, could live with her? In the street she is regarded with loathing and contempt by the passers-by. "Friends she has none!" There is no kind word of sympathy expressed for her! She has lost all friends, and misery, only misery, seems to be her inevitable portion, for she lives obstinately and willfully, without repentance and without grace! We see no encouragement in that half-frenzied face, and we turn from it with a sigh of relief and of sadness.

In the midst of her home, among the many friends whom her kindness and ready sympathy have closely attached to her, No. 1 grows old indeed "gracefully." The silver threads, which passing years have imperceptibly interwoven one by one with her shining tresses, announce her advanced age (fig. 7). How beautiful she appears, the aged Christian, the admired, the revered center of an extensive circle! Her presence is ever welcome, and her counsel gratefully received; and when the sun of her earthly existence shall set, in what a halo of glory it will take place! What sweet memories will linger on earth to console those in whose hearts she was held so dear! Her life, while she lives, is the life of faith, and her death, when she dies, will be a joyful transition to a blissful immortality.

But how different is the picture presented by No. 2, in the closing scene of her career, supposing that she has been suffered to live and

grow old! She is probably the inmate of some poor-house, prison, hospital, or asylum, a tax upon the State, an object of care to those who will not regret her decease. She will go down to the grave uncared-for and unmourned (fig. 8). If not under the care of the civil authorities, she worries through the remnant of her days in some lonely, squalid, out-of-the-way garret, among wretches as miserable as herself. She is an object of aversion to her neighbors, and of dread to their dirty children; for now and then alcohol and her unbridled passions drive her to the extremities of delirium. In one of those paroxysms of madness death comes, either by her own hand, or her diseased and broken-down body finally succumbs to its natural destiny, and her staring eyes are fixed until the last trump shall awaken her to judgment. Sad, fearful end! the inevitable result of a life of sin! As we see it here, so it is with all. Bad habits make ugly faces, and bad spirits with bad temper spoil a naturally good physiognomy. Reader, ponder well these two sketches, and gather therefrom the instruction we have sought to impart. Choose Wisdom's ways, for "her ways are ways of pleasantness, and all her paths are peace."

CAUSE OF ILL HEALTH.—It is quite certain that man is the most daring violator of natural law to be found in the animal kingdom. He is not only absolutely reckless, but persistent and obstinate in his course of transgressing; indeed, he is original and ingenious in his methods of attack upon himself. God has made man upright, but he has sought out many inventions to make himself crooked, so that an army of men find constant and lucrative employment in patching and mending the bodies of their fellow-creatures. Here is a regiment of men with forceps to pull out teeth that should last a lifetime—for they were not designed to ache, but were given to man to eat with. There a host of men are using pills, powders, plasters, and every variety of panacea to cure the ills of the unfortunate. Do we have any reason to believe that the brute creation, when allowed to control itself and follow instinct, suffers as we do? Do they bleat and bellow with the toothache? Do they suffer from colds? Are they afflicted with chronic diseases? Can powders and plasters be of service to them? Why do we yield so easily to fatigue, and fall a prey to disease so readily? Can it be true that weakness of body indicates strength of soul—that a narrow chest insures a broad heart—that a sickly constitution is favorable to a saintly life—that physical infirmity is a proof of spiritual power? It is ridiculous nonsense to suppose such things. We are to love God with all our heart, soul, and strength; and the more heart, soul, and strength we have, the more we can love God. The fact is, we have allowed the animal to get the better of the angel of our nature. We eat too much, and too fast. We drink too much of that which is not *aqua pura*. We chew, and smoke, and snuff tobacco. We go to bed late, and get up late. We do not get sufficient sleep, and we allow the anxieties of life to drive us to disease.



BISMARCK, THE PRUSSIAN PREMIER.

—:O:—

COUNT BISMARCK, the Prussian premier, and reputed the foremost man in Europe, was born at Brandenburgh in 1813. Like other young men, he served his time in the army, and subsequently studied law. After completing his legal studies he retired to his estate, not seeking, it is said, any official position. He was, however, elected a representative to the provincial assembly of Prussian Saxony, and afterward in 1846 to the United Diet. From that time his political career is dated. He became the leader in all measures of an ultra aristocratic nature, the champion of the nobility.

His royalist zeal recommended him to the court, the present king of Prussia taking an interest in him because of his fervid advocacy of royal privilege and prerogative, and for his bluntness and rudeness toward the opposition in the Diet. After having served the government in various capacities, he was called to the head of ministerial affairs, the object of his early hopes. As premier of Prussia, Bismarck has managed the

affairs of government with singular boldness and success. To him Prussia owes much of her present aggrandizement, especially the triumph secured in her recent war with Austria. Bismarck is said to be a man of a strongly passional disposition, easily irritated, and persistent in following the bent of his inclinations. His portrait exhibits a marked degree of force. He possesses a clear perception, a strong will, unusual self-reliance, a good deal of policy, and a great amount of boldness and executiveness. In the prosecution of his plans he may appear at times unscrupulous; he believes in accomplishing whatever he may attempt. He is not credulous enough to attempt the impracticable, but has a native insight which, supplemented by his shrewd observation, enables him to draw accurate inferences with surprising quickness.

THE TRUE BASIS OF EDUCATION FOUND IN THE CONSTITUTION OF MAN.

BY NELSON SIZER.

CAN the term "Science" be appropriately applied to the phrenological methods of delineating character? and is it applicable as a guide to a correct system of education? These questions are important, and deserve careful and earnest consideration.

The first point to be considered in the application of Phrenology to the living subject is, How much is there of him? What is his bodily size as compared with normal development? The universal doctrine that size is a measure of power, where the quality is the same, applies to man as well as to timber and iron.

If the size be ample, the next question that arises is, What is the quality? Is it coarse, or is it fine? Is it weak, or is it strong? Is it dull, or is it active? Is it obtuse, or is it sensitive? If it be strong and active, then we conclude that the subject is powerful, because the two great conditions of size and quality are present in large measure, and these combined indicate power. The quality, of course, depends upon the temperament, or those constitutional conditions which mark physical development. Good quality and healthy condition in the human subject are essential to a high degree of mental activity and strength.

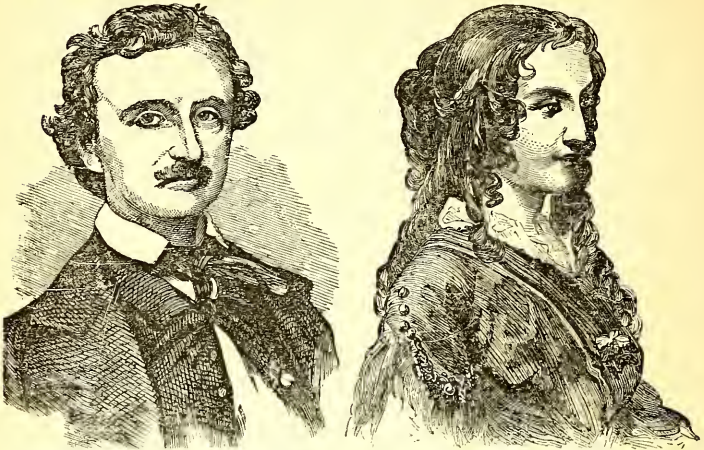
There is, at the present time, much more known of temperament, by those who practice either Phrenology or the healing art, than has been published on the subject.

That which we denominate the

MENTAL TEMPERAMENT,

generally called **NERVOUS**, stands first in order of influence. This temperament includes the brain and nervous system, and through this, mind and feeling are manifested, and constitute the crowning excellence of human nature. A predominance of this temperament is indicated by a relatively large brain, brilliant expression, pointed features, fine hair, fine

texture of skin, with comparatively light frame, and not very large muscles. This is pre-eminently the studious, thinking temperament. It



EDGAR A. POE—MENTAL TEMPERAMENT. ANNA C. M. RITCHIE—MENTAL TEMPERAMENT.

is found in those whose chief power lies in intellect and sentiment, not in muscular force and endurance.

THE VITAL TEMPERAMENT,

or nutritive apparatus, lies at the foundation of health and physical vigor, and furnishes the support for the whole organization, converting food, drink, and atmospheric air into human vitality. Upon this vitality the brain is dependent for the regular maintenance of its functions, and so is muscular action for its efficiency. This temperament embraces what are denominated the Sanguine and the Lymphatic, or those temperaments sometimes called the Thoracic and the Abdominal. When the lungs, heart, stomach, liver, pancreas, and the glands and assimilating organs generally are in harmonious development; in other words, when the Thoracic and Abdominal temperaments are equal, we say the Vital Temperament is strongly marked



CATHERINE ALEXIEONA—VITAL TEMPERAMENT.

temperaments are equal, we say the Vital Temperament is strongly marked

In estimating the elements which make up the Vital Temperament, we consider the relative development of the lungs, stomach, heart, etc., and designate them by Breathing Power, Circulatory Power, and Digestive Power. These sometimes exist in different degrees of strength, and enable us thus to account for and indicate the special conditions which are embodied in or combine to constitute the Sanguine and Lymphatic temperaments.

The departures which this analysis of temperament presents from others are, that in a harmonious development of the vital system we do



JOHN BRIGHT—VITAL TEMPERAMENT.

not find that condition which can justly be denominated Lymphatic Temperament, and that the heart, lungs, stomach, and the abdominal organs should belong to one temperament, since they are intended to work in harmony in the production of vitality. The indications of the VITAL TEMPERAMENT are plumpness of person, a good degree of flesh, fair or ruddy complexion, light or blue eyes, frequently sandy hair, and a general glow of healthfulness and animal vigor. When this temperament exists in predominance, the subject is fond of animal pleasures, of eating, drinking, and exercise, and his nature inclines to

a voluptuous life, while a person with the Mental Temperament in predominance is strongly inclined to a mental or studious life.

The third temperament, commonly denominated the Bilious, we have named the

MOTIVE TEMPERAMENT,

because motion, physical power, love of action, with energetic earnestness and determinateness of purpose originate in this. It is indicated by an abundance of bony framework, by strong, hard muscles, and generally by dark coarse hair, dark complexion, prominent features, constitutional toughness and endurance. Persons of this temperament are more liable to bilious disease than those of the Vital or Mental Temperament,



ZADOK PRATT—MOTIVE TEMPERAMENT.

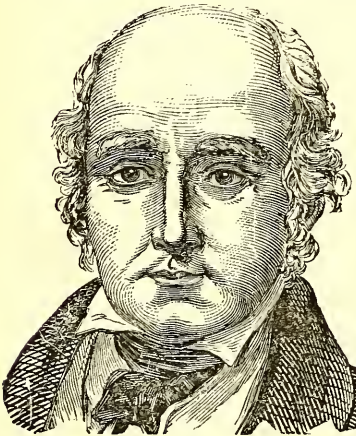
and it has been claimed that in this temperament the venous blood bears a larger proportion to the arterial than in the Sanguine or Vital Temperament; consequently the circulation is comparatively slow, and there is generally a strong, steady pulse.



MADAME DE STAEL—HARMONIOUS TEMPERAMENT.

When these several temperaments are harmonious, that is to say, exist in equilibrium, we judge the person to have all the conditions requisite to health, power of endurance, and long life. Such a person can work and think with equal facility, and is adapted to one vocation as well as another. But since people are generally not harmonious in their temperamental development—some possessing a highly-wrought Mental or Nervous Ten-

perament, others the Vital or Sanguine Temperament, others the Motive or Bilious Temperament most strongly—it is evident that their habits of life, their pursuits, and the process of their education should be varied accordingly. Herein we regard the teachings, with reference to



SIR JOHN FRANKLIN.
HARMONIOUS TEMPERAMENT.



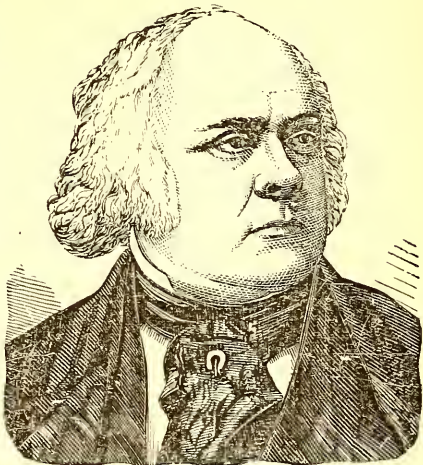
JOSEPH C. NEAL.
MORAL, INTELLECTUAL, AND ESTHETICAL.

education, of all the leading phrenologists who have written on that subject from Gall and Spurzheim to the present day, invaluable; for

until teachers, parents, and ministers of the Gospel comprehend the law of temperament, as affecting character, talent, and aptitude for education, teaching will be empirical, and a large proportion of the efforts on the part of pupils and instructors misdirected, if not wasted.

Having studied and comprehended the temperament, the next question is as to the phrenological developments. Those who have a predominance of the Mental or Nervous Temperament are generally observed to have relatively large heads, with a sensitive, excitable, mental life; they have a predominance of the intellectual, the moral, and the esthetical faculties; the base of the brain, ordinarily, is comparatively weak,

and the organs of the propensities are not so large as those of the intellectual and moral powers—in other words, Causality, Comparison, Ideality, Sublimity; and Cautiousness, Benevolence, Veneration, Spirituality, Hope, and Conscientiousness in the superior groups are larger than Amativeness, Combativeness, Destructiveness, Aquisitiveness, and Alimentiveness in the selfish or animal group.



LORD ELGIN—PERCEPTIVE ORGANS PREDOMINANT.



OTTO THE GREAT—MOTIVE TEMPERAMENT.

and generally large Amativeness, Adhesiveness, and the other social organs. Such a person is fond of active business, likes to drive

about, is very fond of society, strong in his passions, earnest in his feelings, and dislikes confinement or study; and as a pupil, he needs to have his study hours diversified with music, marching, gymnastic exercises, and recitations, and learns most readily by "object teaching." Such men are the practical men of the world; often leaders in business, but seldom leaders in the realm of thought or of morals.

Those in whom the Motive or Bilious Temperament predominates are found to have a great deal of Firmness, steadfastness of feeling and purpose; having large Self-Esteem, they are generally dignified; they are practical in intellect, and are generally well endowed with Combative-ness and Destructiveness, which impart general force of character. In temper, they are irascible when aroused, but otherwise dignified, strong, determined, executive, and well adapted to control physical affairs, and to be masters of men and of business. They are found at the head of railroads and mines; are masters of ships, and superintendents of machine shops. They are builders, pioneers, and often at the head of armies.



DIGNITY, SEE CROWN OF HEAD.



LORD WOLFEHOUSE—ASPIRATION AND LOVE OF POWER.

always mark the dividing line between the anterior and middle lobes of the brain. In some heads, the intellectual region is the leading development, the middle lobe of brain is short and narrow, the posterior lobe

Having thus studied the temperaments, and ascertained which predominates, and thereupon estimated the general spirit and drift of the life of the man, we then study the peculiar mental developments. We first estimate the brain phrenologically, according to the groups of organs. The relative size of the intellectual organs, located in the anterior lobe of the cerebrum, we ascertain by reference to certain anatomical points on the head and face, which

is short, and the superior or upper portion of the brain may be either large or medium. In such a head, intellect, thought-power, and desire for



INTELLECTUAL AND MORAL BOY.



BAD BOY—STUBBORN AND RECKLESS.

Knowledge constitute the leading characteristics. In the case of the "intellectual and moral boy," the whole upper portion of the head is amply expanded; the forehead shows a clear, strong intellect; the top-head, great moral development; the temples, a fine taste and imagination; and the crown, aspiration and ambition; while the base of the head is relatively small, indicating comparatively weak, selfish feelings.

Sometimes, by the same method of investigation, we find that the middle lobe of the brain is not only long and deep but broad. Then we infer that the character is chiefly manifested through the force-elements. Such a man is energetic, if not quarrelsome; has policy, economy, appetite, looks out for himself, and seeks physical comfort and secular prosperity. In the head of the "bad boy," the base of the brain is large, showing predominant animal propensity, while the top-head is contracted, short, narrow, and sloping, showing weak moral development, little reasoning power, and neither taste, refinement, nor imagination.

We sometimes find the social or posterior lobes predominant; then the head extends far back from the opening of the ear. Such a person is very fraternal and affectionate: society to him is everything; his family is his all. In the accompanying illustration, see how heavy the back-head as compared with the forehead! She is all mother and friend; has good, practical sense,



SOCIAL AND MOTHERLY.

but no intellectual aspiration. Another has the aspirig and prudential

group strongly marked; his head rises high and broad at the crown. This is well illustrated by "Dignity" and "Lord Wodehouse," page 10. To such, life is centered in himself; he takes care of his respectability; seeks a position of authority and power; is willing to take public responsibilities, and likes to govern.

In another we find the moral or top-head group predominating, with large Veneration, Benevolence, Hope, Conscientiousness, and Spirituality. Such a life has a strong tendency toward ethics, worship, godliness, charity, and spirituality; it has a special aptitude for the reception of moral teaching; is likely to begin early to think of religious subjects. Such an organization we regard very fortunate for one's own life, and also fortunate for the community in which his lot is cast.



REV. DR. PUSEY—MORAL PREDOMINANT,
BASE OF THE HEAD LIGHT AND NARROW.

of the group, which leads in giving character. If it be Conscientiousness in the moral group, and that is the controlling group of the brain, then everything must be squared according to the rule of rectitude. If Benevolence is the controlling organ in that group, then everything must be governed according to the spirit of kindness and sympathy. If Veneration be the strongest, then there is a tendency to think of God and to reverence his authority; if Conscientiousness lead the person to be honest, it is for God's sake; if through Benevolence he become a benefactor, it is for God's sake; his Spirituality begets a yearning for the life to come, because God is the light thereof; Hope fixes its aspiration upon the Father of all, and thus he inclines to walk with God and have his conversation in heaven. This, at least, will be the form of his piety and the tendency of his moral life.

In the selfish group, with Aquisitiveness predominating, energy, skill and executive force will back up that element, and money-making, though it may be honestly done, will seem to be the great drift of the person's life.

The largest group of organs gives direction to the character, and the strongest organ in that directing group seems to be the cutting edge of the character, and other faculties in that group and other groups second and fortify the special characteristic. In this way, if the faculty which inspires ambition be strong, the talent, skill, energy, enterprise, prudence, policy, friendship, affection, all incline toward and sustain ambition.

Just as all the liquid in a vessel inclines to flow toward the outlet where it shall have been opened.

When a brain exists in equilibrium, the different groups being in an equal degree of strength, circumstances are likely to give direction to the actions. Suppose a brain to be perfectly balanced, with each group equally developed, and every organ in each group equal, then the individual stands in the midst of the world of duty equally ready for anything which may be proposed. If education and intellectual culture happen to be paramount in influence where such a person resides, scholarship would be the object of his ambition. If, on the contrary, social life is the great thought of his compeers, his whole character would drift toward the social. If business, commerce, manufactures, or navigation appeal to such a development, he will adopt that which is most influential. If such a person chanced to live in a community in which religious culture and the sacred profession were the prevailing sentiments, he would naturally seek the sacerdotal office; as, elsewhere, he would seek agriculture, commerce, manufactures, or literature.

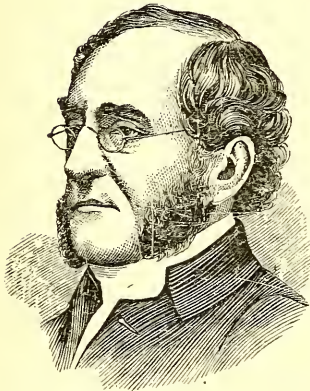
Our method of ascertaining the size of organs and the strength of their development is not, as many suppose, an estimation of the shape of the mere surface of the skull. We do not look for hills, hollows, and "bumps," but judge the length of brain fibers from the *medulla oblongata* to the surface, where the organs are located in a manner analogous to the estimation of the size of a wagon wheel by the length of the spokes thereof.

Up to this point the special influence of God's spirit on the individual has not been considered. He has been regarded as living under general Providence, or natural laws, surrounded by social, secular, and moral influences. The provision for the moral and religious illumination of man, ordained by the Creator and applied by His wisdom and goodness, is brought to bear upon man through his moral and religious faculties, whereby his nature is illuminated in such a manner that the moral faculties become the guide and leader of the whole. There can be no doubt that the moral powers, if properly addressed by a fellow-being, can be made, in a good degree, to rule the lower propensities, that an upright life can be maintained by those who are well organized and surrounded by favorable influences, and that such persons are much more susceptible to the special influences of God's spirit than those who are less fortunately organized; and such men are those who become the eminent saints of the world. We believe that this spirit becomes a guide, a regulator of the life, but that the life itself is molded primarily and continuously upon the original constitution of the individual. This principle is illustrated in the characters of St. Paul, St. John, and St. Peter. St. Peter was the same brave, impetuous, impulsive man after he became illuminated and was called to his apostleship that he was before; but he had a better purpose and a higher range of effort. St. Paul had the same wise, philosophical, and intellectual force after as

before his conversion, though he had a new purpose, a higher errand of life on which to use those natural gifts. When it is recognized that God is the Father of the human race, that He has created us "a little lower than the angels," it should not seem mysterious or a thing unexpected or unaccountable that he should, by *His Spirit*, commune with us and thereby raise the soul to fellowship with Himself.

We do not forget in this exposition that the religious world have cried out materialism and fatalism in view of Phrenology, but we know that man, created by God, is endowed with forces, physical, intellectual, animal, and *spiritual*, and that the law adapted to his government is suited to his conditions and wants; and whatever influence, special or general, He brings to bear upon His creature, man, it is eminently wise, just, and beneficent. And we are consoled with the thought, that He who gave us being gave us also the law to govern that being. He who guides by His providence and illuminates by His spirit is to be the final judge of all men, that He knows just what our responsibility is, how much to require from us, and also whether we have responded to His requirements according to our condition and ability.

REV. JOHN CUMMING, D.D.



REV. JOHN CUMMING, D.D.

THIS is the face of a scholar, if not a philosopher; and though there may seem to be "a screw loose" in the gentleman's theories, there are no indications here of anything out of gear in his organization.

Dr. Cumming is well known as the champion of a doctrine which was formerly known in America as Millerism, and which is now accepted by a few as that of "the Second Advent." It is with him personally, however, and not with his doctrines, that we have to do at present.

When in London, we made it a point to see the clerical lions—Spurgeon, Binney, Puncheon, Baptist Noel, Newman Hall, and others much talked about, and Dr. Cumming among the rest. He is a tall man, standing not far from six feet in height, and is well proportioned, has a good figure and a commanding presence. No one would question his sanity; on common topics none would question

his judgment. His discourse was strictly scriptural, and his interpretations seemed to be in accordance with his text.

He is, unquestionably, a very learned man, but this does not imply either extraordinary greatness or goodness. He is an intellectual investigator, discoverer, if not a hair-splitter. There are indications of great method, order, system. Individuality, Eventuality, and Comparison are well developed; Causality is less conspicuous, but Ideality and Sublimity are decidedly large. The social nature is well represented, and when not absorbed in his books, he would be likely to give due attention to his babies. He is poetical, artistic, and emotional. He is combative, resolute, and fond of discussion. He is critical, sharp, pointed, and definite, and would have made a capital lawyer. His nose is inclined to the Roman type, and harmonizes with his aggressive spirit. His mouth inclines downward at the outer corners, indicating small Mirthfulness and moderate Hope, while his large Cautiousness gives the face an expression of anxiety. More real faith, trust, meekness, and devotion, with less intellectual sharpness and less critical acumen, would improve him as a medium of communication between man and his Maker.

We do not regard him as a "seer," nor even as a good interpreter or believer. On the contrary, he is more of a practical fatalist, more of a doubting Thomas, than a credulous believer. That countenance says, "my ' will be done, not "Thy will;" and he is wanting in that meek and humble spirit which accepts the inevitable as the will of Providence.

He is by organization adapted to literature, to analyzing, discussing, and criticising the thoughts of others, rather than originating or promulgating his own ideas; and as an author or a journalist would evidently have achieved a high degree of success.

BIOGRAPHY.

Dr. Cumming, the "prophetic man," well known to the public as having made several prophecies respecting the end of the world, and fixing a stated time for its occurrence, is a popular preacher in London, of Highland descent, and was born in Aberdeenshire, Scotland, November 10, 1810. He received his early education at the grammar-school of Aberdeen, and subsequently commenced his preparation for the Scottish Church at King's College in the same place, where he distinguished himself for his literary proficiency, and took his degree of A.M. in 1827. The public career of Dr. Cumming may be said to have commenced with his entry upon the ministry of the Scotch National Church, Covent Garden, London, in 1833, having been previously licensed by the Scotch Presbytery of that city. The church was only a small edifice, but he soon gained a great popularity, especially in fashionable and aristocratic circles.

Dr. Cumming made his first prominent appearance in public in 1837. The separation of the Church and State was then the topic of the day,

and he distinguished himself for his advocacy of the National Church establishments. He has since figured prominently on the platform as a lecturer against the attempted encroachments of Romanism, and in 1850 startled the English public by pointing out a clause in the archiepiscopal oath of Cardinal Wiseman's edict of October 7th, 1850, where it said, "I will persecute and attack all heretics, and dissenters, and all resisters of Pio Nino, with all my might." For his exertions in the Protestant cause, he was presented with a purse of five thousand dollars, together with a service of plate of the value of about fifteen hundred dollars.

Dr. Cumming is a prolific author, and most of his works have been republished in America, the chief of which are "Voices of the Night;" "Voices of the Day;" "Voices of the Dead;" "Apocalyptic Sketches;" "Expository Readings in the Old and New Testament;" "Lectures on the Parables," and "Church Before the Flood."

Dr. Cumming is distinguished for eloquence, both in the pulpit and on the platform, and for his devotion to the interests of his church. His chief source of popularity, however, is his gift of apocalyptic interpretation. "His exposition of the Book of Revelation is not very convincing to men who are moderately impressed with the grandeur, complexity, and mystery of the Divine Providence; but it is greatly relished and greedily swallowed by that large portion of the community who love to see all things, even the 'oracles of God,' presented under melodramatic aspects."

A London journal thus speaks of Mr. Cumming's prophecies, under the head of "Apocalyptic Hedging:"

"Dr. Cumming's reputation for twenty years has depended upon the coming of a great cataclysm in 1866. The great year has nearly gone, so now he says that when he said '66 he meant '68; and there is no reason whatever why, when '68 comes and goes, he should not say that he meant '78. 'Why, sir,' as Mr. Osbaldiston said to his poetic son, 'you do not understand the beggarly trade you have chosen.' A shrewd prophet never thinks of prophesying anything too soon or too precisely. He always leaves an elastic margin of time, or else he takes care to clothe his oracle in conveniently ambiguous phrase. There is an Oxford story, that some candidate for the degree of bachelor of divinity, when he had to compose his Latin disputation, went the night before to the college library and fished out an old treatise on the millennium. This he very accurately and very diligently copied out. The writer proved that the great event must occur almost immediately. The next morning the candidate, running his eye over the book, suddenly perceived that it had been printed about 1660. Nothing daunted, he appended a concluding sentence, 'Si his calculationibus ducentos annos addamus'—then it will appear indisputably that the millennium is close at hand. Dr. Cumming is evidently going to imitate the style of this admirable disputant, only he begins modestly by adding two, instead of two hundred, to his original calculations



BLIND TOM, THE PIANIST.

BLIND TOM.

THIS musical prodigy was born on a Georgia plantation, and is now about twenty years of age. He is only partially blind, and is a compactly built, vigorous, and healthy person, standing nearly six feet in height, and weighing 150 pounds.

Tom learned to play without instruction, from hearing the ladies play in the house where he was raised. One night he went to the piano, after the family had retired, and was heard picking out the music which he had heard performed during the evening. Of course he was driven away from the instrument, but after that he would improve every chance to try his hand; and when the family found that he really had musical talent, they encouraged him. The result was, he could soon play almost as well as his mistress.

He is now able to repeat instantly an elaborate and rapid piece of music which may be played for him; or if a song be sung to him with a difficult accompaniment, he will repeat it—not the words, but the sounds. The words being once carefully recited to him, he will put them to the music. These performances are given before audiences, and he generally

reproduces the pieces of music in a manner similar to that of the master who plays them.

This head measures $21\frac{1}{2}$ inches, and is remarkably developed in the region of the perceptive faculties. All the organs of these faculties are large, except Color.

He has a surprising memory of facts, places, magnitudes, configurations, and order, sound, and language. There is a prominent ridge running from the root of the nose to the top of the forehead, indicating large Individuality, very large Eventuality or memory of facts, large Comparison, and excellent power to appreciate character. His Causality is not large, which gives the forehead something of a receding appearance when viewed in front.

The organ of Tune is large, but Causality has not been duly exercised; and by the non-development of the organs above and in the region of Tune, that organ has ample room without making so prominent a lateral development as might otherwise have been the case. If his Causality had been cultivated as much as the perceptive have been, it would have tended to compel a greater lateral expansion of the head downward in the region of Time and Tune.

The attendants of Tom remarked, that when he was a child, if by accident his head were pressed on the temples in the vicinity of the organ of Tune, he would cringe and cry out as if his head were sore, indicating that the skull was very thin at that point, as that part of the head was very sensitive.

Tom has also large Constructiveness, which aids him in making his musical combinations and manipulating the instrument. His Ideality and Imitation are fully developed, which enable him to appreciate melody and harmony, and to imitate whatever he hears. The pretension that he is in any respect idiotic is simply preposterous. He is as sensible as his manager.

BEFORE AND AFTER.

BY NATHAN UPHAM.

TIMID and shy as a frightened hare,
 Who knoweth her heart or her secret thought?
 Is it love? or a fancy lingering there?—
 Dearest of jewels are the slowest bought!
 “Coy as a maiden”—the adage is old—
 Far better be *coy* than a maiden too bold!

Finally won! Is the wife like the maid?
 Read here the answer, plain as a book:
 Trusting, in thine, a soft hand is laid;
 Boldly, in thine, the loving eyes look!
 Ah! it is well; and we need not be told,
 “The love of my *wife* is more precious than gold!”

WHAT CAN I DO BEST?

ALL young men—and many young women—who are dependent on their own exertions, ask themselves many times this important question, “What can I do best?” Here is the copy of a letter from Ohio, just received by the editor of the PHRENOLOGICAL JOURNAL.

DEAR SIR: Twenty years of my life have rolled away. My college course is almost finished. Yesterday I thought of doing one thing, to-day I think of another, and to-morrow I know I shall think of still another; and thus from day to day does my mind fluctuate as to what is my proper calling in life. Can you, from your more intimate knowledge of human nature, suggest to me a pursuit in which I may be *sure* of success? How shall I proceed? Hoping for such advice as may benefit me,

I remain truly yours, * * *

It is clearly a question in this case, as to exactly what this applicant can really do best. With a liberal education, good habits, and good health, we infer—with nothing but his letter before us—that he can do well in almost any ordinary pursuit to which he may incline. Of the learned professions open alike to all, law, medicine, and divinity, he may choose for himself. So also of literature or of art. He may become a merchant, a manufacturer, or a mechanic; or he may choose from among the hundreds of other employments, and do fairly in any one. The most important requisite—in the absence of positive scientific knowledge, of one's special aptitude for any one thing—is a fair intellect, a good degree of application, courage, push, and pluck; with ambition to excel, economy of time and means, and a settled purpose. Indeed, almost any one with these qualities will succeed.

But if one really wishes to rise, he must *start right*, and hold every point gained. If he wishes to make the matter quite sure beyond all peradventure, he must carefully “take his own measure.” He must know how much he can carry; how heavy responsibilities he can stand under; whether or not he can withstand temptations, save money or other property; estimate the true value of things; judge character, so as to know whom to trust; whether he can secure the confidence of creditors; become popular with the public; make and keep friends; regulate his appetite and other propensities by the necessary self-denial. In short, he must know all about himself—usually the last lesson one ever learns—before settling on any particular calling in life.

In the absence of Phrenology, a good school teacher or a college professor *ought* to be able to assist one in forming a judgment as to the best calling for a young man. Still, as babies are only *rudimentary* men and women, so young men and young women are undeveloped; and *without* the rules of PHRENOLOGY, choosing a pursuit is only “guess-work” as to what is best. By the aid of our science we can pronounce, for instance, on the actual sizes of the different organs or faculties. There is large or small Constructiveness, which has to do with mechanism. There is Acquisitiveness, or the want of it. Order, Calculation, Form, Color

Concentrativeness, and so on through the entire list of organs. If one is without veneration or the feeling of devotion, he would be "out of place if in the pulpit. If all caution and no courage, he would make a poor soldier or surgeon. If small in Self-Esteem, Firmness, Locality, etc., a poor navigator or sea captain. With small Acquisitiveness, a poor banker; and with small Alimentiveness, a poor hotel-keeper or cook. The fact is, one is constitutionally adapted to one thing, another to something else, and it is *our* study to find out where each belongs, and to place one and all in the spheres, positions, or callings in which they can succeed best. If Phrenology is good for nothing more, it *is* good for this. Every man is a book; those who know how, can read him. A personal interview is of course desirable; but with certain measurements and a correct photograph, we can get at the real character with an accuracy often surprising. A good portrait, life-like and true, *ought* to reveal the real presence.* The same is true of a cast molded from the head. In this, we get the exact size and shape of all the parts, even to the pores of the skin, the wrinkles, fineness of the hair, etc. It is a fact, that any one part of the organization corresponds with every other part, both as to shape and quality.

RECAPITULATION.—Consult your teacher, preacher, physician, as to what you can do best. After getting the best judgment from all these sources, look into Phrenology, Physiology, and Physiognomy. Examine yourself. Find out how strong or how enduring you are. If physically weak, you may not be able to endure close confinement or hard study; but if robust, you can venture on anything requiring more vitality. Find out what are your tendencies; your aptitude for art, mechanism, literature, authorship, law, medicine, or divinity, and then go about its study with a determination to succeed. The Lord helps those who help themselves.

LAW OF GROWTH.—As the tree requires certain periods to grow, flower and fruit, so does man. You can not hurry an infant into bulky manhood, do what you may. Time alone can do it. Successive months and years are required to harden soft masses into bones, develop teeth, strengthen and stiffen limbs for locomotion, increase the mass of the brain, expand the chest and abdomen, and so bring on the period of puberty, gradually sliding into manhood and womanhood, and then again softly descending the declivity of waning life till it stops at the grave. All this is the work of God by immutable laws and relations established between our bodies and the revolution of sun, moon, and stars. Then do not artificially push forward the natural development of your bodies. You will surely fail and hurt yourselves in the attempt. "Which of you by taking thought can add one cubit unto his stature?" Why, then, force unnatural precocity?

* See our circular entitled a "Mirror of the Mind; Or, Your Character from Your Likeness." For particulars how to have pictures taken, inclose a prepaid envelope, addressed to yourself for answer to this office

SOCIAL LIFE AMONG THE ENGLISH MINERS

WERE it not for the great conflicts that continually agitate the social life of a great portion of the working communities, many a sad condition of humanity would remain unknown. The great strikes among the working classes at the present time in England, though temporarily so ruinous to all concerned, are, let us hope, only the footsteps to a bettered condition. We are apt to forget, among the pleasant surroundings of our own life, the troubles



AN ENGLISH MINER.

of those whose wants are not brought daily before our eyes. As we sit in our cosy parlors before the bright, cheerful stove, on the long winter evenings, our thoughts oftener revert to the self-consciousness of our own present comfort than we are led to consider the fate of those six hundred thousand human beings whose life is an almost "eternal darkness" in the mines, or the social condition of the two millions more who are dependent upon them for a meager subsistence. We are led to discuss them now from the fact of the recent parliamentary investigations into their condition in England and Wales, where alone we find over one half of the miners of the world. We are enabled thus to present some very startling details, which must at once cause sadness and astonishment in the breast of every lover of humanity.

THE BOY-MINERS.

The miner's work-life commences very early. Previous to the year 1860, when the employment of all children under ten years of age was prohibited by an act of Parliament, the boys were sent down to work in the mines as early as at six or seven years of age. Most of the older miners began at this age, but ten or eleven is now about the period of commencement. Even this is far too early for education to make up any important part of their life. Many of them have not had a single day's schooling in their whole life. The main thought of their parents, who are generally miners themselves, is to send them "darn t' pi'," "because

the pay is much better there than they can procure elsewhere." In the single district of Wigan, in Lancashire, alone, covering an extent of about thirteen square miles, there are three thousand boys of from ten to twelve years of age constantly employed in the mines, the proportion being about fifty or sixty boys or young men to every one hundred adults. Whatever germs of health may have originally existed is thus destroyed by early hard labor; and we need not be surprised at the following description of the appearance of the collier-boys: "A collier lad," says the English parliamentary report, "may be recognized by his pale, sleepy, and stunted appearance. He resembles a plant growing in a place from whence the light has been carefully excluded. * * * Numbers of the lads, on returning from work, find themselves so terribly fatigued, that they have not strength to wash themselves so as to get to bed!" No wonder, when we read the following account of the

WORK OF THE BOY-MINERS.

"The boys, as a rule, are in the mine from eleven to fourteen hours at a time, and their labor generally consists in assisting the pitmen—generally their parents—to fill coal-tubs, afterward dragging them, when full, into the more open portion of the workings, or to the bottom of the shaft." These "tubs" weigh, when filled, about eight hundred pounds and sometimes have to be dragged on tramways a distance of four or five hundred yards. The passages are often so narrow that they are obliged to crawl on "all-fours" in order to drag their load, the "tub" being fastened to them by means of a band passed around the shoulders, just as one would harness a dog. The miners say that "unless the boys begin early they seldom make good miners," which, duly interpreted, means: "Unless the boys go down into the mines at an early age, they can not be made deformed enough for their work." A perfectly straight, well-made miner is an anomaly. His legs, his arms, his back, indeed his whole body, are permanently deformed long before he becomes a man. A few years ago, even girls were sent to this work also. The wages of the younger boys range from one shilling to one shilling and fourpence per day; the older lads receive from one shilling and sixpence to two shillings and sixpence. "The greater part of his earnings, however, goes into the hands of the parents, too often to be recklessly squandered in beer and gin."

THE ADULT MINERS.

On the basis of our last paragraph, we can hardly expect the English miner to develop into anything much higher than a "human animal."

It was thought, some years ago, that the establishment of night-schools would prove beneficial in the education of both the young and aged miners; but, wearied from a hard day's work of from twelve to fourteen hours, study is, of course, out of the question. The miner-boys begin to be regarded as men on the attainment of their twentieth year, and then receive a higher rate of wages accordingly; as men, they get from five to

seven shillings per day, depending to a great extent upon their own skill as they are paid by the amount of labor actually performed. The mode of measuring the work, however, is said to be very unsatisfactory, and hence there arise a great number of disagreements between employers and employed. This is very often the root of the strikes. At these times the miners are seen to their disadvantage, and are then indeed often dangerous. The behavior of the younger miners is especially rough. The intellectual status of the men is very low; with numerous exceptions the public house consumes the bulk of their earnings. This is one great source of their present degradation. But we find a paragraph which throws a strange light on English colliery life: "Most of the discomforts of home," says our report, "among the colliers, is occasioned by the circumstance of most of the colliers' wives and grown-up daughters being employed in the factories or at the pit-mouth!"

EMPLOYMENT OF FEMALE LABOR.

This truly sad feature, we are glad to learn, is decreasing. Yet even now there is said to be over five hundred females regularly employed in the colliery district of Wigan alone, which would give over 1,500 female miners in England and Wales. Most of these are unmarried; a few are the widows of colliers; many are their wives; but in most cases however, they are the grown-up daughters of the miners, their ages varying from fifteen to twenty. The custom of employing females fell into disrepute a few years ago, when the attention of the Government was called to their condition. Not many years since—we are not sure whether totally abolished now—boys and girls worked together in the mines. The sense of shame was totally lost with both sexes, and the morals of the whole district were necessarily affected. Their work was exactly like that of the boys, namely, to drag the "tubs" from the workings to the shaft; but even now, while they are not allowed to work in the mines, their work is equally degrading above ground. The labor is hard and very dirty, rendering their persons as black as soot. They have to assist in removing the "tubs" of coal from the cages at the mouth of the pit, sometimes assisting to tip the "tubs" into the coal-wagons. Their hours of labor are from six A.M. to five or six P.M., including the necessary intervals for breakfast and dinner.

DRESS, DEMORALIZATION, WAGES, ETC.

The dress of these female miners is very peculiar and degrading, consisting of "coarse trousers, fastened by a belt around the waist, a soft bonnet, and a shawl. The petticoats are generally tucked into the trousers." And this description is not rendered more attractive by the following: "Sometimes they may be seen wearing jackets like the men smoking, drinking, and behaving as if completely unsexed. They may be seen carrying their pick, spade, and sieve, just as if they were men." The colliers themselves appear to be aware of the improprieties of this

costume, and even acknowledge that "the habitual wearing of men's costume tends to destroy all sense of decency"—a very potent fact. It is said that in some cases "they make good wives and mothers, and many of the younger ones regularly attend, in appropriate female costume, the neighboring Sunday-schools;" still, there is no good defense of the system, and "the colliers themselves are ashamed of it!"

Well may they be! They are themselves the great cause of it. "One great consideration of female labor is its regularity." Their husbands are notorious for their unsteady habits, and often spend their own, wife's, and children's wages; especially is this the case on Saint Monday holidays, which is every Monday after the regular fortnightly pay-day. The pay given to these poor creatures is one shilling and ninepence per day! while the men they assist get about twice as much. Very often women may be seen working even with their small children near by, but a few months old, too young to be left at home. In such cases she attends to her work, and at frequent intervals through the day attends to the want of her little infant!

THE APPEARANCE OF A COAL DISTRICT.

An air of lifelessness, agreeing perfectly with the enervated character of the inhabitants, pervades the whole extent of these districts. Regions more dull and uninteresting can hardly be found. Whatever beauty may have once existed, has been supplanted by the tall chimneys that mark the pit-shafts everywhere; and the air itself is constantly blackened with smoke and dust. The houses of the miners, in most cases, are neither built for beauty nor comfort, but—in the newer districts especially—in long, monotonous, parallel rows, in many instances but "little better than mere hovels, scarcely fit for human use." Of course, many entire districts are exceptions, depending entirely upon the humanity of the colliery proprietors. Of late years there has been a pronounced improvement in this respect, arising partly from legislative enactments, from the noble feelings influencing the proprietors, and the spread of knowledge among the workmen. A striking feature in a mining village, especially on pay-day Saturday night, is the noise of shouting, bawling, and fighting which issues from every gin-shop in the place; while often the poor wives may be seen trying to lead their husbands home before all the money is gone—which is very often the case. Another peculiarity is the great absence of young life, all, except the very smallest, being employed in the mines or factories. In times of strikes, the general appearance of a district is changed. But in comparison with the mining population of Belgium, the English may compare very favorably. These men get only from fifty to sixty cents per day. In the late riots in Charleroi, in Belgium, many miners were killed. In Wales, where the colliers were lately on strike, a number of men were imported from Staffordshire, but were driven back by force. They call such men as are brought to fill up the place of the men on strike "foreigners" or "black sheep," and these are obliged to be strongly protected by the police or military from personal danger.

CONCLUDING FACTS.

German statisticians place the number of miners in the world at 600,000. In England alone, 320,663 were employed in 1865, the number of mines being 3,192. In condemning the social condition of the miner we must not forget the great dangers to which they are always subjected, both from natural and artificial causes. In England, one life is sacrificed to every 67,877 tons of coal procured. In 1865 the number killed was 1,484; 651 from the explosion of fire-damp, 361 from falls in mines, 203 from accidents underground, 162 from accidents in shafts, and 107 from accidents overground at the mouth of the pits. The yield of the coal mines of England and Wales in 1854 was 64,661,401 tons; in 1866, 101,630,543 tons; of which latter not quite one tenth, or 9,367,749 tons, were exported. This coal takes up one half of the entire carrying power on the British railroads. Prussia has 409 pits, and gives employment to 90,000 miners, producing nearly 20,000,000 tons of coal yearly. Hanover has 33 pits; in Saxony and Brandeburg, in 1865, there were 54. The production of coal in Belgium, in 1866, from 286 mines, was 12,000,000 of tons. America is placed by the Germans as producing 18,000,000 of tons yearly, the greater part of which is placed to the credit of Pennsylvania.

The exhaustion of coal has been greatly feared, especially in England, but the English mines will never be literally exhausted. The coal mines of Belgium, it is calculated, will last, at the present rate, yet a century and a half. Prussia says she has enough for herself for many thousands of years. America can, when the West is explored, supply coal eternally. Coal appears to be distributed over the whole surface of the world. There are mines in Brazil, China, Japan, Tasmania, Trinidad, India, and places too numerous to mention.

A recent German writer supposes that the extension of the coal-beds of the world can not be less than a third of the whole surface of the continents, including islands. This is calculated to be enough for all practical purposes for eighty thousand years to come. The amount of wood required also to produce this coal would require the whole surface of the earth, including the sea, to be covered with forests for 134 years.

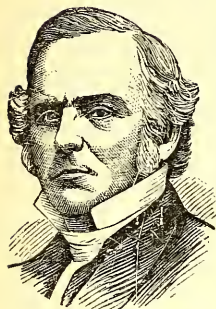
NATURE'S NOBLEMEN.

BY M. H. COBB.

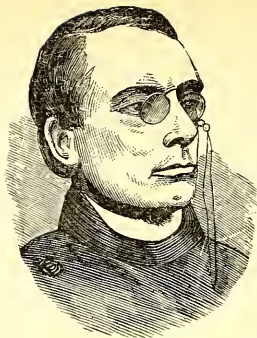
[The true spirit of enlightened American Democratic Republicanism is expressed in the following eloquent words. They formerly appeared in our LIFE ILLUSTRATED.]

Who are Nature's noblemen?
 In the field and in the mine,
 And in dark and grimy workshops
 Like Golconda's gems they shine;
 Lo! they smite the ringing anvil,
 And they dress the yielding soil;
 They are on the pathless ocean,
 Where the raging surges boil!

*They are noble—they who labor—
 Whether with the hand or pen,
 If their hearts beat true and kind,
 For their suffering fellow-men.
 And the day is surely coming,
 Loveliest since the world began,
 When good deeds shall be the pattern
 Of nobility to men!*



E. S. JANE, D.D.,
METHODIST.



MORGAN DIX, D.D.,
EPISCOPALIAN.



JOHN DOWLING, D.D.
BAPTIST.



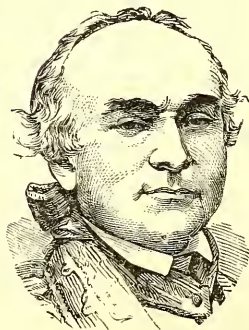
S. M. ISAACS, D.D.,
JEW.



SAMUEL OSGOOD, D.D.,
UNITARIAN.



J. P. STUART,
SWEDENBORGIAN



J. B. PURCELL, D.D.,
ROMAN CATHOLIC.

EMINENT AMERICAN CLERGYMEN.

WE have grouped together on the opposite page the heads of a number of prominent divines of different denominations. They represent doctrines and modes of worship widely at variance with each other; but each is presumed to be equally honest and sincere in his belief, and should command our respect accordingly, however erroneous we may deem his opinions. As neither of the gentlemen portrayed will be held responsible for the company in which we have here taken the liberty to place him, no offense will, we presume, be taken. We append a brief sketch of each.

E. S. JANES, D.D.

Rev. Edmund Stoner Janes, D.D., a Bishop of the Methodist Episcopal Church, was born in Sheffield, Berkshire County, Massachusetts, April 27, 1807. At seventeen years of age he commenced to teach, and employed his leisure time in the study of law. He subsequently formed an engagement to practice that profession, but the sudden death of his intended partner interrupted his plan and changed his purpose. From this time he resolved to preach the Gospel, and in April, 1830, he started for his appointment in the Philadelphia Conference. After studying of theology six years, and while engaged in the active duties of his pastoral work, he took up the study of medicine, though with no intention of becoming a practicing physician. In 1832 he was ordained a deacon, and in 1834 an elder. In May, 1840, he was elected financial secretary of the American Bible Society, and continued in that office until he was elected Bishop, in 1844. Bishop Janes has visited the California churches and the Methodist missions in Europe, and is one of the most efficient and laborious ministers in the Methodist Episcopal Church.

Unless Physiognomy be sadly at fault, we discern in the features of Bishop Janes those qualities which would most likely secure for their possessor precedence in whatever calling he might adopt. The characteristic of command is crystallized upon his countenance; yet there is a softness and delicacy permeating through the whole facial composition which renders it attractive. The intellectual faculties are of superior size and quality; and these co-operating with other large organs, impart force, acuteness, and efficient activity to his operations. He has that mental organization which would have rendered him prominent in commercial life as a financier or general business man. His large Benevolence indicates no inconsiderable supply of the milk of human kindness. Suavity of manner, ease and aptness of expression, cordiality, and fervor without affectation are among the more striking of his qualities.

JOHN DOWLING, D.D.

John Dowling, D.D., pastor of the Brecon Baptist Church, Bedford Street, New York, was first settled as a pastor in New York city in the

year 1836, and is one of the oldest and most popular of the Baptist clergy. He was born and educated in England, although he has spent by far the larger portion of his life in America.

The date of Dr. Dowling's birth was May 12th, 1807, and he has therefore just completed his sixtieth year. Removing at an early age to the city of London, although his parents and his ancestors, for several generations, had been zealous adherents of the Established (Episcopal) Church, he became a member of the Eagle Street Baptist Church at the age of seventeen, under the care of the Rev. Joseph Ivimey, the historian of the English Baptists. His youth was devoted chiefly to study and literary pursuits. At the early age of nineteen he accepted an appointment as instructor in the Latin language and literature, at the Clapham Rise Classical Institute, in the suburbs of London; and two years later he became instructor in the Hebrew, Greek, Latin, and French languages in a similar institution in Buckinghamshire, under the care of Rev. Ebenezer West.

In 1832 he resolved to make America his future home. He was induced to this course in part on account of the fearful commotions and riots which then prevailed in his native land relative to the Reform agitation, and in part on account of the taxation and oppression inseparable from a monarchical government, and from the union of Church and State. He preferred a *republican* government, and was much influenced by the fact that America was a promising field of usefulness, and presented greater facilities to a father in bringing up a family of children and settling them comfortably in the world. Upon arriving in America, he received a unanimous call to the pastorate of the Baptist Church at Catskill, and was ordained over that church November 14, 1832, where he preached the Gospel with great success for two years, and afterward for two years at Newport, R. I. In 1836, he commenced his ministry in New York city, where he has, from that time, continued to labor, with the exception of a few years in Providence and in Philadelphia. In August, 1836, he was installed as pastor of a Baptist church then worshiping in the old Gothic Masonic Hall in Broadway, at that time standing opposite the New York Hospital.

REV. S. M. ISAACS.

Rev. Samuel M. Isaacs was born in Leewarden, Holland, January 1804. His father was a banker in that city, but losing all his property during the French war, he emigrated to England.

The subject of this sketch was for a few years principal of an educational and charitable institution in London, known as the *Nevy Tzedek*. In 1839 he received a call from the old Elm Street Synagogue of New York, and arrived in this city in the autumn of that year. In 1845, a new congregation having formed out of that, he was elected its minister. This was the Wooster Street Synagogue, which was erected in 1845; but giving way to the up-town movement, was sold in 1864. The congrega-

tion, known as *Shaaray Tefla*, or "Gates of Prayer," then removed to the building, corner of 36th Street and Broadway, which they are occupying temporarily until their new synagogue is ready, an edifice now in process of erection in West 44th Street, near 6th Avenue.

Rev. S. M. Isaacs might be styled the "father of the Jewish clergy" in this city, as he has been residing here longer than any other minister. His discourses in the old Elm Street Synagogue used to attract crowds of visitors—Christians in large numbers, as he lectured, of course, in the English tongue; and so little was known of the Jews and Judaism at that time that people were delighted to be informed on those topics. Formerly *reader* as well as lecturer, his discourses were given at intervals of four weeks, but since the removal of the congregation he has devoted his energies to his duties as minister exclusively, and he discourses regularly every other Saturday. He is universally respected by people of his persuasion in this country, with whom no rabbi is more widely known. His long residence here, his connection with the press, and his own unblemished character, combine to give him an extensive reputation. He is now sixty-four years of age, and in excellent health, owing to his regular habits and indefatigable industry. He rises early and attends synagogue *every morning* before seven o'clock. He has a wife and eight children, two of whom are associated with him in the editorial management of *The Jewish Messenger*—a weekly journal of marked literary ability, which he has been editing for the past eleven years. He is connected with all the Jewish charities of this city, some of which he was active in establishing.

Rev. Mr. Isaacs is about medium height, of a very active temperament, has a clear hazel eye, hair sprinkled with gray, and white whiskers. His character denotes amiability, benevolence, piety, firmness, and a keen sense of humor.

SAMUEL OSGOOD, D.D.

Samuel Osgood, D.D., pastor of the Church of the Messiah (Second Unitarian Society), New York, was born at Charlestown, Mass., August 30, 1812. He graduated at Harvard College in 1832, and completed his theological studies at the Divinity School in Cambridge in 1835. After two years spent in traveling and preaching, he was, in 1837, ordained as pastor of the Unitarian Church in Nashua, N. H., where he remained until 1841, when he was called to the congregation in Providence, R. I. In 1849 he accepted the pastorate of the Second Unitarian Society of New York, over which the Rev. Dr. Dewey ministered for many years. This Society is a large and important one, and has recently built a spacious church on Park Avenue and 34th Street. In 1857, the degree of D.D. was conferred upon Mr. Osgood by Harvard College.

Dr. Osgood's literary record is one of great activity and honor. His works have not been simply dry discussions upon sectarian theology. They belong to the active, "living present." His first publications were translations from Olshausen and De Wette, followed by "The History

of the Passion," and "Human Life." His original writings are "Studies in Christian Biography," "The Hearthstone," "God with Men," "Milestones on our Life Journey," "Student Life." The chief of his later works are "Memorial of Edward Everett," "New York in the Nineteenth Century," "American Leaves," a work recently issued. This last work is a collection of fifteen essays upon subjects of daily interest. The articles therein entitled "American Boys," "American Girls," have been called for in separate form for general distribution.

This portrait evinces emotion, sympathy, and refinement in its every lineament. There is nothing cold or repulsive about the features; there is much of dignity, but no *hauteur*. A serene self-respect and a refinement of courtesy which imperceptibly command our esteem must accompany this gentleman in his various relations. Few countenances are more classic in expression. There is the unmistakable impress of the scholar, the man of close reading and of earnest thought. The forehead, beautiful in profile, exhibits harmony of balance between perception and reflection. The former feeds the latter amply; the latter suggests the proper fields for the exercise of the former; hence the whole intellect is employed upon those matters which have relation to utility, either personal or social. His language is fluent, graceful, and polished. The organs which supply sentiments of beauty, grandeur, and sublimity are large in this head, and conspiring with the strong moral qualities of his brain induce breadth and fervor of philanthropic sentiment and earnest sympathy with social progress.

MORGAN DIX, D.D.

Morgan Dix, D.D., was born in the city of New York in the year 1827 and is a son of Gen. John A. Dix. He was graduated from Columbia College in 1848, and from the General Theological Seminary in 1852. His first position was that of assistant to Dr. Wilmer, rector of St. Mark's Church, Philadelphia. Subsequently he was elected assistant rector of Trinity parish, New York, and on the death of the Rev. Dr. Berrian, in November, 1862, Dr. Dix was elected to fill the vacant rectorship. He had been recommended by Dr. Berrian as the best man to succeed him. Although comparatively a young man for so responsible and prominent a position, yet his ability and fidelity render him capable of discharging its duties as well, perhaps, as any other clergyman of his denomination.

The Rector of Trinity Church should be known for unswerving loyalty to the denomination or principles of faith espoused by him. It is with great difficulty that he can be made to modify, even but slightly, his sentiments. What he believes, he believes firmly and trusts staunchly. In the well-defined and closely-shut mouth and deep upper lip is seen the man of reliance and power. His perception is well evinced as keen and clear. Distinctly marked among his observing faculties is Order. Precision and regularity should characterize his arrangements, whether literary or secular. His full chin indicates ardor of attachment and emotion,

and the strong basilar development shows force, energy, and executiveless. He would be zealous in the promotion of any enterprise which he heartily entertained.

REV. JAMES P. STUART.

James Park Stuart, Missionary Bishop in the New Church, was born near Ripley, Ohio, January 29, 1810. His parents were Scotch, and were of the Presbyterian Church. In this church he received his early education, and was admitted to its communion in the eighteenth year of his age. The same year he commenced his preparation for college. In 1836 he graduated at Illinois College; and the same year commenced his theological studies preparatory to entering the ministry.

Returning to the West, Mr. Stuart was installed in the Presbyterian ministry in 1839, and commenced his labors in this profession in Rock Island, Ill. But in the pursuit of his theological studies, he began soon seriously to doubt the truthfulness of the Presbyterian doctrines; and at the close of the second year of his ministry he resigned his charge at Rock Island and returned to Ohio, his native place, for the purpose of making a full examination of the doctrines to which he had committed himself as a public teacher. This investigation was continued through a period of about three years, and led him finally to the full rejection of the whole system of Calvinism, new and old school, and at the same time the correlated system of Arminianism, as well also as the systems of Arius and Pelagius.

While thus in the general disbelief of the prevailing dogmas of the old church, Mr. Stuart was led to examine the works of Swedenborg and the doctrines of the New Church, and the examination resulted in his full and hearty acceptance of the New Doctrines.

After a preliminary study of more than a year, Mr. Stuart entered the ministry of the New Church, into which he was ordained in 1847. He at once entered the missionary field in Ohio, in which work he continued until 1850, when he was called to the pastorate of the church in Cincinnati. After three years he resigned this charge, and again entered the field as a missionary, and as a laborer with others in the work of establishing a school of the Church in Urbana, Ohio.

In 1861 Mr. Stuart was called to New York to take charge of the Book Concern of the New Church and to edit the *New Jerusalem Messenger*. This office he continued to discharge until 1865, when he resigned it to enter once more upon his favorite work of propagandism by popular lectures and sermons.

In the organization of Mr. Stuart we perceive fineness of quality and an elevated and refined nature. It will be observed that the head increases in magnitude as it rises from the eyes and ears upward; across the brow there is not a great development. He gathers knowledge more through meditation than through observation and experience. He has a theoretical intellect, and is obliged to devote himself to the subject-matter by hand in such a way that he can reason it all out.

ARCHBISHOP PURCELL.

Most Rev. John Baptist Purcell, D.D., Archbishop of Cincinnati, was born in Mallow, County of Cork, Ireland, about the year 1798, and came to the United States while yet a boy. After receiving a preliminary education here, he was sent to finish his studies at the famous Seminary of St. Sulpice, in Paris, where he graduated with high honors; he was ordained priest, and returned to the United States about the year 1822. He was soon after appointed president of the well-known Catholic College and Seminary of Mount St. Mary's, Emmetsburg, Md. In accordance with a special bull from the Pope, he was appointed Archbishop of the see of Cincinnati, and consecrated Bishop, October 13th, 1833. About the year 1840 he became well known by his controversial letters (which were published in two volumes) with the famous Dr. Campbell, founder of the Campbellites, on "Catholicity vs. Protestantism." During the late war he took a prominent part in sustaining the Government, both by voice and pen; he was also among the first to urge through his official organ (the *Catholic Telegraph* of Cincinnati) the abolition of slavery in the Southern States.

POWER OF EXAMPLE.—It would be well if fathers would pause and ponder over the nature and extent of their influence with their sons. The boy reveres his father as he reveres no other man, and deems him the true model. He sets up at his father's trade while yet he is a mere lad. When three or four years old, he is merchant, mechanic, railroad conductor, peddler, butcher, farmer, grocer, horse-jockey, bar-keeper, or whatever else his father chances to be; and he has already made up his mind that when he comes to be a man, he will be just such a one as his father is. This is the goal of his juvenile dreams; and the purpose in multitudes of cases ripens into reality. How careful, then, should fathers be not to set before their sons the bad example of chewing, smoking, or drinking, to excite, as it surely will, their emulations! It is they who plant the seeds of ruin in their sons in too many cases, and in old age they reap in tears what they sowed with unconcern!

[The better example and influence of a saintly mother may correct the evil tendencies of the son, and save him from the bad habits into which he would otherwise have fallen. If fathers would be as self-denying and exemplary as good mothers usually are, and as *all* are expected to be, right living and right example will, in time, produce their beneficent "signs" on the human face divine.]

THE HEART AND THE BLOOD.—The amount of blood in an adult is nearly thirty pounds, or full one fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 times per day, 37,772,000 times per year, 2,565,440,000 in threescore and ten, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourths tons per day. All the blood in the body passes through the heart every three minutes, or should do so.

THE USES OF CULTURE.

IN THE EVERY DAY AFFAIRS OF LIFE.

IS *that* education which unfits a man for the business of life? that which breaks down his health and obliges him to become a teacher or a professor, that he may propagate error, and perpetuate the very system whereby he has become emasculated?

Is *that* education, which, under the name of accomplishment, enfeebles the understanding, dissipates the time, and interferes continually with more serious occupation? Let us have embellishment, if you will—we need it, every hour and at every turn; let us have accomplishment, by all means, taking care that we do not misunderstand it for the business of life, unless we mean to be musicians or drawing-masters, linguists or riding-masters, professionally, which is making it a business, and a business worth following. In other words, as we can not hope to learn everything, or to be accomplished in everything, let us choose that for which we have most inclination, the inclination being almost always the evidence of inherent natural aptitude.

“Are you not ashamed to play so well?” said Philip to Alexander, on hearing him blow the flute like a master. And the same question, substantially, might be propounded to many of the accomplished around us, who, with something better to do, have wasted their time upon trifles, not for exercise, not for the wholesome purpose of recreation—as Dr. Beecher split wood or fiddled, or Jeremy Bentham played the organ, or John Pierpont turned little ivory boxes—not with a due regard to the proportions that should always be taken into view, between one study and another, or one amusement and another, when we consider that we have only so much time allowed us here; that every breath, every pulsation, is counted and predetermined for us, and that inasmuch as we can not hope to be omniscient, whatever may be our inclinations or advantages, we should be satisfied with reasonable acquisitions.

It often happens that we ourselves do not know what we are good for. How, then, are others to know? Ask Phrenology?

Most men have to go through a long course of blundering experiment, only to be disappointed, baffled, and humiliated at every change, while the few, the very few, with a strong decided proclivity, launch into the very career a phrenologist would have recommended.

SELF-KNOWLEDGE NECESSARY TO A CHOICE.

We are to choose for ourselves among all the arts and sciences, and all the accomplishments of life; and choose at our peril, or life is a failure, if not altogether, at least so far as we have misapplied our faculties and our time.

How important, therefore, that we should understand ourselves; that we should know just what we are capable of, and what we are good for and the sooner the better.

But how are we to know this? By interrogating Phrenology and Physiognomy, through the priesthood of these two sciences, and by studying *ourselves*, in the light of their experience. I know of no other way.

EDUCATED FOR AN EMERGENCY.

There is a story in the old "American Preceptor," or in "Webster's Third Part," I forget which, not having seen either for sixty years, which may serve the purpose of illustration. A vessel was wrecked upon some island inhabited by savages, with a terrible reputation. A boat's crew and a few passengers reached the shore—I give the substance of the story, and only from recollection, without remembering the words. The savages gathered about them with fierce countenances and lifted spears; and having made prisoners of the whole party, among whom were scholars, and naturalists, and learned men, were holding a consultation together in a low voice, with gestures and looks not to be misunderstood. At this moment, a poor basket-maker, who happened to be among them, and who saw that they had no time to lose, if they hoped to conciliate the savages, began to make signs, which arrested their attention. First touching his head, then pointing to theirs, and then at a growth of tall sedge not far off—he signified his desire to gather some of it. Curious to see what he wanted to do, they signified their assent, and he soon gathered an armful of the flags, out of which he wove a tall showy cap, like a helmet, and placed it upon the head of the chief personage. He was delighted, and his followers were half crazy to see their leader crowned so adroitly, and so suddenly. The consequence was, that all the others, little and big, male and female, insisted on being capped and plumed in the same way. The basket-maker had his hands full. But what became of the others? of the scholars, and learned men, the sailors, and the naturalists? They were all spared for the sake of the poor basket-maker, who persuaded their captors that only a particular kind of sedge would answer his purpose, and that it would take all their time to hunt it up, if the manufacture was to be encouraged, and all the tribe furnished with caps. I dare say the story as I tell it now may be somewhat embellished, but as I have said before, it is the substance I am after, when I ask which of all this large party was the *educated* man? Of what use to all the others was all their learning and all their experience? By happening to understand the business of basket-making, the uneducated basket-maker, who it may well be supposed could neither read nor write, was able to save not only his own life, but the lives of all the rest. So far, then, was he not the only *educated* man of the whole?—*educated* that is, for the emergency that had occurred?

Do not understand me to recommend the business of basket-making to everybody, without regard to his inclinations or aptitude; or the amusement of basket-making, to the overtaxed theologian or professional man. No, indeed—not I—I should as soon think of recommending Latin and Greek or the mathematics to everybody, either as a business, or by way

of recreation. Of course, too, it will be seen at once that, under different circumstances, any of the others, even the sailors, might turn out to be the *educated*, and the only educated persons among those eastaways.

ADVANTAGES OF MECHANICAL TRADE.

Another little anecdote, and we shall be prepared for a definition, and then, perhaps, the question propounded as the outset will have answered itself.

A vessel was captured by the Algerines and carried into port. On the prisoners being paraded before the Dey, they were severally questioned about their past lives and their occupations.

One was a sailmaker. The Dey ordered him off to the doekyard. Another was a cook. "Away with him to the bakery!" said his Highness; another was a carpenter, another a shoemaker, each of whom was instantly provided for. At last they came to a pale, eadaverous-looking body, who, when questioned as to what he was good for, answered that his pursuits were *sedentary*. "What kind of business is that?" said the Dey. On being answered through the interpreter or dragoman, that he made books, and wrote magazine stories for a living, the Dey ordered him a pair of feather breeches and set him to hatching chickens.

Of course, I shall not be understood to mean that everybody should learn everything, or that our unhappy author's education was neglected because he did not understand sail-making, nor the business of a pastry cook, nor that of a carpenter, or a shoemaker; I only mean to ask if, on the whole, a definition may not be supposed, and honestly accepted, whereby all the rest of the party might be shown to be educated men, while the bookwright was, for the time being at least, the *uneducated*?

THE DEFINITION.

To the question, therefore, which has been reiterated two or three times already, "What is education?" I answer, *that* only is education which best fits a man for the discharge of all his duties in life, his duty to God, to his fellow-men, and to himself.

Tried by this standard, how little is there of education among those who are called the educated! How little they know of themselves, how little of others, how much less of what may be regarded as the business of life, whereby children are to be trained, families provided for, and a worthy inheritance bequeathed to coming ages! What dreadful mistakes are made by having our business, our studies, and our opinions chosen for us, so that the professions are overcrowded, and ambitious young men are satisfied with being lawyers, or politicians, or doctors, or preachers, not because they have now, or ever had, a predilection for either pursuit, but because they are fitted for nothing else, want to be genteel and fashionable, and are, on the whole, rather proud of their helplessness, and small feet and dirty hands, and are not ashamed of being paupers—family paupers, at the best.

HOW TO CHOOSE A PURSUIT.

These considerations have now brought us to another stage of our inquiry. As we can not learn everything, and are not always able to choose for ourselves—to choose wisely, I mean—what are we to do, that our faculties may not run to waste? that our talents, whether many or few, may not be buried in a napkin, only to be reproduced at the Great Day, when to have been “too late” will bring down upon our heads a retribution too terrible to be thought of?

I answer. We are to study ourselves; and as I have said before, by the acknowledged lights of Phrenology and Physiognomy Let us beware of undertaking too much. One step at a time is always enough; and one thing at a time, if by *thing* we may understand serious occupation, such as may be long continued, and is fitted by the elective affinities to link itself with other cognate pursuits, like parts of a dislocated map, till the student becomes a cyclopedia for himself, by a sort of spontaneous growth—supposing always that he does no violence to his own predilections, and is faithful to the suggestions of his understanding and conscience.

TRUE HEROES.—Men are found in every generation, who never lifted a hand against one of all their fellows, quite as brave, and enduring, and self-devoted as those who have had their home in camps, and chose the battle-field for their grave. They are emphatically men of peace. Their weapons are arguments, entreaty, persuasion, remonstrance. The world's praise they do not covet, and often do not win; for their business is to stem the current, to proclaim some forgotten truth, to stand up for the victims of oppression when tyranny is strongest, to wake up to some new enterprise in the cause of humanity the crowd who prefer slumber and self-indulgence to generous and manly effort. They do not look for present reward, but sow for a distant harvest, often laying the foundation on which others are to build, often braving the storm, that their successors may sail over tranquil seas, often falling on “evil days and evil tongues,” while a later generation of feebler champions win an ovation at small cost. They walk by faith, and are content to wait God's time while they do God's work. Struggle they must, because their vocation is to contend with ignorance, and prejudice, and selfishness, to confront power when allied to injustice, and to arrest the multitude when they are rushing madly forward in some dangerous path. But contention is not the element they love. Many a time they are forced on to some public stage, from which they would retreat if they dared, but on which it is God's will that they should testify for the truth, or do battle for humanity, with men and angels for hearers and spectators. One thing is specially characteristic of the nobler class—they are in advance of their age, and have to do the rough work of pioneers. At their own risk they clear a way for more timid or less discerning men, through tangled forests or pathless deserts. The man who wants mankind for his tools and drudges must fall in with their humors, and either share their blindness, or will make them yet blinder for his own purposes. But the grander man is he who sees further than the crowd, and then confronts them for their own good; who takes his stand on some undying principle, as on a rock, and struggles on, in full assurance that the time will come in his day or after it, when it shall be owned that he was right, and his revilers all wrong.

DRY BONES OF SCIENCE.

THERE are phrenologists in the Old Country and in the New who prefer to contemplate man in his *material* aspect only. They magnify the "cranium," make the skull the chief index to the character, and never get beyond the single fact that the "head" is the "chief end of man." Such persons are short-sighted and narrow-minded, and seem likely to always remain in their A B C's. If others get on as far as words and sentences, these rudimentary materialists cry out like little children to their elders, who are away on their journey, almost out of sight, "wait," "wait," "come back," "where are you?" Now *we* can not remain *always* in the "nursery." We must explore nature, following her lead even into the realms of the "beyond," and record our observations for the benefit of generations who are to succeed us.

MAN is something more than bone and muscle—something more than a mere animal. He combines in himself *all* there is in animal existence, and as much more as reason is above instinct, or as spirit is above matter. We prefer to look at man, in his Godlike structure and comprehension, as a being with faculties and capacities to which no other created thing can claim to approach. It is easy enough to chemically analyze bone, to dissect and discover the nature and uses of muscle and nerve; but it is *not* so easy to show what is life, or what is mind, soul, or spirit. Our starting-point in the investigation of these questions is Anatomy, Physiology, Physiognomy, and Psychology. As all physical science leads toward its author, God, so all knowledge and all science culminates in THEOLOGY, which is the highest of all, and comprehends the fragments of every ism, every ology, and every idea. As the perceptive faculties, among the senses, are the first to be acted on, so reason, one degree higher up, is *next* in the order of development, and the moral sentiments, the religious, next. So theology is the topmost round in the human ladder. When we arrive at this point, we may commune, as it were, with angels and with God. From this source we become spiritually impressible, and may be guided by the higher lights, not seen by material or worldly eyes. The gifts of prophecy, and of that "peace of mind which passeth understanding," are bestowed on those who come into right relations with the spiritual and with God.

The "dry bones" of Phrenology may satisfy beginners, and those still in the rudimentary condition; but we desire to go on, and up higher and higher, till we reach the throne of life, light, faith, hope, righteousness, mercy, and perfect peace. This is our aim, this our end. "Will you go?" Let our motto ever be, "Nearer, my God, to Thee."

KISSES.—There is truth as well as poetry in what Tennyson makes the lover say in "Locksley Hall:"

Many an evening by the waters did we watch the stately ships,
And our spirits rushed together at the touching of the lips.

MIRTHFULNESS—WITH ILLUSTRATIONS.

THERE is no subject which is better appreciated than that of Wit or Mirthfulness. Every one seems to know what it means, except, perhaps, a few unfortunate individuals who are not at all, or but slightly, endowed with it; but notwithstanding everybody seems to know its meaning, writers find the greatest difficulty in defining it.

That there is in the mind of man a primitive individual faculty which enjoys sport and gayety, which appreciates the witty, the ludicrous, the droll, the comical, the incongruous, and the eccentric, there can be no doubt; and we take pleasure in saying that it is one of the distinguishing characteristics of man. It is not permitted to the lower animals to laugh or comprehend the causes of laughter.

The organ of Mirthfulness is located on the upward and outward part of the forehead—a little outward of what may be called the *corner* of a square

forehead. It will be seen to be large on fig. 1. On fig. 2 the organ is shown small. Observe the difference between those foreheads; how square the corner of one! the other, how it is rounded off, and deficient! Fig. 1 is a likeness of the late well-known humorist, Charles F. Browne—"A. Ward, Showman." The reader need not be told how well his character corresponded with the indications of his head and face.

Fig. 2 shows a small development of Mirthfulness. The reader will observe how narrow and flattened the corners of the forehead are at the location of the organ of Mirthfulness. Observe also the difference between the expression of countenance of fig. 1 and fig. 2. Where Mirthfulness is well developed, it tends to give a lighting up to the countenance



FIG. 1.—ARTEMUS WARD.



FIG. 2.—KANOSH, A PAN VAN INDIAN CHIEF.

and to raise the corners of the mouth, especially when the person speaks.

The reason why writers differ so much in their definition or explanation of wit is; that the organ of Mirthfulness acts through or in conjunction with so many combinations of other faculties that the wit of no two persons seems to be alike. It acts with Ideality, Imitation, Causality, Comparison, and all the perceptive organs; with Hope, Constructiveness, Combativeness, Destructiveness, Secretiveness, Friendship, Parental Love, and Amativeness. It will act with any one, two, or with all these, and the several modes of its manifestation are a puzzle to the metaphysician. At one time we find it sparkling through the pages of a pleasant author, or beaming in the good-humored sallies of a fascinating friend; at another, delighting us in the skillful caricature; and again, charged with virulent ill-nature, infusing its bitterness in biting sarcasm, barbing the arrows of ridicule or furnishing the sting to the pungent satire. One of the most witty definitions of wit was that by Dr. Henniker, who, on being asked by the Earl of Chatham to define wit, answered: "Wit, my lord, is like what a pension would be, given by your lordship to your humble servant, *'a good thing well applied.'*"



FIG. 3.—JUDGE HALIBURTON.*

Phrenology throws light on the subject, and explains the various phases of wit. One who has large Ideality and Imitation with but little Self-Esteem, will show his wit by caricaturing, and by making distorted or exaggerated imitations of other people's queer conduct. Ludicrousness, in word, action, or dress, on the part of others, causes laughter in the observer. Discrepancy excites laughter; and Comparison appreciating the unfitness, excites the spirit of ridicule in the observer and he laughs. This is illustrated by the man at a public educational dinner, who thought he was giving a witty sentiment when he offered "the three R's—Reading, Riting, and Rithmetic." As other men had sometimes given the three M's or the three D's in a similar manner, he thought he had found an appropriate association of alliterative initial letters; but his ignorance of the method of spelling those words was recognized by those who were good spellers as a grotesque blunder, and being so innocently made on his part it excited laughter; of course there was no wit in his three R's as applied to the three words referred to, though laughter

* Judge Haliburton was the author of "Sam Slick, the Yankee Clockmaker." Those who have read the work will remember the richness of the humor, the keenness of the wit, as well as the sound sense and intellectual force embodied in that work.

was excited in those who appreciated the ridiculous blunder and ignorance. We think nothing is more laughable than an effort of smartness that fails. Innocent ignorance is ludicrous, and that which is incongruous, raw, unwitty, or disadjusted is an occasion of laughter.

A bull or blunder must be genuine, or at the moment supposed to be, in order to amuse us by its incongruity; one or two examples may be mentioned. The first printed article of a new Burial Society in Manchester, England, ran thus: "Whereas many persons find it difficult to bury themselves," etc. When Lord Eldon brought in a bill for abridging the liberty of the press, an Irish member moved as an amendment, 'That every *anonymous* work should have the author's name printed at full length on the title-page." This is akin to what an Irish boy, once employed in our office, wrote, viz.: "Fac-simile of the handwriting of O***** L*****, written by himself." Again; an Irishman being asked what he meant by the word coffin, said, "A coffin is the house a dead man lives in." Again; a merchant having suddenly died left on his desk a letter to one of his correspondents unsealed. His sagacious clerk seeing it necessary to send the letter, wrote at the bottom: "Since writing the above, I have died." In each of these cases the ludicrousness consists in the incongruity of the expressions when the end desired by the speaker is considered. The same principle may be applied to the following epitaph in Chichester (England) churchyard: "Here lies the body of John, the only *surviving* son of John and Mary Thompson."

When one is caught in a blunder or mistake, and with dextrous mental skill avoids the inference being made to his disadvantage, he manifests wit. A quick, clear perception of the ridiculousness of his position and the sharp turning to get out of it, shows wit on his part.

It is related of a raw son of Erin, that at his first effort to saddle a horse he put the saddle on wrong end forward, and when about to mount, some one present told him the saddle was on the wrong way, and the instant he became aware of it, he replied: "Arrah, but how do you know which way I am going to ride?" There was wit on his part, but it is not that which excites our mirth; it is the ludicrous idea that he should suppose the horse would accommodate himself to the saddle instead of the saddle to the motion of the horse.

There is a story of a Nottinghamshire publican, Littlejohn by name, who put up for a sign the figure of Robin Hood, with the following lines below it:

"All you who relish ale that's good,
Come in and drink with Robin Hood.
If Robin Hood is not at home,
Come in and drink with Littlejohn."

Mr. Littlejohn having died after making his place and business a great success, the man who succeeded him thought it a pity to lose so capital a sign and so much excellent poetry, and determined accordingly to retain both. This he could do by erasing his predecessor's name,

Littlejohn, and supplying his own in its place. The lines then ran thus :

“ All you who relish ale that's good,
 Come in and drink with Robin Hood ;
 If Robin Hood is not at home,
 Come in and drink with *Samuel Johnson*.”

The wit consisted in the fact that Mr. Littlejohn, bearing the name of Robin Hood's squire, appropriated Robin Hood for the name of his house so that he could work his own name in as the friend of Robin Hood. But that did not excite laughter, yet the wit was appreciated ; but when *Samuel Johnson* thrust his excellent name in, it was incongruous, and therefore laughable ; but the wit was in the laughter, and not in the man who was the occasion of it.

Sometimes Benevolence is exercised in conjunction with Mirthfulness ; sometimes Benevolence and Ideality join with Mirthfulness ; sometimes Approbativeness ; sometimes Secretiveness and Amativeness ; sometimes all together, as when the Irish hod-carrier rescued the lady's parasol which was being blown away, and handing it to her said, “ Och, if you were half as strong as you are handsome it never would have got away from you.” She replied, “ I do not know which most to thank you for, your kindness or your compliment.”

He responded, “ Niver mind ; a single glance at your beautiful bright eyes pays me for both,” and he again bent himself to his work. The wit of this consists in embracing an opportunity to say a brilliant, pleasant thing without being rude, and we admire it more than we laugh at it.

Another class of witticisms takes the form of satire or sarcasm. This originates from a co-operation of Destructiveness, Combativeness, Self-Esteem, and Mirthfulness. Thus when persons are provoked they are apt to give sharp cuts and use wit for the cutting edge. An example or two of this kind of wit will illustrate it. A so-called poet had, with laborious and useless ingenuity, written a poem in which he had avoided the use of the letter A. He read it to the king, who, tired of listening, returned the poet thanks, and expressed his approbation of the omission of the

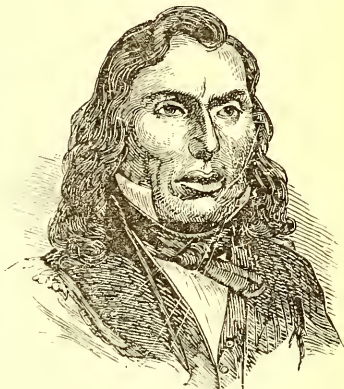


FIG. 4.—LITTLE CROW.*

* The American Indian indicates a great deficiency in the element of wit. His character is sedate. He is taciturn, silent, and grave. The organ of Mirthfulness in his head is small. This faculty is a special endowment of the human being ; and the more the man is civilized, the more abundant and the more polished is his wit.

letter A, but added that the poem would, in his estimation, have been still better if, at the same time, all the letters of the alphabet had been omitted. Here we have Wit, Destructiveness, Secretiveness, and Self-Esteem.

Sheridan was one day much annoyed by a fellow-member of the House of Commons who kept crying out every few minutes, "Hear, hear." During the debate he took occasion to describe a political cotemporary that wished to play rogue, but who only had sense enough to act fool. "Where," exclaimed he, with great emphasis, "where shall we find a more knavish fool or foolish knave than he?" "Hear, hear," was shouted from the troublesome member. Sheridan turned round, and thanking him for the prompt information, sat down amid a general roar of laughter.

A poor traveler was passing along the road and respectfully inquired of a couple of young fellows where the road he was traveling led to. Thinking to be facetious at his expense, and of making sport for themselves, one of them answered, "To Hell!" The traveler instantly replied, casting a furtive glance at them and at the scene around, "By the lay of the land and the look of the people I must be near to it." Thus he threw the joke upon them and released himself from the advantage which they sought to obtain over him.

Another still more conspicuous instance of turning the tables upon another in the way of cutting sarcasm is the following, which we regard as unsurpassed in the whole realm of wit: Two sons of the Green Isle, traveling, came in sight of a gibbet or gallows; and as it seems to be a standing joke among the Irish to rally each other on the subject of hemp and gallows and hanging, one of them said to the other, "Pat, where would you be if that gallows had its due?" "Och," he replied, "I would be walking alone." This is breaking one's weapon over his own head; this is hanging Haman on his own gallows.

But there is a class of jokes embodying Mirthfulness, Comparison, Approbateness, and Secretiveness, with a slight touch of Combateness and an abundance of Friendship, Destructiveness being left out of the question. These arise when one person good-naturedly aims to practice an innocent joke or witticism at the expense of his friend, knowing it will be kindly taken. In our office there was a leaky gas-pipe, and one of our people got a long pole and fastened a taper to the end of it, and with this torch was trying to find where the gas was escaping, when Dr W., a very talkative and mirthful man, who happened to be present, said, "I'll tell you where to put it," when the torch-bearer catching the spirit of the joke and throwing down his torch, said, "Had I known *you* were here I should not have hunted for the leak." The Dr. was so full of the joke he could not speak quickly enough to say as he was going to, "Put the torch to your mouth and you will find where the gas leaks." We suppose the Dr. has told the story a hundred times; and it gratifies his Mirthfulness as much to tell the joke

at his own expense as if he had thrown the load on his friend, as he intended.

One of our young men was nailing up a box, when another of our assistants, the torch-bearer above referred to, happening to pass, inquired, "Can't you, by striking heavier blows, save time?" The reply was this, "Yes, if the hammer was as hard as your head," "Or," said the other, "if the boards were as soft as yours." It will be perceived that the wit of these statements was in the quickness of the turn—the retorting each one's joke upon himself and making it applicable on the instant. And it was all the more significant and piquant for having occurred in a phrenological office.

The richness of the wit will, we doubt not, be a sufficient excuse for the sharpness of the following :

Sir William Congreve, the inventor of what is known as the Congreve rocket, and other fireworks, was one day walking with a lady in a church-yard when they came across an epitaph of a great musician, containing this pretty statement, which they greatly admired :

"He has gone where, alone, his music can be excelled."

The lady remarked, "Sir William, that epitaph needs but the change of a single word to be applicable to you." "Ah," said he, "do you think so? Which word is it, pray?" "The word '*fireworks*' in the room of music," was her quiet but mischievous reply. The brilliancy of her wit hardly redeems the statement from the charge of irreverence. Rev. Sidney Smith, for the sake of the wit often strained a point of propriety.

This faculty takes special cognizance of whatever is odd, droll, comical, eccentric, or differing from that which is usual. If one comes into a place with unfashionable garments, with a short-waisted, swallow-tail coat, when everybody wears long-waisted, broad-skirted coats; or if one comes with a narrow-brimmed, bell-crowned hat, when the style is to have a broad brim and straight crown, or whatever is a caricature upon custom, excites the tendency to ridicule. On the stage, nothing makes more fun or more excites the spirit of ridicule than a man thus oddly dressed. Whatever is grotesque excites mirth, not because it is witty, but because the faculties of Imitation, Comparison, and Perception recognize the eccentricity and employ Mirthfulness and perhaps other faculties in appreciating and ridiculing the eccentricity. This is the basis of all caricatures. Funny papers draw their life from this mental basis. Incongruities of every kind are seized upon by this class of faculties, and Mirthfulness acts as a merry maker for the rest. If a man has his vest buttoned askew, his cravat turned round under his ear like a hangman's knot if he wear one boot and one shoe; if a lady were to be seen with her bonnet wrong side before (if, with some fashions, the difference between the front and rear could be detected), it would excite the spirit of ridicule in all beholders, not because there is anything in the bonnet that is ridiculous or anything ludicrous in the lady, but because of the misadjustment of the two.

There is much humor and fun in some of the Artemus Ward style of writers, even in their bad spelling, in the blunders made on purpose; and there is wit also in a mock solemnity. Some of the sharpest wit and funniest sayings are couched under the guise of the soberest phraseology. Those who have read the chronicles of "Uneelpsa," entitled the "New Gospel of Peace," will appreciate what we mean. It is possible for a man to appreciate the wit which is perpetrated at his own expense quite as highly as by him who inflicts it, or the listeners who are entirely disinterested.

Now, what is the use of wit? Why is man endowed with Mirthfulness? In the first place, it is the basis of gayety; it gives the mind joy, and



FIG. 5.—NEW HOLLAND WOMAN.*

serves to smooth over many of the rough passages of life. Our better half has the organ of Mirthfulness large, and we have many a time seen "the maid of all work" thrust into a troubled state of fear and anxiety by some grave accident like the tipping a wash-tub half full of suds and clothes on the kitchen floor; upsetting a cook-stove with a wash-boiler on it by carelessly knocking out a loose leg and spilling everything on the floor; the turning over a dinner-table with all the dishes on it into one grand heap, half the things being broken; under such circumstances the mistress regards it in the most ludicrous light, and has

half an hour's hearty laugh at the grotesque accident and at the alarm and anxiety of the poor girl. We need not say that this looking at accidents in a ludicrous light serves to take off nine tenths of their cutting edge; the loss is forgotten; the inconvenience is bridged over; and the memory of it is a perpetual feast of amusement and pleasure, though it might have cost many dollars to repair the damage.

Many persons can never see another meet with an accident, even though it be a friend, without looking at it in a ludicrous light. If a man stumble or fall without hurting himself, we think nine out of ten would laugh inwardly if not outright to see the elegant hat soiled and his immaculate gloves smouched, more especially if the man were one of the dilettante, elegant stamp, whose pride is in his clothes and in his stately walk. Some of the funniest of picture books are a compilation of accidents, blunders, and mishaps. Who has not laughed at John Gilpin's hasty ride, though so full of terror and danger to him and everybody on his route?

* Fig. 5 shows large Mirthfulness in the New Holland woman, and the face is lighted up with a smile. The physiognomy, as well as the phrenology, indicates Mirthfulness. The reader will notice the elevation of the corner of the mouth and that peculiarly cheerful expression of the eye in harmony with those of fig. 1 and fig. 3, and contrast with figs 2, 4, and 7. The upper part of the forehead is broad and square at the location of Mirthfulness.

Another of the uses of Mirthfulness is to give us an appreciation of the ridiculous so that we shall be led to avoid it in our conduct, and the more amply developed one has this faculty the more keenly will he appreciate the pain of being ridiculed. There is also in Mirthfulness the power to aid in the formation of good taste by teaching us what is incongruous, and giving us a disposition to avoid it; while Ideality, located just behind it, inspires us to cherish the beautiful, the harmonious, and the perfect.

As we have said, animals do not have this quality. They have secretiveness, and they occasionally play tricks on each other, but there is no sense of wit or mirth in these transactions. We once saw a little dog chased by a big one in play, which ran close to the edge of a high bank with the big, clumsy one following him with all his might, and just at the

edge the little one made a short turn, and his eager adversary went headlong end over end down the bank forty or fifty feet; but as it happened to be a sand-bank, and stood at an angle of forty-five degrees, he rolled down to the bottom in a cloud of dust and an avalanche of little stones. Everybody who saw it shouted with laughter; but the little dog stood at the top of the bank looking down at his discomfited playmate with a face as sober as if nothing had



FIG. 6.—THE LAUGHING DOCTOR.

happened—he did not “see where the laugh came in.” The big dog gathered himself up, shook the sand out of his ears, and with a good deal of labor climbed up again, and went to play as usual, and he did not appreciate the ludicrous trick, or the comical figure he had been made to cut, and did not seem to feel that he was being laughed at, and that he “owed one” to his associate. The little dog might not have anticipated such a result by running close to the bank, but to us it looked precisely as if he understood it so far as the trick was concerned, but he did not see it in the light of mirth or fun.

Rev. Sidney Smith was an eminent example of a really witty man; the Rev. Henry Ward Beecher is a living example of this faculty, and is brimming over with wit. No weapon is stronger than wit and ridicule in

* The Laughing Doctor shows Mirthfulness not only large in the head, but in a state of extreme activity. His love of wit and fun is awake - highly excited, while that of fig. 2 is latent - waiting to be aroused or called into action. The L. D. gives no medicine.

the work of making wrong-doing and meanness odious. Many persons who have a dull conscience can be made to feel the lash of sarcasm and ridicule, and the cause of morality and religion has a right to act through any of the human faculties to produce an aversion to vice and to make the way of the transgressor hard. Dr. Gall, in endeavoring to convey an idea of the faculty which produces wit, cited the writings of Cervantes, Racine, Swift, Sterne, and Voltaire, and we might add Neal, author of the *Charcoal Sketches*, Seba Smith, author of *Maj. Jack Downing's Letters*, and many others of later time. The writings of Horace Mann, though full of sound philosophy, and beaming with beneficence, also sparkle with wit, and gleam with holy sarcasm against insolent vice and rapacious selfishness.

Mirthfulness enters largely into the writings of Washington Irving, Charles Dickens, James Russell Lowell, and indeed into those of all the most popular and genial authors. It crops out in all the most successful lecturers; in many preachers, especially those who arouse the popular heart as revivalists; and we could name a score who have been remarkable for devotion and also noted for wit and humor, and have employed true wit as a means to make vice and immorality appear ridiculous as well as criminal, and to sting meanness and lash error and sin into shame and repentance.

WEIGHT OF BRAINS.—If weight of brains has anything to do with intellectual and moral development, then ought we to be able to form a tolerable estimate of the relative status of nations and races from the figures on the subject given to the Royal Society by Dr. Davis. A glance over the tables compiled by this latest of cranium guagers, shows that the average brain-weight among Englishmen is $47\frac{1}{2}$ ounces, and that Italians, Lapps, Swedes, Dutch, and Frisians are gifted with just about the same amount of cerebral matter. The lightness of hand and heart that characterizes our neighbors the French may be attributable to lightness of brain, for the average derived from examination of sixteen French skulls was $45\frac{1}{2}$ ounces—two ounces less than the English weight; while the solid-headed character of the Germans is borne out by the fact that thirteen of their crania gave an average of $50\frac{1}{2}$ ounces of brain for each; but this estimate is probably too large, as previous investigators, using more materials, obtained much smaller weights. The general European average deduced by Dr. Davis, is somewhat under 47 ounces per man; the Asiatic and American races average two ounces, the African about three, and the Australian five and a half ounces less than this. There is more raw material of brains in the world than one would have supposed.

[To make these comparisons of value in judging of the relative power of men, we should also weigh the bodies. The whole man must be taken into account. Then the temperament or *quality* is to be very carefully considered. By *all* these means, we may arrive at a tolerably correct conclusion as to innate capacity. But size or weight of brain alone will not tell the whole story.]

CANNIBAL OF CENTRAL AUSTRALIA.

OUR readers will be interested in the following sketch of a veritable Australian cannibal. What a hideous countenance! and yet in human form! There are even lower types than this, and more savage. Some of our North American Indians have broader heads, and even less intellect. So among the Hottentots there are lower specimens; and also among the Feejee islanders, and the Caribs. But this is bad enough! Little can be said of his intelligence. The perceptive faculties seem to be im-



KERI-KEFI, AN AUSTRALIAN CANNIBAL.

mensely large; but the forehead recedes rapidly; and there is in reality less intellect than is indicated in the picture. There is little space between the ear and eye, consequently little room for those faculties which are more largely indicated in the civilized brain. There would be some mechanical skill, and the necessary faculties to enable him entrap game without the higher order of mechanism. Little can be said of the social nature of this specimen; still less of the moral or religious. He is little more than an animal, and yet he has the same number of bones, muscles, faculties, and organs that the best of us have. But there is evidently work here for missionaries. If they can so manage as to escape the gridiron, they may, in time, by education and religion, produce some good effects on the character of these and other cannibals.

WILKIE COLLINS, THE NOVELIST.



WILKIE COLLINS.

WILLIAM WILKIE COLLINS, widely known as an English novelist and miscellaneous writer, was born in the year 1825, in London. His works show him to be a great master of mystery. He can so hide a secret or a plot in a wrappage of circumstances that, before it is discovered, the whole tissue of events must be unrolled. Several of his works are models of construction; and in working out his plots he diverges neither to the right nor to the left; indulges neither in irreverent pathos nor description, but keeps strictly to the business

in hand, pursuing his *dénouement* steadily to its development. His principal works are, "Antonia," "Basil," "Hide and Seek," "After Dark," "The Dead Secret," "The Woman in White," "The Queen's Revenge," "The Stolen Mask," "The Yellow Mask," "Sister Rose," "Mad Monkton," etc., etc.

What immense perceptive! What capacity to collect information! This verily must be a brain stored with all sorts of materials which the world of matter offers to human observation. He is by no means deficient in thought-power, but enjoys more the discussion of the real than of the imaginary. His ability to describe is eminent; he takes in all the facts, incidents, relations, and suggestions of a subject; and being possessed of Constructiveness and Ideality fully developed, he should exhibit much esthetic taste and management in his delineations.

He is steadfast in disposition, and more affable, genial, and fond than ceremonious or devotional. The religious element in his nature does not predominate.

THE LAW OF FORM.—Length indicates and causes activity and intensity; and breadth, comprehensiveness, stability, latent force, and endurance. In accordance with this law, stout, broad-built persons are slow but plodding, take good care of themselves, and are not soon worn out by overwork, while those built on the long and narrow principle are quick-motivated, lively, fond of action, and apt to overdo and prematurely exhaust themselves. This law explains the fact that woman's mental operations are more rapid and intense and less prolonged than those of man. Her head has relatively less breadth and more length than his.—*New Physiognomy.*

HEPWORTH DIXON, A LONDON EDITOR.

WILLIAM HEPWORTH DIXON, a much admired

English author, was born in the West Riding of Yorkshire, England, in 1821. In 1846 he went to London, and gained considerable reputation by a series of papers "On the Literature of the Lower Orders," and "London Prisons." His published works are, "John Howard," "The Prison World of Europe," "William Penn," "Life of Blake," "The French in England," "Life of Lord Bacon." In 1853 he was appointed editor of the London *Athenæum*, which position he still occupies with credit. His recent work, "New America," is, perhaps, the best cursory sketch of a tour in America by an Englishman yet published, and has won for him the general esteem of the American public.



HEPWORTH DIXON.

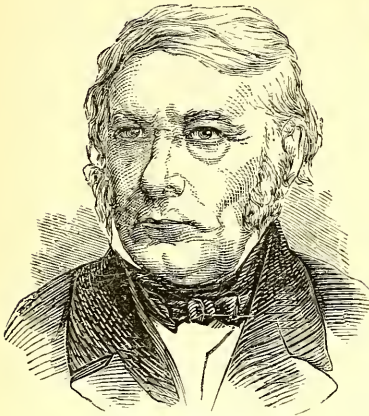
This is a delicate organization; nature here has carefully drawn the plan of mind and body. The tendency of the brain is to thought—to the elaboration of ideas—the penetration of causes. The observing organs are subordinated to those organs above them. He looks about him, he scrutinizes men and things for certain thought-born purposes—not as a pastime or to gratify mere curiosity. He has a forceful imagination and fine capacity in the way of expressing his ideas. He loves to meditate and to dream; is comprehensive in his views; knowing some things well, he is inclined to fancy that he knows more than others, and will inevitably fall into the error of supposing that what he don't know is not worth knowing. It would have been remarkable if he had not, with his large reflectives and very large Approbativeness, almost unconsciously become the vain, self-opinionated egotist which he is. What he lacks in knowledge he will make up in assumption.

LET WOMAN BE WOMANLY.—Woman gains nothing by striving to become more like man. Her crowning beauty consists in being truly womanly. It is that quality which wins the love of man in whom she loves above all things else strength, *manliness*—something to lean upon, look up to, be proud of. It is a grand, a noble thing to be a MAN. To be a woman is to be truly

"God's last, best gift to man,"

without whom his strength is useless, his wisdom folly, his life a failure.—*New Physiognomy.*

VICTOR COUSIN, THE FRENCH PHILOSOPHER.



VICTOR COUSIN.

VICTOR COUSIN, the French philosopher, was born in Paris, November 28, 1792. He studied at the *Lycée Charlemagne* with brilliant success. In 1812 his name headed the list of students admitted into the *Ecole Normale*; in 1812 he was appointed Greek Professor, and in 1814 Examiner in Philosophy there; and at the same time held a chair in the *Lycée Napoleon*. He first lectured in the chair of M. Royer Collard, of whom he was the favorite pupil, at the Sorbonne, in the year 1816 and 1817, where he spoke with enthusiasm against the

skepticism of the day, his doctrines resting on the psychological method of investigation, and developed in France the spiritual theories of the Scotch school of metaphysicians, as advocated by Reed, Walker, and others. The vacations of 1817 and 1818 he spent in Germany, where he was introduced to the bolder and more speculative systems of philosophy, and the metaphysics of Kant tinged the lectures delivered after his return. In 1824 he paid a second visit to Germany; but suspected of Carbonarism, he was arrested at Dresden, and during a six months' compulsory stay in Berlin studied the philosophy of Hegel, which exercised considerable influence on his susceptible intellect. He returned to Paris in 1827, where he again lectured—his doctrines then being those of deism, of the spirituality of the soul, and of moral liberty—doctrines which have become more prominent in his philosophy ever since. In 1830 he was made a member of the Council of Public Instruction; in 1832 a peer of France, and, later, director of the *Ecole Normale*. In 1840 he became Minister of Public Instruction in the cabinet of Thiers. In 1848 he aided the Revolution; since which time he has disappeared from public life. The principal American editions of Cousin's works are the "Introduction to the History of Philosophy," "Elements of Psychology," "Course of Modern Philosophy," and his "Lectures on the True, the Beautiful, and the Good." M. Cousin is known as the founder of systematic eclecticism in modern philosophy.

It is to his lucid and brilliant eloquence that modern eclecticism owes its popularity. This system, if it can be so-called, may best be defined as an effort to expound, in a critical and sympathetic spirit, the previous

systems of philosophy. Its aim is to apprehend the speculative thinking of past ages in its historical development.

His death occurred in the spring of 1868.

There are substance, strength, and weight in every lineament of this countenance. The large and heavy features, though much relieved by that softness which accompanies a brain of superior quality, indicate no common man. Steady, firm, positive, and emphatic in disposition, he was nevertheless fervent, conciliatory, incompressible, and affectionate. The broad forehead with its well-marked perceptive faculties evinces both comprehensiveness of understanding and closeness of observation. The eyes show power of expression and ability to fix the attention. The general organization of the brain and body proclaims the earnest, substantial thinker and not the idealist, not the mere speculative metaphysician. His temperament contained too much of the motive element to be in thorough sympathy with the simply theoretical.

TEMPERAMENT IN CATTLE AND HORSES.—Animals have as clearly marked temperaments as man. Those who understand horses and oxen or dogs will recognize this at a glance, especially if they are familiar with the doctrine of temperaments. The sharp-eared, thin, excitable horse has the mental, or nervous, temperament. The one that has a solid and abundant framework, clothed with hard muscles, and inclined to dark complexion, represents the bilious temperament. The cart horse and the cavalry horse are of this make; they are not quick, but powerful. Another inclines to be fleshy, round, smooth; eats and digests well; likes to take life easily, and always keeps in good flesh; in this we find the vital, or sanguine, temperament. Another is lazy, sluggish, clumsy, not intelligent; here we find the lymphatic temperament. He that has driven oxen will recognize in some the slim horn and flat neck, the clean muzzle, the light head, the trim and finely-modeled limbs, the slim tail, and the active mental temperament. Such oxen learn easily, and are usually driven on the "near side," to act as brains for both. Again, the great round muzzle, the heavy, clumsy head, the thick neck and thick legs, and the club tail, indicate the bilious and lymphatic temperaments. Such are slow to learn, slow to move, but strong, and steady, and enduring. These remarks apply equally to dogs and all the other animals.

MENTAL CONCEPTIONS.—The most beautiful poem is trash to him who reads only bare words, and sees not the glorious visions of which the words are but symbols. Had only a faint conception of the wonderful beauty which filled the soul of a Milton entered the mind of the critic of "Paradise Lost," the world would have gained something by never having seen his criticism.

HOW TO STUDY FACES.

ALMOST every one is in the habit, unconsciously, perhaps, in many cases, of studying faces and of tracing in them more or less definite and distinct signs of character. This is done not merely by those who accept Physiognomy as a useful art, if not an established science,



FIG. 1.—THE ENGLISH GIRL.

but even by those who ignore or oppose its claims altogether, while unwittingly availing themselves of its advantages. Very few, however, are guided in their study by any established rules or any scientific method, and therefore make comparatively little progress and reach no very satisfactory results. To help such persons to read the open book of human nature to better advantage, we submit the following hints:

In every physiognomical examination the first thing to be done is to observe the general outlines. These not only reveal much, but they serve as a guide to the study of the minuter markings—the details of the features.

Look, then, first, at the head (including the face) as a whole. Observe its configuration as seen in front and profile.

We will suppose, for instance, that the subject before you has a face and head which, in the front view, present a nearly circular outline, like fig. 1. The profile will show the same tendency to roundness as in fig. 2; and this will be the character of the whole physical system—the body and limbs being plump and full, and the whole figure broad and stout rather than long and slender.

Now, you may at once conclude that your subject has a predominance of the Vital Temperament, and this fact will furnish the key to his or her character.

There will be great vigor, a good digestion, love of fresh air and exercise, and a fondness for good living and physical enjoyments generally, with a disinclination to hard and protracted labor.

Mentally, you may look for ardor, impulsiveness, enthusiasm, and versatility, if not fickleness. There will be more diligence than persistence, and more brilliancy than depth. There may be a quick and violent temper, but it will be easily calmed, and in general the disposition will be cheerful, amiable, and genial.

Having thus got as it were a synopsis of the character, you can proceed to find the details in the various lines of the face.



FIG. 2.—PROFILE.

Perhaps your next subject will have a face like fig. 3, in which length is the predominant characteristic. The profile will present strong angular

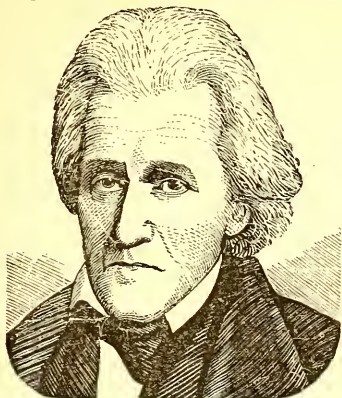


FIG. 3.—ANDREW JACKSON.



FIG. 4.—PROFILE.

lines, as in fig. 4, in place of the curves which prevail in the previous illustration. The figure will be found to be tall and striking, with a manifest tendency to angularity, as in the case of the features.

In this case we have the Motive Temperament before us, and may infer density and firmness of texture in all the organs, and great strength and endurance in the physical system, with energy, capacity for work, and a strongly-marked character, in which executive-ness, love of power, stability, persistence, and directness are noticeable traits. There may be, though



FIG. 5.—RACHEL.



FIG. 6.—PROFILE.

not necessarily, an objectionable degree of hardness and coarseness, but we shall generally find a degree of firmness and constancy which may be

relied on in business, in friendship, or in love. This temperament and form of face are less common among women than among men, and the characteristics we have named are of course subject to the modifications superinduced by sex and age.

A third form of face is shown in fig. 5. It may be called the pyriform or pear-shaped face, of which the profile is less rounded than in fig. 2, less angular than in fig. 4, and more delicate than in either, as in fig. 6.

As it is the expansion of the superior parts of the face, including the forehead, which gives the pyriform shape to the whole in the front view, we may without looking farther set down our subject who presents this form as having a predominance of the Mental Temperament. We shall



FIG. 7.—ALEXANDER DUMAS.

find the figure in this case slender and delicate rather than elegant or striking. The indications are great mental activity, a lively imagination, fine sensibilities, refinement, delicacy, taste, and literary or artistic talent.

The three classes of faces we have thus briefly noted include, with their various combinations and modifications, all that normal human development presents, and furnish the starting-point in all physiognomical estimates of character.

We will, to make still clearer our brief instructions, give a few illustrative examples, referring

the reader to "New Physiognomy" for the details for which we have no room here. There the eyes, nose, mouth, chin, ears, neck, hair, beard, and complexion are all shown to afford indications of character.

We have no trouble in referring this face (fig. 7) to its proper class. All the characteristics of Vital Temperament are evident at a glance. The full chest and portly figure are in keeping with the plump cheeks, the prominent double chin, and the large, short neck. There is no lack of vital power here, and little danger that it may be used up faster than it can be manufactured by the system. Our subject is fond of the good things of this life, and finds enjoyment in the mere sense of animal existence—in the rhythmic beating of the pulse, in the rise and fall of the chest in breathing—in the regular and natural action of the whole vital machinery. He enjoys life, as you may see by the expression of his face, and is sure to take for his motto "Let us live while we live." He is ardent, impulsive, impassioned, imaginative, versatile, remarkably fluent in language, and overflowing with genial humor.

But the reader will observe here an expansion of the forehead not

belonging to the typical round-faced class. Here the predominant Vital Temperament is modified by a large development of brain, in which the intellectual as well as the executive faculties and the propensities are largely represented. It is just the organization for a sensational novelist. There is no end to the looks such a man may write without exhausting either his inventive talent or his vital force.

In striking contrast with the face of the great French novelist is that of the young English poet, Swinburne (fig. 8), whose delicate features and pyriform face indicate clearly a fine nervous organization; in other words, a marked predominance of the Mental Temperament. Here we have imagination, taste, refinement, delicacy, love of the beautiful, spirituality—inspiration almost; but there is a lack of the vital stamina necessary to the highest manifestations of mental power, and the danger is that the body will fail to sustain the brain's rapid and restless activity, the inadequate stock of physical vigor becoming too soon exhausted.



FIG. 8.—ALGERNON CHARLES SWINBURNE.

Fig. 9 presents us with a long and a strong face, very different from either of the preceding ones, and illustrating the oblong form and Motive Temperament.



FIG. 9.—HON. MR. JULIAN, M.C.

Here is a man with a will and a purpose of his own, and who will be likely to carry out his plans with a strong hand, manifesting a degree of energy and persistence not easy to resist. Intellectual ability, culture, and taste are not lacking, but they are subordinate to the more active and powerful faculties which impart executive talent, and minister to the love of place and power. This is a worker, and a man of action as well as a thinker.

These illustrations will serve to show how one should commence the study of "the human face divine;" and a beginning rightly made, the rest will be found comparatively easy. See "New Physiognomy" for all the "Signs of Character."

WAIT!

WAIT a moment, young man, before you throw that money down on the bar and demand a glass of brandy-and-water. Ask yourself if twenty-five cents can not be better invested in something else. Put it back in your pocket, and give it to the little cripple who sells matches on the corner. Take our word for it, you will not be sorry!

Wait, madam—think twice before you decide on that hundred-dollar shawl! A hundred dollars is a great deal of money; *one* dollar is a great deal, when people once consider the amount of good it will accomplish, in careful hands. Your husband's business is uncertain; there is a financial crisis close at hand. Who knows what that hundred dollars may be to you yet?

Wait, sir, before you buy that gaudy amethyst breast-pin you are surveying so earnestly through the jeweler's plate-glass windows. Keep your money for another piece of jewelry—a plain gold wedding-ring made to fit a rosy finger that you wot of. A shirt neatly ironed, and stockings darned like lace-work, are better than gilt brooches and flaming amethysts. You can't afford to marry? You mean, you can't afford *not* to marry? Wait, and think the matter over!

Wait, mother, before you speak harshly to the little chubby rogue who has torn his apron and soiled his white Marseilles jacket. He is only a child, and "mother" is the sweetest word in all the world to him. Needle and thread and soapsuds will repair all damages *now*; but if you once teach him to shrink from his mother, and hide away his childish faults, *that* damage can not be repaired!

Wait, husband, before you wonder audibly why your wife don't get along with family cares and household responsibilities, "as your mother did." She is doing her best—and no woman can endure that best to be slighted. Remember the nights she sat up with the little babe that died; remember the love and care she bestowed on you when you had that long fit of illness! Do you think she is made of cast-iron? Wait—wait in silence and forbearance, and the light will come back to her eyes, the old light of the old days!

Wait, wife, before you speak reproachfully to your husband when he comes home late, and weary, and "out of sorts." He has worked for you all day long; he has wrestled, hand to hand, with Care, and Selfishness, and Greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely; let him feel that there is *one* place in the world where he can find peace, and quiet, and perfect love!

Wait, bright young girls, before you arch your pretty eyebrows, and whisper "old maid" as the quiet figure steals by, with silver in its hair and crow's-feet round the eyes. It is hard enough to lose life's gladness

and elasticity—it is hard enough to see youth drifting away, without adding to the bitter cup one drop of scorn! You do not know what she has endured; you never can know until experience teaches you, so wait, before you sneer at the Old Maid.

Wait, sir, before you add a billiard-room to your house, and buy the fast horse that Black and White and all the rest of “the fellows” covet. Wait, and think whether you can afford it—whether your outstanding bills are all paid and your liabilities fully met, and all the chances and changes of life duly provided for. Wait, and ask yourself how you would like, ten years from now, to see your fair wife struggling with poverty, your children shabby and want-stricken, and yourself a miserable hanger-on round corner groceries and one-horse gambling saloons. You think that is impossible; do you remember what Hazzael said to the seer of old: “Is thy servant a dog that he should do this thing?”

Wait, merchant, before you tell the pale-faced boy from the country “that you can do nothing for him.” You *can* do something for him; you can give him a word of encouragement, a word of advice. There was a time once when *you* were young, and poor, and friendless! Have you forgotten it already?

Wait, blue-eyed lassie; wait awhile before you say “yes” to the dashing young fellow who says he can’t live without you. Wait until you have ascertained “for sure and for certain,” as the children say, that the cigar, and the wine-bottle, and the card-table are not to be your rivals in his heart; a little delay won’t hurt him, whatever he may say—just see if it will.

And wait, my friend in the brown moustache; don’t commit yourself to Laura Matilda until you are sure that she will be kind to your old mother, and gentle with your little sisters, and a true, loving wife to you, instead of a mere puppet who lives on the breath of fashion and excitement, and regards the sunny side of Broadway as second only to Elysium! As a general thing, people are in too great a hurry in this world; we say, wait, wait!

ALL ON ACCOUNT OF HIS NOSE.—Mr. Shandy’s great-grandfather, when tendering his hand and heart to the lady who afterward consented to “make him the happiest of men,” was forced to capitulate to her terms, owing to the brevity of his nose.

“It is most unconscionable, madam,” said he, “that you, who have only two thousand pounds to your fortune, should demand from me an allowance of three hundred pounds a year.”

“Because you have no nose, sir.”

“’Sdeath! madam, ’tis a very good nose.”

“’Tis for all the world like an ace of clubs.”

My great-grandfather was silenced; and for many years after the Shandy family was burdened with the payment of this large annuity out of a small estate, because his great-grandfather had a snub nose. Well might Mr. Shandy (the father of Tristram) say, “that no family, however high, could stand against a succession of short noses.”

A CONVENTION OF THE FACULTIES.*

BY S. T. SPEAR, D.D.

THE several faculties which constitute the grandeur and glory of our spiritual humanity as so many distinct and separate *persons*, held a convention. Each of these mysterious persons made a formal statement of his exploits in the kingdom of mind. I saw them, and heard them, and took brief notes of what they said.

Perception through the bodily senses—a solid and matter-of-fact-looking character—thus opened the conference: “My office is to make men acquainted with the outward world. I am a sentinel posted on the watch-tower of material nature. By me the eye sees, the ear hears, and the hand touches. I rock the cradle of the first human thoughts. With me begins all knowledge. All the physical sciences come to me for all their facts and observations. In my own sphere I am supreme; and whoever disputes my authority in that sphere is simply a fool, with whom it will be a waste of words to hold any argument.”

“Yes,” said *Consciousness*—a much more delicate and ethereal personage, now becoming the speaker—“this is indeed your work; but let me tell you that I have an eye that you have not. If you see matter, I see mind. I am a *soul seer*; and but for me men would know nothing about themselves. What they call mental science is simply the inscription of my pen. By me the soul works in an atmosphere of pure light, and bathes itself in the limpid stream of self-knowledge. I am the sun of the interior world, and shed my beams on all its parts.”

“Very true,” responded *Memory*, seeming to be loaded with an immense budget of something. “Yet bear in mind that I am the keeper of knowledge. I am the historian and antiquarian of the soul. I tread the walks of the mysterious past, and connect that past with the present. All that man acquires he trusts to my care, and I keep it safely for his future use. Without me there could be no education, no mental progress, and no well-taught experience.”

Intuition next came forward, having an eye blazing with the very whitest light, and thus addressed the conference: “Wait a moment! I have not yet spoken. I have a sharper eye than all of you—I am absolute sight. All primitive ideas and necessary principles are mine. I am, after all, the ultimate authority. I hold no disputes, and I hear none. When I speak, all men believe. My opinions are laws. I depend on nothing but myself. All absolute certainties must have my indorsement.”

“All right, so far!” said *Reason*, bearing the distinctive marks of being a hard worker. Yet argument is mine, syllogism is my formula; conclusions are my creations, and premises my instruments. I pass from the known to the unknown, using the former to find the latter. The

* Published in *The Independent*, after the manner of “A Debate in Crania.”

Websters, the Bacons, and the Newtons of the race are my pupils. Even common people can do nothing without me. Having an end, I plan the means. Seeing an event, I find the cause. When anything is to be *proved*, my services are always in demand."

Imagination had been patiently waiting her turn; and now it came. Before uttering a word, she spread her plumes and scented the air with fragrance. Her shining countenance, her long and flowing robes, her graceful attitude, at once fixed all eyes and opened all ears. Thus she proceeded: "I am the creative faculty, reconstructing the relations of thought, gathering nectar from every flower, culling all the beauties that exist in the garden of nature, and so combining them as to delight the children of men. At my touch the passions burn. The Cowpers and the Miltons were taught in my school. The diction of the orator is the charm I have lent him. A common object in my hands shines like a gem. I know where men keep their hearts, and how to reach them. Reason, until warmed by my inspiration, is cold, passionless, and unimpressive."

And who is that grave, sedate, dignified, and imposing character, that followed the *Imagination* with the measured and awful tread of moral truth? Hear him: "I am *Conscience*. That is my name. I am the sense of right and wrong in human action. I enact and publish laws for the government of men. Of their duties, I judge. I am the great comforter of the good, and the un pitying tormentor of the bad. My smile is peace, and my frown is woe. Those who dispute my authority do so at their peril. Those who keep my laws are safe. Both the happiness and the virtue of the world depend on my sway. The God who made me, made a *monarch*."

At length a character, seemingly little else but bone and muscle, marched forward, and, mounting the rostrum, gave utterance to the following words: "I am the *Will*—the free, the sovereign, the choosing power. When I tell the hand to move, it moves. When I bid the reason to think, it thinks. I am the commander-in-chief of all these forces. Purposes and decisions are mine. Ends adopted and plans pursued are my choice. I say Yes and I say No. Energy is simply the steadiness of my hand. But for me these other speakers would be a mere mechanism of rigid and inelastic fate. Philosophers have long disputed whether I am a free man or a slave; yet I have always assumed my own freedom. If there be any claims binding me, I never felt them."

Just at this point there was a general and sudden rush, as of a vast crowd in violent motion—a sort of universal buzz, that seemed for the moment very seriously to mar the good order of the conference. "Here we are!" shouted the *Feelings*, all appearing anxious to be heard at once. "Yes, here we are—all the *Desires*, all the *Propensities*, all the *Emotions*, and all the *Affections*, that figure so largely in the history of earth. True, we do not think as does the reason, or choose as does the will; yet

we are the steam-power of humanity, both heating and moving its thoughts and furnishing the ultimate seat of all its joys and sorrows. We form the impulsive electricity of human life. We sing all the tunes of that life. We magnetize souls. We constitute alike the attractions and repulsions of men. We have been known by different names, and felt in every heart, ever since God made man of the dust of the earth. We shine in the eye, and we blush on the cheek, and weep in the falling tear. We paint the purest characters of time, and adorn with our own grace all that is human. We can make a hell or a heaven in any bosom."

Is it possible that all these multiform wonders are brought together in one soul? Is each single man such a stupendous picture-gallery of marvels? Lives there in every human breast such a vast empire of powers? Is this indeed the man whom we see walking the streets—so God-like in his nature, so glorious when morally erect, and so fully showing his original stateliness even when lying in the dust? What guests, then, did earth receive when human souls came here to dwell? What a wealth of being moves with this revolving globe! What a wealth of being death is transmitting to some other sphere! Humanity is surely no cheap article to be pitched into a gutter, and left there to rot. Its powers are imperial and immortal. It took a God to make a man. Millions of material suns are not equal to one soul. The universe of souls is immeasurably grander than the universe of matter. The ruin of a soul is the greatest evil imaginable. A chaos of matter would be a sorry sight, but "a chaos of the soul is a sorer spectacle than a chaos of worlds."

RESEMBLANCE TO PARENTS.

BY NELSON SIZER.

IN making professional examinations we frequently remark, "You resemble your mother," or, "You resemble your father," and the person looks up with surprise, and inquires, "Did you ever see my mother?" or, "Do you know my father?"

It would, perhaps, be more difficult to so explain this apparent mystery to the reader than to illustrate it by form of body, of features, and of head. Like the subject of TEMPERAMENT, given in our ANNUAL for 1869, the subject of resemblance to parents is best impressed upon the reader by illustrations. No amount of description could properly teach geography, botany, anatomy, architecture, human temperament, or the multiform beauties of nature. To do full justice to the subject before us, a hundred, instead of a dozen, illustrations could be profitably used. A few well-marked instances, exhibiting resemblance to the masculine and feminine, which we give, will, we trust, put the reader in the way of making correct observations. A little study and practice will open in this direction a most interesting field of observation, which can be cultivated at pleasure, until the eye shall be as well trained in its judgments of family resemblance as it usually is in colors. When one

understands Phrenology, Physiology, Temperament, and the laws and signs of resemblance to parents, he is interested in any group of strangers, however foreign or diverse they may be from himself in nativity, language, creed, attainment, or pursuit.

There are forms of body which we regard as emphatically masculine.

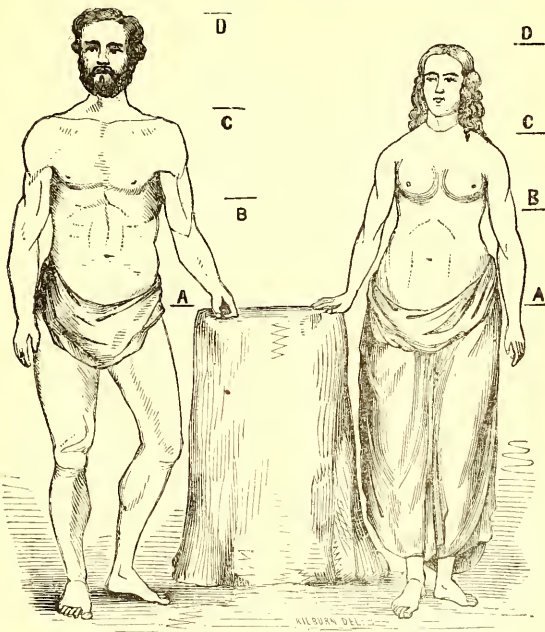


FIG. 1.—MALE FIGURE.

FIG. 2.—FEMALE FIGURE.

and there are others which are equally feminine. There are also forms of head and face equally well marked as indicating the masculine and feminine; and the very texture of the body also differs as well as the figure, the features, and the head.

MALE AND FEMALE FORM.

We invite attention to the bodily differences as seen in fig. 1 and fig. 2. The male form has broad, square, and high shoulders, a stout and apparently short neck, a capacious chest, a moderate development of the abdomen, and relatively narrow hips. In man, the joints are large and angular, the projections of the bones prominent, the muscles well defined, rigid, and rough, and the entire contour is marked by angularity, prominence, and boldness. The female figure is generally less in size and more delicately formed than the male; the limbs are shorter, more plump and smooth, and the extremities smaller, the neck

smoother and relatively longer, the throat showing no "Adam's apple," the shoulders sloping, the chest comparatively narrow but plump, the abdominal and nutritive system larger, and the pelvis or hips broader. The figure, therefore, is more round, the muscles softer, and the whole system more graceful and pliant.

TEMPERAMENT.

The motive or bilious temperament, which is indicated by strong, heavy hair, heavy bones and muscles, is more common in man than in woman. Fig. 3, Lord Napier, and fig. 7, Judge Hitchcock, are eminent examples. On the contrary, the female, for obvious reasons, has a larger nutritive and sympathetic organization than man, and consequently takes on more of the vital and men-



FIG. 3.—LORD NAPIER.



FIG. 4.—MRS. HEMANS.

tal temperaments, as indicated by a bony structure of moderate size, a plump smooth form and soft skin, which are seen in the likeness of Mrs. Hemans (fig. 4). This temperament sometimes characterizes men who strongly resemble their mothers, and thus take on the feminine figure, features, and temperament. Lord Somers (fig. 9) is an example. When a person has learned to discern these extremes of outline and temperament, the nicer shadings and less palpable differences, as they are softened and blended, will at once become apparent.

as they are softened and blended, will at once become apparent.

HEADS OF THE SEXES.

The heads of the sexes differ quite as much as do their forms of body. The two engravings of skulls (fig. 5 and fig. 6) show this strong point. Fig. 5 is a fair specimen of the male cranium. It rises high from the

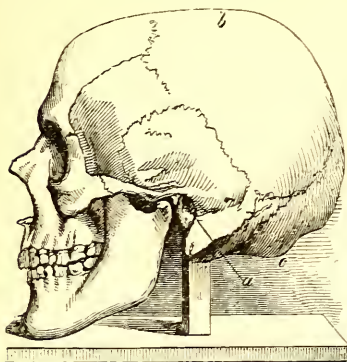


FIG. 5.—MALE SKULL.

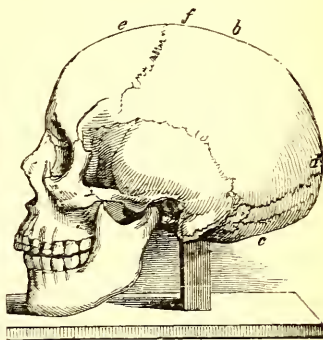


FIG. 6.—FEMALE SKULL.

opening of the ear (*a*) to Firmness (*b*), and is broad and full at the sides. It is large in the back or social region, particularly at Amativeness (*e*). The bones of the cheek and nose, and the ridge extending over the eyes,

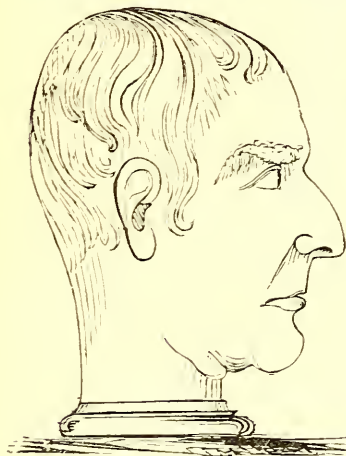


FIG. 7.—JUDGE HITCHCOCK.



FIG. 8.—FEMALE HEAD.

are comparatively large and conspicuous. The crown of the head is high, indicating Firmness and Self-Esteem, and the forehead is massive, showing power of thought and intellectual energy. Fig. 6, which is from a well-balanced female skull, shows smoothness of outline, fine-

ness of texture, and a prominent development at *d*, which is the region of the organs of Parental Love, Friendship, and Inhabitiveness, while *b* (Firmness) and *c* (Amativeness) are much less than the same regions in the male skull. At *e* (Benevolence) and at *f* (Veneration) the female skull is relatively more developed. The head is long, narrow, and not high in the region of the organs of Self-Esteem and Firmness.

Every reader, after seeing these engravings, would be able to distinguish the picture of a male from that of a female skull, and by a single examination of the skulls themselves, he would thenceforth be able, in like manner, to distinguish well-marked male and female crania.



FIG. 9.—LORD SOMERS.

The male skull, moreover, is generally thicker, and the points and angles sharper and rougher than those of the female, showing more strength and a more hardy temperament. Cautiousness, Parental Love, Friendship, Approbativeness, Conscientiousness, Spirituality, and Benevolence are larger in the head of woman; while in man, Combativeness, Destructiveness, Amativeness, Firmness, Self-Esteem, Calculation, and Causality are usually larger. In the portraits, fig. 7 (Judge Hitchcock) and fig. 8 (a feminine head), we see marked a contrast between the masculine and feminine characteristics.

From the opening of the ear to the crown, how high the head of the man towers! His remarkable Firmness and Self-Esteem show his resemblance to his grandfather, Col. Ethan Allen, the famous hero of Ticonderoga. The back-head, how short, as compared with its height and length forward of the ear! In these respects how different is the female head! (fig. 8.) How long it extends back of the ear! how full and rounded the back-head! The forehead is not so broad or expanded, and the crown does not rise so high.

Sometimes a son resembles a mother, and takes on her feminine form of head, face, and body. That was the case with Lord Somers (fig. 9).

Sometimes the daughter resembles the father and has a Roman nose, high cheek-bones, broad, bony chin, a square, strong forehead, a high crown of the head, and a relatively short back-head, with width of head at the ears, showing force, and enterprise, and determination, and



FIG. 10.—Mlle. FAYANTI.

power to conquer and trample down opposition. Mlle. Favanti (fig. 10), a celebrated vocalist, resembles her father and mother both. The forehead containing the intellectual, and the back-head containing the social developments, are feminine. The neck and face are also feminine. The face is like fig. 8, gentle, delicate, and unassuming; but she has a high crown, like fig. 7, and the head is broad and heavy between the ears. She is firm, proud, independent, positive, thorough, efficient, and determined. In character, ambition, and independence of disposition, therefore, she is masculine; while in the intellectual and social nature she is feminine. Mrs. Hemans (fig 4) has a well-marked feminine

nature, with something of the masculine to give compactness and vigor to the constitution, and that strength and earnestness which is shown in the heroic character of her poetry. The head and face of Wellington (fig. 11) are eminently masculine. His towering Firmness and Self-Esteem, his prominent forehead and massive features, great Roman nose, broad chin, and stern expression, all evince the masculine elements, and seem to indorse the correctness of the name the people instinctively gave him, of "Iron Duke." Look, also, at the great bony nose of Judge Hitchcock (fig. 7). The face is all features. How entirely tributary the cheek seems to the nose, as if the whole face was a basis for that organ to stand upon! How the cheeks rise up at the side of it and brace and sustain it! The same is true of Wellington and Napier. These strong, masculine faces seem to be all features, with only just enough of face to hold the features together. Remove the features, and there would be no face left. Lord Somers has a small mouth, a pliant and apparently a soft nose, no ridge over the eyes, a round, smooth chin and cheek, with no strong lines in the face; the forehead is not massive, and the whole organization is smooth and apparently inefficient. His face, and many of similar type, bears its

features rather as decorations than as prime constituents. Remove the features, and there would be a plenty of face left. The features look as if set on merely as appendages and ornaments.

Sometimes these masculine and feminine traits are very singularly combined. We see, sometimes, a little girl with a great parrot-nose, like Napier, inherited from her father, with a mouth and chin like her mother. Sometimes we see a broad and logical forehead along with

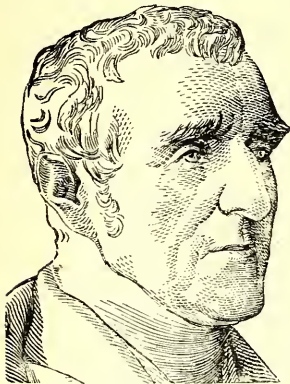


FIG. 11.—LORD WELLINGTON.

a very feminine face. Sometimes a high, masculine crown, a broad, combative, masculine head, with a great deal of the feminine in the sympathies and intuitions and affections. We occasionally find a man whose features resemble the mother, while the crown of his head resembles the father. Again: we find all the masculine qualities well marked; that is, the organs of force, pride, will, and self-reliance, combined with the organs which indicate the feminine, viz., Ideality, Spirituality, Benevolence, Parental Love, Cautiousness, and Veneration, and other qualities which mark the feminine. When a man resembles his mother, he has

smaller feet than if he resembled his father, shorter and rounder limbs, smaller hands and wrists, smooth, sloping shoulders, broader hips, and a rounder body, comparatively smaller features, stronger social organs, and generally that quality of intellect which acts intuitively, and seizes upon truth almost instantaneously, reaching positive conclusions, and hardly knowing why. It is regarded favorable for sons to resemble the mother, and for daughters to resemble the father, the father and mother being equal, because then, by virtue of sex, the son will have enough of the elements belonging to his own sex to give strength of character, and, while resembling the mother in disposition and constitution, her strong characteristics will be indicated, so that all that belongs to both parents will be combined in him. The daughter, on the contrary, resembling the father in character and spirit, will be brave, strong, and earnest, while by virtue of her sex she will possess the sentiments, the gentleness, and the intuitions of the feminine, thus embodying in her own constitution all the desirable characteristics of both sexes.

When a daughter resembles the mother, she has a duplication of the feminine elements, and she is too gentle, sympathetic, cautious, and dependent. If a line of sons were to inherit mainly from the father, they would, in a few generations, become bony, angular, and rough, and be too stern, proud, positive, combative, and unbending, and lack the pliability, sympathy, and mellowness necessary to the proper harmony

of character. Daughters thus following the line of the feminine a few generations, would become tame, round, soft, inefficient, and weak.

There is a constant tendency in those who resemble the parent of the opposite sex to work back toward their own sex. Hence, a woman who strongly resembles her father, if she should have a daughter favoring herself, the daughter will be much less masculine than her mother. A son who resembles his mother, if he have a son resembling himself, he will, by virtue of his masculine sex, be more masculine than the father.

PRESIDENT GRANT AND HIS CABINET.

ULYSSES S. GRANT.

GENERAL ULYSSES S. GRANT was born at Point Pleasant, Clermont County, Ohio, on the 27th day of April, 1822, and is, consequently, now in his forty-ninth year. He was educated at West Point, served with credit in the Mexican war under Taylor and Scott, resigned his commission in 1853, and was engaged in commercial pursuits when the war of the Great Rebellion broke out. His magnificent career since that period, stretching over the hundred bloody battle-fields which lie between Fort Donelson and Richmond, is familiar to every reader.

He is a well-built man of average stature, and may be pronounced a very good specimen of the average American man. His brain is of good size, in proportion with the body, and it is large in the perceptive, full in the reflectives, large in Constructiveness, Human Nature, Cautiousness, Continuity, Secretiveness, Hope, Spirituality, Conscientiousness, Destructiveness, Combativeness, and Benevolence. The social affections are also fully developed. Language, Acquisitiveness, Imitation, and Suavity are but moderately indicated. Approbateness and Self-Esteem are subordinate; but Firmness is decidedly prominent.

We would pronounce him a man of strong practical common sense, with an intuitive perception of character, knowing almost at a glance whom to trust. He possesses good mechanical ingenuity, with planning talent, watchfulness, application, policy, prudence, honesty, enterprise, kindness, friendship, and generosity, without much French palaver or make-believe. He is a man of few words and great courage, fortitude, resolution, perseverance, and executiveness. These are some of the leading points in this character. We may add that he is no egotist, no vain boaster, nor will he turn to the right or the left for the love of praise or for the fear of blame.

HAMILTON FISH, SECRETARY OF STATE.

This gentleman is a descendant of one of the "old families of New York," and was born in this city in the year 1809. He was educated

at Columbia College, and graduated there with a most creditable record. He then studied law, and was admitted to the bar in 1830. As a lawyer, he attained high reputation and extensive practice. Early in his career, however, he entered the field of politics, and in 1837 he was elected to the State Assembly. In 1842 he was elected to Congress from the Fourth Congressional District of New York city; in 1847 he was elected Lieutenant-Governor of New York, and the year following the Governor's chair was accorded him by a large majority vote.

During his administration the slavery question was agitated with much bitterness, but he was early committed to the provisions of the Wilmot Proviso, and in his annual messages took strong ground against the extension of slave territory. He was subsequently elected a United States Senator, serving from 1851 to 1857, when he retired to private life, and spent some years in foreign travel. At the breaking



ULYSSES S. GRANT, PRES. OF U. S.



HAMILTON FISH, SEC. OF STATE.

out of the rebellion he was outspoken in his support of the Republic, and participated in the great Union gathering at Union Square, May 20th, 1861, where he made a short but stirring address.

Mr. Fish has for several years past avoided political notoriety. He is a gentleman of high-toned character, and one of the most active, though quiet, of New York philanthropists.

GEORGE S. BOUTWELL, SECRETARY OF THE TREASURY.

Mr. Boutwell was born on the 28th of January, 1818, at Brookline, Massachusetts. He commenced to study law when eighteen years of age, and on the attainment of his majority entered into active practice. In 1842 he took a prominent part in Massachusetts politics, and though still a very young man, was elected to the State Legislature, in which he served from year to year until 1850. In political sympathies at that

time, he was a Democrat. He served as a member of the Massachusetts Constitutional Convention of 1853, and won distinction as the successful opponent of Mr. Choate, in the debates of that body. In 1854 he left the Democratic party on the Kansas-Nebraska issue, and was a leader in the organization of the Republican party in Massachusetts.

He was elected to the National House of Representatives in 1862. He kept his seat in each successive Congress, and was elected and took his seat as a member of the present House. During his last two terms in Congress Mr. Boutwell was chairman of the Judiciary Committee.

JACOB D. COX, SECRETARY OF THE INTERIOR.

Mr. Cox was born October 27th, 1828, in Montreal, Lower Canada, where his parents, who were natives of the United States, were residing at the time. In 1829 they removed to New York, where his early



GEO. S. BOUTWELL, SEC. OF TREAS.

JACOB D. COX, SEC. OF INTERIOR.

years were chiefly spent. In 1846 he went to Ohio, and entered Oberlin College, from which he graduated at twenty-three, and then immediately took up the study of law.

In 1859, then an ardent Republican of the most advanced radical type, he was elected to the Ohio Senate. Soon after the breaking out of the war he was appointed a brigadier-general. He participated in the battles of South Mountain and Antietam, commanding the corps after the fall of General Reno. For his services in this campaign he was made a major-general. Subsequently he commanded with credit a division of the Twenty-third Corps during the Atlanta campaign, the numerous engagements which occurred serving to make that campaign almost a continuous battle. During the pursuit of Hood's army, following the fall of Atlanta, General Cox commanded the Twenty-third Corps. He also rendered gallant service with that corps during Hood's

pursuit of General Thomas' army, which ended in the triumphant success of the Union forces at the battle of Nashville.

Soon after the close of the war he was nominated and elected Governor of Ohio. At the expiration of his term of office he refused a re-nomination, and, removing to Cincinnati, engaged in the practice of law. He was generally understood to be a Conservative Republican.

JOHN A. RAWLINS, SECRETARY OF WAR.

General Rawlins is a native of Illinois, having been born in Jo Daviess County, February 13th, 1831. He received a common-school education, and, until he was twenty-three years of age, was engaged in agricultural pursuits. He then entered a law office in Galena, Illinois, where he first became acquainted with Grant. In 1855 he was admitted to the bar, and in the practice of the law was tolerably successful. In



JOHN A. RAWLINS, SEC. OF WAR.



ADOLPH E. BORIE, SEC. OF THE NAVY

politics he was formerly a Democrat, but separated himself from the party at the commencement of the war.

In August, 1861, Rawlins was, at Grant's request, appointed assistant adjutant-general. He was chosen chief-of-staff in November, 1862, a position which he retained until his recent appointment in the cabinet. Having shown himself a most faithful and thorough officer, and having been so long in close association with General Grant, it is no matter for surprise that he has been honored by this preferment. General Rawlins is remarkable for his modest deportment.

ADOLPH E. BORIE, SECRETARY OF THE NAVY.

This gentleman, who has been called from comparatively private life to assume the functions of an important post in the administration of the General Government, was born in Philadelphia in 1809. He is of

French derivation, his father having emigrated from Bordeaux and established himself as a merchant in Philadelphia. Mr. Borie graduated from the University of Pennsylvania at the age of sixteen. When twenty-four he went to Paris, and subsequently traveled considerably in Europe. On his return he entered into commercial life, and by industry and the exercise of a superior business judgment he has accumulated wealth.

In 1862, when the Union League was organized in Philadelphia, Mr. Borie was one of its founders, and is now its vice-president. Except in this way he has never taken an active part in politics. During the war he contributed largely, both by his means and his influence, to the enlistment of soldiers for the Union armies. He was introduced to



E. R. HOAR, ATTORNEY-GENERAL.



J. A. J. CRESSWELL, POSTMASTER-GEN.

General Grant, after the close of the war, by General Meade, and the acquaintance ripened into friendship.

E. R. HOAR, ATTORNEY-GENERAL.

Ebenezer Rockwood Hoar, a son of the Hon. Samuel Hoar, of Massachusetts, was born in 1816, in Concord, Mass. His mother was a daughter of Roger Sherman, of Connecticut, one of the signers of the Declaration of Independence. The Hon. George F. Hoar, a member of the Forty-first Congress from the eighth Massachusetts district, is his brother. He entered Harvard College in 1831, graduating with distinction in 1835, and after reading law with his father at Concord, spent two years at the Cambridge Law School. He was admitted to the bar about the year 1840, and practiced with great success in Middlesex and the neighboring counties. After a few years he was appointed a judge of the Court of Common Pleas, but he resigned and returned to the practice of his profession, this time opening an office in Boston, where he soon

acquired an extensive and lucrative business. In April, 1859, he was appointed a justice of the Supreme Court of Massachusetts, and has since held that office. As a lawyer, he has few superiors in the country. He is a man of fine literary culture, is endowed with great wit and unusual social qualities, and is very popular, especially at Concord, where his family reside.

J. A. J. CRESSWELL, POSTMASTER-GENERAL.

The new Postmaster-General was born in Cecil County, Maryland, in 1828. He received a liberal education, and after graduating from Dickinson College, studied law, and was admitted to the practice of law in Maryland in 1850. He occupied for 1861 and 1862 a seat in the Maryland House of Delegates, and served in 1862 as an assistant adjutant-general. In 1862 he was elected to Congress, and not long afterward, when Governor Hicks died and left his seat in the Senate vacant. Cresswell was nominated by the Unionists and elected United States Senator, after a sharp contest.

Mr. Cresswell was chairman of the Maryland delegation to the Chicago Convention which nominated General Grant for President. He had long been talked of as a fitting representative of the border States or Southern States in Grant's cabinet, and his nomination, therefore, caused less surprise than that of some others.

Mr. Cresswell is a lawyer in large practice; a skillful politician, an eloquent orator, and a man of fine literary tastes.

An analysis of the character and capacity of each member of the cabinet—which we have not room to give at length—indicates fair intellectual ability, good moral development, and no lack of energy or executiveness. We shall look for a plain, straightforward course, without egotism, display, brilliancy, or eccentricity. Though evidently patriotic, these gentlemen are not belligerent; and their policy will be justice, self-defense, moderation, and peace. They will not court war, nor will they shrink from any manly duty.

“GEORGE ELIOT.”—“George Eliot” is the literary *nom de plume* of Mrs. Lewes (*née* Marian Evans), the daughter of a dissenting minister in the north of England. She was born in 1820. Her first literary work was a translation of Strauss' “Life of Jesus,” after which, though she was joint-editor of the *Westminster Review* in the interval, little was heard of her until her “Scenes of Clerical Life,” in *Blackwood's Magazine*, attracted some attention. But her reputation as a novelist was established by “Adam Bede,” published in 1858. Conspicuous among her other works are “The Mill on the Floss,” “Romola,” and “Felix Holt.” She is one of the best educated of the British female authors, having a familiar knowledge of modern languages as well as of the classics and mathematics.

SCIENCE OF CONJUGAL SELECTION.*

Love is a celestial harmony,
Of likely hearts compos'd of star's consent.
Which join together in sweet sympathy,
To work each other's joy and true content.—*Spenser.*

UNHAPPY MARRIAGES.

MARRIAGE is intended to promote, and not to destroy, happiness. It is normally a perennial spring of joy, and not a perpetually flowing fountain of bitterness. When it becomes a source of bickerings, contention, and domestic misery, we may conclude that the conditions under which it has been contracted are not favorable—not such as nature has indicated to be essential to its harmonious operations.

When we see an unhappy married couple, we are apt hastily to infer that one of the parties, at least, is greatly in fault, and that perhaps both are of an unamiable disposition; but this is often far from being the case. In many instances both parties are naturally amiable, kind-hearted, and affectionate. Each is capable of loving and of making another being happy in the marriage relation, but that other does not happen to be the one to whom he or she is bound. They are *mismatched*. They do not harmonize—the bond of sympathy or understanding of each other is lacking. The parties have made a *mistake*. The world is full of these mismatched couples—full of the unhappiness, the deep misery which inevitably grows out of *incompatibility* in the marriage relation. Can anything be done to prevent the so frequent occurrence of these errors? or is marriage a mere game of chance—a lottery—as some have called it? We believe that something *can* be done. Ignorance is the main cause of these unhappy alliances, and the diffusion of the needed knowledge will, in a great measure, prevent them. It is our purpose in this chapter to impart at least some hints toward this knowledge, so as to enable our readers to avoid the terrible dangers which beset the path of those who are ignorant of nature's laws in respect to the union of the sexes in marriage. He who, in the full light of day and with his eyes wide open, persists in running into the jaws of a calamity worse than death, must accept the inevitable consequences.

ABOUT TEMPERAMENT.

Prominent among the conditions affecting the happiness of married couples is temperament; and this is one of the first things to be considered by those contemplating matrimony. To enable the reader fully to understand our teachings on this point, we here give a brief description of the three primary temperaments.

Temperament is a particular state of the constitution, depending upon the relative proportion of its different masses or systems of organs.

* From "Wedlock; or, The Right Relations of the Sexes; Who Should and Who Should Not Marry," etc. New York: Samuel R. Wells. 1869. Price, \$1.50.

We are accustomed to consider these constitutional conditions as primarily three in number, called, respectively,

THE MOTIVE TEMPERAMENT; THE VITAL TEMPERAMENT; AND THE MENTAL TEMPERAMENT.

The first is marked by a superior development of the osseous and muscular systems, forming the locomotive apparatus; in the second, the vital organs, the principal seat of which is in the trunk, give tone to the organization; while in the third, the brain and nervous system exert the controlling power.

1. *The Motive Temperament.*—In this temperament the bones are comparatively large and broad rather than long, and the muscles only moderately full, but dense, firm, and tough. The figure is generally tall, the face long, the cheek-bones rather high, the neck long, the shoulders broad, and the chest moderately full. The complexion and eyes are generally, but not always dark, and the hair dark, strong, and rather abundant. The features are strongly marked, and the expression striking and sometimes harsh or rigid. The whole system is characterized by strength and capacity for endurance as well as for active labor. Persons in whom it predominates possess great energy and perseverance, and, in other respects, strongly marked characters. They are observers rather than thinkers, and are better suited to the field than to the council chamber. They are firm, self-reliant, constant in love and in friendship, fond of power, ambitious, and sometimes stern and severe. This temperament in its typical form is not common among women, in whom it is modified by a larger proportion of the vital element of the constitution.

2. *The Vital Temperament.*—The vital temperament is marked by breadth and thickness of body rather than by length. Its prevailing characteristic is rotundity. The chest is full, the abdomen well developed, the limbs plump and generally tapering, and the hands and feet relatively small. The neck is short and thick, the shoulders broad, the chest full, and the head and face inclining to roundness. The complexion is generally florid, the eyes and hair light, and the expression of the countenance pleasing and often mirthful.

Persons in whom this temperament predominates are both physically and mentally active, and love fresh air and exercise as well as lively conversation and exciting debate, but are, in general, less inclined to close study or hard work than those in whom the motive temperament takes the lead. They are ardent, impulsive, versatile, and sometimes fickle; and possess more diligence than persistence, and more brilliancy than depth. They are frequently passionate and violent, but are as easily calmed as excited, and are cheerful, amiable, and genial in their general disposition. The vital temperament is noted for large animal propensities generally, and especially Amativeness, Alimentiveness, and Acquisitiveness. Benevolence, Hope, and Mirthfulness are also generally well developed.

3. *The Mental Temperament.*—This temperament is characterized by a rather slight frame; a head relatively large; an oval or pyriform face; high, pale forehead; delicate and finely cut features; bright and expressive eyes; slender neck, and only a moderate development of chest. The hair is generally soft and fine, and neither abundant nor very dark, the skin soft and fine, and the expression of the face varied and animated.

Sensitiveness, refinement, taste, love of the beautiful in nature and art, vividness of conception, and intensity of emotion mark this temperament in its mental manifestations. The thoughts are quick, the senses acute, the imagination lively, and the moral sentiments generally active and influential.

Balance of Temperament.—Where either of the temperaments exists in excess, the result is necessarily a departure from symmetry and harmony, both of body and mind, the one always affecting the character and action of the other. Perfection of constitution consists in a proper balance of temperaments.*

THE LAW OF CONJUGAL SELECTION.

With regard to the proper combinations of temperament in the marriage relation, physiologists have differed, one contending that the constitutions of the parties should be similar, while others, on the contrary, have taught that contrast should be sought. It seems to us that neither of these statements expresses fully the true law of selection. The end to be aimed at is *harmony*. There can be no harmony without a difference, but there may be difference without harmony. It is not because a woman is like a man that he loves her, but because she is unlike. The qualities which he lacks are the ones in her which attract him—the personal traits and mental peculiarities which combine to make her *womanly*; and in proportion as she lacks these, or possesses masculine characteristics, will a woman repel the opposite sex. So a woman admires in man true *manliness*, and is repelled by weakness and effeminaey. A womanish man awakens either the pity or the contempt of the fair sex.†

This law, we believe, admits of the widest application. The dark-haired, swarthy man is apt to take for his mate some azure-eyed blonde, the lean and spare choose the stout and plump; the tall and the short often unite; and plain men generally win the fairest of the fair.

In temperature, as in everything else, what we should seek is not likeness, but a *harmonious difference*. The husband and wife are not counterparts of each other, but complements—halves which joined together form a rounded symmetrical whole. In music, contiguous notes are discordant, but when we sound together a first and a third, or a third and a fifth, we produce a chord. The same principle

* See "New Physiognomy" for a more complete description of all the phases and shades of human temperament, with numerous illustrations.

† One of the most withering or cutting epithets one male Indian can use toward another is to call him a squaw.

pervades all nature. Two persons may be too much alike to agree. They crowd each other, for two objects can not occupy the same space at the same time. While, therefore, we do not wholly agree with those who insist upon the union of opposites in the matter of temperament, we believe that a close resemblance in the constitution of the body between the parties should be avoided, as not only inimical to their harmony and happiness, but detrimental to their offspring. If the mental temperament, for instance, be strongly indicated in both, their union, instead of having a sedative and healthful influence, will tend to intensify the already too great mental activity of each, and perhaps in the end produce nervous prostration; and their children, if, unfortunately, any should result from the union, will be likely to inherit in still greater excess the constitutional tendencies of the parents. A preponderance of the vital element in one of the parties would tend not only to a greater degree of harmony and a more healthful influence, but to a more desirable and symmetrical development and complete blending of desirable qualities in their offspring.

A predominance of the vital or of the motive temperaments in both parties, though perhaps less disastrous in its results, favors, in the same way, connubial discord and a lack of balance in offspring.

Where the temperaments are well balanced in both, the similarity is less objectionable, and the union, in such case, may result favorably, both as respects parents and children; but perfect balance in all the elements of temperament is very rare; and wherever there is a deficiency in one party, it should, if possible, be balanced by an ample development in the same direction in the other, and *vice versa*.

INTERNATIONAL MARRIAGES.

The modern nations of Europe and America are all more or less mixed, and this is especially true of the English, and the Americans of the United States. The results of the crosses, in these cases, seem to be favorable. The good qualities of several races appear to have combined, to a certain extent, to form a new race, superior to either of its elements. It does not follow, however, that any and every racial mixture is desirable or allowable. In this case, as in the matter of temperament, there are incompatible as well as compatible combinations. An American may marry an English, German, French, or Irish lady, provided the differences between the parties in character, habits, and religion be such as can be made to harmonize, and the results may be favorable to all concerned. A union, however, of a Caucasian with an American Indian, a Mongolian, or a Negro can result neither in conjugal harmony nor in well-constituted offspring. But the God-given instincts of every well-constituted white man and woman furnish a sufficient refutation of the theory of miscegenation (mixture of races), so far, at least, as it relates to races so widely separated as the Caucasian and the Negro, the Mongolian, or the American Indian.

Whether a mixture of blood shall result in a compound superior to

either of the ingredients or inferior, depends upon the adaptation of the one to the other. Some mixed races are more powerful than their progenitors on either side; but this is not the case with the offspring of a union between the white and the black, red, or yellow races. The Mulatto, though superior to the Negro in intellect, is inferior to both the black and the white man in physical strength and endurance; and the mixed race always either becomes absorbed in one or the other of the pure races, or else speedily dies out. It should be observed, too, that the fairer the Caucasian, the more incompatible the union with the dark races; the Teutonic and Anglo-Saxon branches forming the worst possible combination with the Negro or the Indian, while the Celtic French, and especially the Celt-Iberian Spaniard, forms a less objectionable mixture with these races. The intermarriage, however, is not admissible, we believe, on physiological grounds, even in their case.

MENTAL CONGENIALITY.

If the law of harmony already stated be correct, it follows that mental congeniality or affinity, like physical adaptation, must grow out of mental differences, and not out of similarity. In fact, the temperamental differences we have indicated as desirable, involve corresponding mental differences. Each temperament has its leading traits of character, and those properly belonging to one are never collectively and in a similar degree found associated with either of the others.

But while we believe a degree of dissimilarity in character is desirable and promotive of harmony, we are far from wishing to encourage those whose mental organizations are radically and necessarily antagonistic to unite in marriage. A person with a highly developed moral nature, for instance, would be rendered miserable by a union with a partner in whom the animal propensities predominate in development and activity and give their tone to the character and the life. So delicacy, refinement, and love of the beautiful can not associate happily with coarseness, vulgarity, and a hard, repulsive insensibility to the finer feelings of the soul; but it does not follow that a husband's large Benevolence, for instance, should be matched by an equal development in the wife; or that her predominant Veneration and Spirituality must be met by the same degree of manifestation in the husband. On the contrary, it is better that there be a balance, as it were, between them, so that the one may hold the other a little in check, if necessary; but the difference must not be too great, as it might, in that case, lead to angry contention and permanent estrangement.

If we admit the doctrine, that the greatest possible similarity is to be sought in matrimonial alliance, we should be compelled to advise the artist to marry an artist, the literary man a writer, the musician a singer, and so on; but experience has proved that such connections are seldom desirable, and sometimes result in separation or perpetual domestic discord. Exceptions can be quoted, it is true, but this is the rule. The artist should marry one who is able to appreciate his art, but ar-

should not be the ruling passion in both ; and the same rule applies to literature, music, or any other pursuit involving strong special developments. There should be sympathy in each with the leading tastes and aspirations of the other, but not necessarily the same talents or capacities.

The question to be settled in regard to any two persons of opposite sexes contemplating matrimony is, "Will their characters harmonize?" We have stated the general law of harmony in the preceding section. We can not lay down an exact formula for its practical application to the relations of men and women, because the gamut of the mental faculties has not, like that of music, been fully determined ; but we can confidently assert that affinity between the sexes depends upon certain measured differences, and that any one who will take the trouble to become thoroughly acquainted first with himself or herself, and then with the person of the other sex with whom a union may be contemplated, there will generally be little difficulty in deciding the question of compatibility or adaptation.

EDUCATIONAL CONSIDERATIONS.

As a rule, the parties proposing a matrimonial alliance should possess the advantages of education in a similar degree, but modified in kind of course by sex. One's tastes and habits are greatly influenced by culture, and a very great disparity here must result in a lack of complete sympathy, if in nothing worse. Where the husband, for instance, is well educated, fond of books and the society of cultivated people, and inclined to intellectual pursuits and enjoyments, and the wife has neither the ability to appreciate his tastes nor the desire to cultivate similar habits, there must be a painful sacrifice on his part or a humbling sense of inferiority on hers, tending to anything but conjugal harmony. Where the lack of culture is on the part of the husband, the results are sometimes even more painful.

There are exceptional cases. Some men and women lack culture simply through the want of educational privileges, and manifest the strongest desire to make good all their deficiencies. In such cases, however much the lack may be regretted, we would not make it a bar to marriage with a person of superior culture. When one has arrived at a marriageable age, it is a late day on which to commence an education ; but better late than never. Many a person has begun the work of mental culture at thirty, or even forty years of age, and yet become distinguished for learning and its practical application ; so there is no cause for despair. To the loving husband or wife, the office of teacher may be made a delightful one, and the progress of the beloved pupil rapid and satisfactory ; but marriage brings with it other duties and responsibilities, which are likely to interfere sadly with the home school ; so we must not hope too much from it.

SOCIAL POSITION.

Man and woman should meet, as nearly as possible, on the same

plane of social position and mental status. Kings and milkmaids form blissful alliances only in the musical measures of old-time ballads, and it is in the same records alone that beggars marry princesses, and fair faces atone for the absence of brain, position, and common sense! Very few people are happy who marry either much above or much below their station in life. If one of the life partners must be superior, it had better be the husband. A woman easily learns to look up, and it is natural for the man to assume a protecting superiority, even when there is no real ground for it; but woe betide the couple where the woman looks down on him whom she has solemnly promised to love and *honor*.

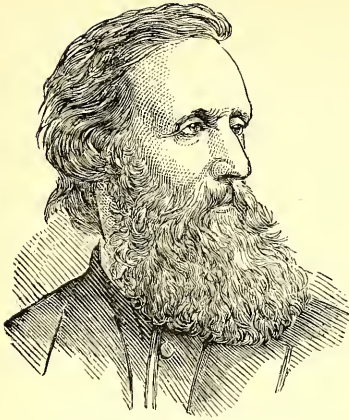
Nor should there be any insuperable difference in the mental capacity, for, even supposing them to be well mated at first, a man generally grows in mind and brain as he progresses onward with a progressive world, and his wife must either grow with him, a companion in every sense of the word, or be left behind, a mere doll to be hung with silks and jewels, or a drudge to cook his dinners and take care of his children. Remember this, girls, when you are inclined to lag behind in the widening path of ever-new discoveries and developments, and don't follow the example of Lot's wife.

RELIGIOUS CONSIDERATIONS.

Rev. Henry Ward Beecher, in one of his discourses, in commenting on the twenty-eighth chapter of Genesis, said :

"Jacob's father forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion; that had he brought into his house the fairest and discreetest of wives, he would have brought in the cause of a long train of miseries with her. It is an old proverb, that a man is what his wife will let him be; and old Isaac was a wise man when he said, 'Don't go among the Canaanites to get a wife.' Canaan nowadays is everywhere. It is every house where there has been no family prayer, where mammon is God; wherever there is a godless household, there is the land of Canaan. A man that marries a good wife has very little more to ask of the Lord till he dies. A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that are comparable to it. And marriage is a thing not heedlessly to be rushed into, but slowly, discreetly. It is anything but a farce or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. . . . It is not wise to mix religions. A man who marries a wife of a different religion from his own, thinking afterward to bend her to his views, has very little idea of timber."

[Valuable suggestions as to the selection of the most suitable life-partners may be found in our recently published work entitled "HOW TO READ CHARACTER," a new Hand-book of Phrenology and Physiognomy. Sent free by post for \$1 25.]



DANIEL HUNTINGTON.



WILLIAM PAGE.



EASTMAN JOHNSON.



GEORGE INNESS.

A GROUP OF AMERICAN ARTISTS.

HUNTINGTON.

DANIEL HUNTINGTON, President of the National Academy of Design, was born in New York, October 14, 1816. His predilection for painting is said to have first been excited on visiting the studio of Trumbull; but his first efforts failed to elicit from that artist any encouragement. A visit to the studio of, and an acquaintance with, Charles L. Elliott, the portrait painter, then painting at Hamilton College, N. Y., decided him to practice Art as his vocation. He began by painting the likenesses of his college companions, and also a number of comic pieces. In 1835 he entered the studio of S. F. B. Morse, then President of the National Academy of Design, and soon afterward produced the "Bar-Room Politician," "A Topper Asleep," etc., besides landscapes and portraits.

He has visited Europe several times, executing there some well-known and much admired pictures.

For nearly thirty years Mr. Huntington's pictures have been familiar to the visitors of the annual exhibition at the Academy. His versatility is remarkable. His chief talent is for portraiture, but in landscape he does not shrink from entering the lists with Kensett, Church, and Bierstadt. In Mr. Huntington's two most celebrated pictures, "Merey's Dream" and the "Republican Court," his best qualities are admirably exhibited. They have a sweetness and a refinement, a conscience and care, which reveal the thoughtful student and the accomplished painter. President Huntington is now in the prime of his power. He is honored and beloved by his fellow-artists.

Mr. Huntington has a superior mental organization and a finely toned temperament. His large and active perceptive intellect constitutes him a keen observer. He is by no means deficient in reasoning ability, especially as adapted to criticism and analysis. The face is refined and lit up with the grace of cultivation, and there is a decided approach to the Grecian type of contour, which resembles that of Canova, as will be obvious to the reader on comparing a portrait of the great sculptor with that of our subject.

His forte is figure or shape, to the full appreciation and reproduction of which his large organs of Form, Size, Weight, Locality, and Order lend their invaluable aid.

PAGE.

William Page was born in Albany, N. Y., January 23d, 1811. His parents removed to New York city in 1819, where he was sent to school; and at the age of eleven received a premium from the American Institute for a drawing in India ink. At the age of fourteen he was placed in the office of Frederick De Peyster, with a view to his becoming a lawyer; but Mr. De Peyster discovering his inherent talent for drawing, took him to Col. Trumbull, the painter of the "Signing of the Dec

laration of Independence," and asked whether the boy would be likely to succeed as an artist. Art not then being especially appreciated in this country, Trumbull told him to "stick to the law;" but young Page's inclinations for drawing were so decided that, through the influence of his half-brother, a place was obtained for him in the office of Mr. Herring, a portrait painter in New York city, where he was employed upon banners, transparencies, and other ornamental work. The year after he entered the studio of S. F. B. Morse, and was admitted as a student at the National Academy, where he received a large silver medal for his drawings from the antique.

He went to Europe in 1849, spent eleven years in Florence and Rome, studying and working, and in 1860 returned to New York, where he still resides. During his Italian residence, besides painting portraits of many distinguished men, he produced his two "Venuses;" "Moses and Aaron on Mount Horeb;" "The Flight into Egypt;" "The Infant Bacchus," and other works. His copies of "Titian" were so remarkably like the original, that one of them was stopped by the authorities at Florence, under the belief that it was the original painting. He is a member of the National Academy, and is not only esteemed as an artist, but also well known as a lecturer on Art.

Mr. Page has a fine-grained temperament, and a contour of cerebral organization approaching the classic. The balance between the perceptive and reflective orders of the intellect appears to be nearly perfect. He is both an observer and a thinker. He has no little ability as a critic, and had he devoted himself to literature, he would have ranked well as a graceful and discerning writer. He is positive and emphatic in disposition; ambitious to excel, and spirited in effort. Not easily diverted from his purposes, he concentrates his mental forces on whatever he takes in hand, and finds much more difficulty in satisfying himself than in pleasing others.

JOHNSON.

Eastman Johnson, made famous among our artists by his picture, "The Old Kentucky Home," was born in the little town of Lovell, near Freyburg, Maine, and first became known to fame as a crayon limner; his skill in getting the correct expression, and the grace and vigor of his drawing, rendered him popular and prosperous. The pecuniary returns from his drawings enabled him to visit Europe, where he spent two years in Dusseldorf, in the earnest study and practice of oil painting. Subsequently he set out for Italy by the way of Holland and France, visiting the best galleries and scenery along his route. At the Hague he fell in with Mignot, with whom he sojourned four years, finding congenial work and meeting with flattering success in portraiture. There he executed his first original and elaborate work in oil—representing a boy with dark eyes and hair and olive complexion, with the rude dress of a Savoyard peasant, leaning against the weather-stained wall of an old court-yard. The face is full of character,—the color rich, mellow, and harmonious. He executed several other paintings of the

same class, which were received with warm commendation and found ready purchasers. Meantime he did not neglect portrait painting, and was liberally encouraged therein by the court and leading and wealthy families at the Hague.

Mr. Johnson's delineations of American life deserve special mention and commendation. "The Old Kentucky Home" is not only a masterly work of Art, full of nature, truth, local significance, and character, but it illustrates a phase of American life which the late rebellion has essentially modified. The picture is therefore valuable as an historical relic. It is a scene of Slave State life—a quiet interior, the edge of a slipshod household, a pair of young negro lovers, not caricatured, but of a kind familiar to common experience, admitting the prescribed race to the common sympathies of humanity. The moral of the picture, instinctively felt, is, "a man's a man for a' that." The human romance of the picture as pure as that of Romeo and Juliet. "Mating" is another of Mr. Johnson's admirable pictures. It is a picture full of meaning and expression—in fact, expression is Mr. Johnson's *forte*—not dramatic or historical so much as depicting the human countenance. On a low roof of a farm-house a flock of pigeons are billing and cooing, strutting and puffing, every eye and feather kindled with amorous vivacity; while leaning against a door-post below is a buxom girl, whose air and attitude and eye are just as full of "hopes and fears that kindle hope," as those of the doves—while her rustic lover in shirt sleeves, absently whittling a stick, does his courting in a like spirit of bashful desire.

The portrait of this eminent scenic painter represents a face of no little power. It impresses the physiognomist by its resemblance to the old Norman types. The long reach forward of the ear indicates superior intellectual capacity, especially as a discriminating observer. Language is not small, but seemingly so by reason of the prominent brow. He is the man to gather in the materials which constitute knowledge, for those faculties which perceive, apprehend, and retain information are largely developed. The temperament is apparently of the motive type, and co-operating with his strong perceptive inclines him to make nature his study.

INNESS.

George Inness was born near Newburgh, N. Y., May 1st, 1825, and passed his early youth, from the age of seven until sixteen, in Newark, N. J. He began to draw and paint when a mere child, and was permitted to follow the bent of his inclinations, although his parents wished to turn his attention in other directions.

As a painter, Mr. Inness has made landscape his chief study for the past twenty years. In the outset of his artistic career he attempted engraving, but his delicate organization could not endure the confinement of close study, so that he was obliged to abandon that field. He enjoyed the association and instruction of Gignoux in the early days of his study of painting, and after a few years of European travel and experience he took up his residence at Eagleswood, a beautiful park near Perth Am-

boy N. J. Possessed of deep religious convictions, and disposed to quiet and meditation, Mr. Inness finds in the retirement of Eagleswood and the employments of his studio the repose and enjoyment which his heart seeks, and of which a life of publicity and emulation would deprive him. He is a disciple of Swedenborg, and believes that material things have a spiritual significance, and this belief is crystallized in his pictures, for they are full of beautiful sentiment.

Mr. Inness realizes perhaps more than any of our painters the popular idea of an artist. His slight form, his marked features, his sensitive mouth, his high cheek-bones, and sharp-cut prominent brow, which incases dark-brown eyes, now restless, and now fixed, as when discussing some question of art or philosophy, or when engaged at his profession in the production of some exquisite effect of color; his long black hair, always in disorder, his ardent temperament and sensitive nature, his ignorance of the "*savoir faire*" of life—all go to make up the artist.

He is thoroughly American, but of the highest esthetical type of the American. He is, in his pictures, what Keats and Heine are to poetry, what Robert Franz and Beethoven are to music. If he had not possessed an intense love of form, and a wondrous sense and power of expression of color, he would have been a preacher or a philosopher in another way, for he has a deep religious nature and an extraordinary analytical mind. * * * Never sensational, his pictures are at times the gentlest expression of poetic sentiments, and, again, are full of the grandeur and majesty of an epic. An illustration of both one and the other may be seen in the series of pictures, "The Triumph of the Cross." Mr. Inness is an associate member of the Academy of Design, and although acknowledged to stand at the head of his profession, for some unexplained reason he has never yet been elected an academician.

Mr. Inness is of a highly wrought mental type. His sensibilities and susceptibilities are exceedingly delicate—a condition doubtless due in great measure to early nervous disease. He is an earnest, intense thinker, and with all his constitutional excitability, deliberate and calm as compared with most men. His organs of perception are generally large, the forehead wide through the temples, and well marked in Comparison and Human Nature. He should be remarkable for nice discrimination as an artist or as a thinker; his judgment of character is intuitive and accurate. Veneration is doubtless very large, inspiring and sustaining his well-known character as a religious man; while Firmness is evinced both by the height of the crown and the well-set, determined mouth.

HOME INFLUENCES.—Home! it is the paradise of infancy, the tower of defense to youth, the retreat for manhood, the city of refuge for old age. Recollections, associations, cluster round it—O how thickly! Enjoyments are tasted there whose relish never dies from the memory. Affections spring, and grow there, through all the turns and overturns of life, and which last on, stronger than death. The thought of its early innocence has kindled anew the flame of virtue,—almost smothered beneath a heavy mass of follies and crimes.

BRAIN WAVES.

A NOVEL THEORY.

THE New York *Sun* says: We mentioned a few days ago, that a writer in the London *Spectator* had propounded a theory of "brain waves," to account for the appearance of persons at the point of death to their distant friends. He claims that there is a kind of brain atmosphere, which extends over the globe, and upon which the brain has power of impressing undulations, just as a bell sets the air in motion, or an electric battery the electric fluid in a telegraph wire. These waves, when they meet with a sympathetic organ, produce ideas and images more or less distinct, according to circumstances. The subject is undergoing discussion, and some facts confirmatory of the theory are advanced. One is the case of a person whose image was seen by his wife to enter his house and go up stairs some two hours before his actual arrival. On inquiry, it was found that at that moment he was mentally imagining himself as doing the precise thing which his apparition did. Another story is, perhaps, not new to many of our readers, but it is sufficiently interesting to be repeated:

"Admiral Sir Thomas Williams, a straightforward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought him within sight of the island of Ascension, at that time uninhabited, and never visited by any ship except for the purpose of collecting turtles, which abound on the coast. The island was barely descried on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it, he was seized by an unaccountable desire to steer toward it. He felt how strange such a wish would appear to his crew, and tried to disregard it, but in vain. His desire became more and more urgent and distressing, and foreseeing that it would soon be more difficult to gratify it, he told his lieutenant to prepare to 'put about ship,' and steer for Ascension. The officer to whom he spoke ventured respectfully to represent, that changing their course would greatly delay them—that just at that moment the men were going to their dinner—that, at least, some delay might be allowed. But these arguments seemed to increase Capt. Williams' anxiety, and the ship was steered toward the uninteresting little island. All eyes and spy-glasses were now fixed upon it, and soon something was perceived on the shore. 'It is white—it is a flag—it must be a signal!' and when they neared the shore, it was ascertained that sixteen men, wrecked on that coast many days before, and suffering the extremity of hunger, had set up a signal, though almost without a hope of relief."

The *Sun* says the discussion promises to elicit more anecdotes of a similar character. Is that all? Here are new phases of psychological import and interest. Let our English cousins pursue the mystery. It may be that we shall be able to enlighten them. We have something more to impart on "The Inner Senses," which will appear in due time. Our investigations go to show that there are scientific explanations to these material phenomena, which now puzzle the philosophers.

SOME FACTS ABOUT AMERICAN FACES.

BY D. H. JACQUES.



WILLIAM H. BEARD.

THE American face has been described as "high-browed, cold-eyed, thin-lipped; with a dry skin, a long nose, high cheek-bones; keen, sensible, calculating, aggressive; devoid of poetry, sentiment, tenderness, and imagination." This is no doubt intended to be a truthful picture, and we can not deny that we recognize the likeness—a likeness to many American faces that have fallen under our observation. The face delineated is not an uncommon one in New England and in the West, where the configuration of the New Englander is often reproduced on a larger scale and with an added degree of angularity

and uncouthness; but it is not the typical American face of to-day; much less does it indicate the physiognomy of our "coming man"—the future American. It is the face of one inured to toil and struggle, and compelled to be close-fisted, worldly-wise, sharp-witted, and self-reliant, if not selfish. It shows little indication of the softening influences of the plastic arts, painting, music, or the drama; and suggests none of the recreations and enjoyments of elegant leisure. A rough or new country, rough work, and a rough life have made their rough imprint upon it. The sharp outlines, the immobile features, and the cold, unsympathetic expression are simply the outgrowth of a life barren of romance, poetry, idealism—a life made up of hard, practical realities.

It must be confessed, further, that the description I have quoted applies more or less to a majority of the faces of noted Americans which confront us on canvas, or in the guise of photographs, or of engraved portraits. But who are the personages thus represented? They are, in the main, the men and women who have *risen*—who have achieved their position under difficulties. They are individuals who are largely endowed with energy, pluck, and perseverance. They have fought and conquered, but they bear about them the marks of the conflict—faces blackened and scarred. Aggressive, unsentimental, devoid of tenderness many of them truly are. Had they not been aggressive, they would never have made their way through the crowd to stand in the front ranks where we now find them; or had they been sentimental and tender, some homes might have been made brighter and happier by their ministrations, but their likenesses would never have appeared in the illustrated papers. Representative men and women, in a certain

sense, these are, but they represent, in most cases, only the material and practical phase of our national life. They are men who have led armies, built roads and bridges, invented machines, edited political papers, made stump speeches, managed caucuses, got themselves elected to Congress, or made governors, foreign ministers, collectors, commissioners, and so on; or they are women who have not confined themselves to the old routine of domestic duties—to the sewing on of buttons and the care of babies. Their faces are intellectual and strong—sometimes, perhaps, heroic; but, as a rule, they are neither lovely nor loving. They are American faces, but we find not among them *the* American face.



FREDERICK EDWIN CHURCH.

We are too young as a nation to have fully developed and matured a national type of face; but we have it in process of formation, and the true physiognomist can see that it is destined to be one of the noblest that the world has produced. If at present it lack fullness and softness, it has at least strength, clearness, regularity, and an expression of heroic purpose, which only needs a more generous infusion of the poetic element to become sublime. The softening of its too sharp outlines, the air of romance, the dreamy repose which it often, but not always, lacks, will come with time and a higher and more artistic culture.



S. R. GIFFORD.

But we need not look forward to the possibilities of the future. We shall not seek in vain, if we seek aright, for fine faces—beautiful, noble faces—among the American men and women of the present day—faces worthy to be mentioned as peers of such foreign ones as those of Baudelaire, Courbet, Listz, George Sand, Nilsson, Beranger, Lamennais, Delaeroix, and Doré.

If Washington's face was noble in its tranquil greatness; if Webster's was massive and grand; if Lincoln's, in its rude homeliness, was thoughtful and tender, may we not find in that of Chief Justice Chase something of Washington's lofty self-poised calmness; a breadth and

depth almost Websterian; and a kindliness as genuine as was manifested in the murdered President? If we seek a dreamy mysticism combined with a clear, deep, active intellectuality, we have only to look into the face of Hawthorne (though we know no portrait that does him justice). Poe's face, with all its genius, is not a pleasant one to look at. Photographs of Whittier give us all his strength, steadfastness, and earnestness, but they sadly fail to convey the romantic sensibilities and tender sympathies which underlie them, and which the real face, as I well remember it, habitually expresses. We find in the picture, perhaps, the singer of such ballads as the "Voices of Freedom," but the author of "Maud Muller" and "Snow Bound" never. Longfellow's portraits are like him, and we need not fear to place them by the side of those of the European poets. Prescott, Everett, and Irving had fine faces, well marked and strong, but neither hard nor angular. That of Prescott was elegant and classical, and as full of kindness and devotion as of genius. Bryant looks like an Eastern patriarch, or "like one of Fuseli's bards civilized," and Parke Godwin's strong face is worthy to have been a model for Rembrandt.

Look, also, at our artists—at such faces as those of Huntington, Page, Beard, Church, Eastman Johnson, Inness, Gifford (whose portrait, here given, does him great injustice), Palmer, Miss Hosmer, and others whose names will suggest themselves.

VAN DYCK'S MADONNA; OR THE SLEEP-WALKER.

A PSYCHOLOGICAL STORY.

[The following is not only a very good story, but it has a basis of scientific truth, and may be made a text for any amount of speculation upon the mysterious operations of the mind during the sleep of the body. It suggests questions which it would take volumes to answer in a satisfactory manner.]

IN one of the splendidly decorated saloons of St. James was assembled a group of young and lovely girls, whose delicate fingers were busily employed in different kinds of ornamental needle-work which, under their skillful arrangement, formed bouquets which rivaled nature in the brilliancy of their colors and accuracy of shades. They were the Queen's maids of honor, and between their gay chattering and busy fingers employed the time while waiting for her rising. The only grave person in the assembly was the Dowager Duchess d'Alby, the chief of the ladies of honor.

Among the blooming group, the youngest was remarkable for the simplicity of dress and the quiet modesty of her whole appearance. Her attire was a dress of black velvet, closed to the throat, but of which the skirt, open in front, disclosed an under-dress of white satin; the sleeves came just below the elbow, and coquettishly disclosed an arm and hand of the most dazzling whiteness. A plaited tucker encircled her grace-

ful neck, on which hung a chain, to which was attached a large cross, and luxuriant hair, simply parted on the forehead, and confined behind by a lace scarf, completed her costume. This was the daughter of one of the most illustrious families of Scotland: her father, Lord Ruthven, united to a princely fortune a pedigree of which he was more proud than of his wealth. Lucy, his daughter, had secretly arrived at the English Court, on her appointment to a post in the Queen's household — there to complete the education which had been carefully guided by her father. Retired and simple in her tastes, her mind instinctively sought the sublime in the works of nature and art. She excelled in painting, and her genius had created a world of her own, in the daily contemplations of the production of the best masters, which adorned the galleries of her father. Paul Veronese, Guido, Rubens were of the number of her friends, and she vowed them eternal gratitude, for the light their talents had shed on her solitude.

The habits and manners of Lucy contrasted strongly with those of her companions, who had been habituated to more independence and liberty. Gentle and timid to excess, she scarcely attempted to answer the sportive and often mischievous sallies of her companions. The large clock in the saloon chimed the hour of ten; all eyes were directed to it, and several voices exclaimed, "He's very late!" just as a domestic announced the painter, Van Dyck. The announcement caused a general agitation among the smiling group. Each one changed her position on her velvet seat, rearranged her dress, and, composing her countenance, sought to give additional grace to her aspect. The young pupil of Rubens, albeit accustomed to the sight of beauty, could not suppress a murmur of admiration at finding himself in the midst of this brilliant circle.

The old Duchess, supposing the young painter's embarrassment to be caused by her own imposing appearance, to encourage him, addressed him in these words: "I am told you have talent, young man."

"Those who have so informed you do me too much honor, madam; doubtless they judge me by my intentions, but I have, as yet, produced nothing worthy of attention."

There was as much confidence and noble pride in the reply of the painter as there had been arrogance and impertinence in the address of the noble dame.

Lucy, who possessed the high spirit of her country, was shocked at the insolent tone of the Duchess, and now blushed with pleasure at the reply of Van Dyck. As her soft eyes rested approvingly on his face, he understood her feelings, and thanked her, by a look, for her generous sympathy.

"Well, we shall see. Her Majesty wishes to renew the ornaments of her chapel, so you will be fully employed. A residence will be assigned you in yonder monastery. There you will copy undisturbed. In summer, also, you shall have a fit residence, besides a pension from Government. This, I think, is paying an artist pretty well."

"Art can not be paid for, my lady Duchess, and if I possessed the talents to which I aspire, the favor which you boast could not purchase them."

"This is all very well; you are proud and we are noble; but, nevertheless, those honors are conditional—you will be chosen painter to the Queen if you succeed in gaining the prize which is offered for the most perfect head of the Madonna."

"Ah, madam, if the patronage of Her Majesty is offered me only on these conditions, I fear I shall not obtain it."

"And why not?"

"Because I shall not gain the prize," replied he, with an expression of sadness, which was instantly reflected on the face of Lucy.

"Why do you refuse this honor—do you fear to fail?"

"No, madam; but how shall I represent, as she should be represented, the mother of the Saviour? Where shall I find a model?"

As he pronounced these words, his eyes rested on the angelic face of Lucy.

"I have hitherto sought in vain the combination of mildness, sweetness, and candor which should characterize the Virgin."

The fire of genius which illuminated the handsome countenance of Van Dyck elicited the admiration of all observers.

"But I should imagine that there would be no difficulty in obtaining models for painters."

"The models which can be obtained for hire are undoubtedly beautiful. I have sought in vain for the dignity and purity, which I have never seen united but in a noble lady, who would disdain to sit to a poor artist."

The animated and ardent glance of Van Dyck much embarrassed Lucy; it told her he had at last found the object his fancy had depicted. The Duchess, however, had observed it, and asked:

"Who is this noble lady?"

"The Virgin herself, madam!" Bowing profoundly, and giving a parting glance at Lucy, he added: "If I gain the prize, you shall see me again, madam; if not, I leave England."

He took immediate possession of his apartments, where he could, at the same time, paint his Madonna, and copy the frescoes for the chapel. With his mind full of the celestial face he had just seen, he seized his pencil, and endeavored to trace her lineaments. But the extreme sensibility, so useful to art when time has calmed it, was now his chief obstacle. He felt too deeply to succeed in expressing the idea which filled his soul. The day passed in fruitless attempt, and the night surprised him, dissatisfied and desponding.

In the mean time Lucy had suffered severely for the preference shown her by Van Dyck. The envy and jealousy of her companions found vent in impertinent sarcasms; so that, on separating for the night, her mind was filled with his idea, and, after her nightly prayer, his name was the last on her lips.

It was midnight, the heavens shone with a thousand sparkling stars, and a soft light spread itself on the old abbey, which stood solitary and alone among its ruins.

A window of the palace opened, and a shadow passed slowly along the balcony and grand staircase, crossed along the court, and reached the monastery.

It would be difficult to say how this figure had left the palace and penetrated so far; but she must have been well acquainted with all the turnings, for, in a short time, she crossed the long avenues, and, arriving at one of the galleries of the chapel, she found herself in the painter's work-room, and, passing lightly on, seated herself, without looking around her, immediately in front of his easel.

Oh, surprise! oh, joy! this being, so calm, so beautiful, is Lucy! The desponding artist who had been unable to retrace her features on his canvas, now beheld a living model before his eyes.

What could have induced her to come? What idea could have given her the courage and resolution? He threw himself on his knees before her, but Lucy, motioning him to rise, pointed to his pencil. Her look penetrated him with a flame so pure, that he forgot the reality of his vision; his astonishment seemed to him a want of faith. Transported by his imagination to an ethereal sphere, he seemed above the earth, and in the midst of the sublime concerts of angel he beheld Mary, environed by divine rays. He was no longer the powerless artist, who had just thrown at his feet his unsuccessful pencil; the artist had replaced the man. Mute and breathless, inspired by mysterious strength, he seized his palette. His colors gave the form, and his soul the life—in a few hours he created the most beautiful and most pure of virgins.

When the young girl saw that after tracing her features he was occupied in imparting to his picture the soul which animated him, she rose silently, and with a calm and assured step left the monastery by the same road she had come.

Van Dyck, with wondering eyes and oppressed breathing, made not the slightest effort to detain her. In his eyes, she was no longer mortal, and in her departure he thought he saw the Madonna returning to her native skies. Enchanted by his execution and excitement he fell asleep in his arm-chair. On awaking, his first thought was to examine his canvas. Transported with joy at his success, he thanked, on his knees, the angel or woman who had so favored him. In vain he endeavored again to impart the ideality which existed in his imagination. He had so combined the thoughts of the Madonna and of Lucy, that he determined to discover the truth, and wrote the following billet to the young girl:

“Tell me if you are indeed an angel, if you do not wish to deprive of his senses the poor artist to whom you have condescended to appear this night. Tell me if you are the Virgin, or a mortal!”

It was a part of the duty of the Dowager Duchess to open the billets addressed to the young ladies confided to her charge. What was her

astonishment on reading this epistle! "Horror!" cried she, "a child of high family thus to violate her duty, in seeking a painter at midnight." She rung and sent for the guilty one; but her rage redoubled when Lucy, with her customary gentleness, denied all knowledge of the cause of her reproaches. The Duchess, who expected to witness in her great confusion or a candid avowal, would listen to nothing. The alarm was given in the palace, and it was decided that Lucy, disgraced, should be sent home to her father.

Her prayers were of no avail; a single night of respite was alone accorded her, and she was commanded to sleep in the apartment of the Duchess to avoid further scandal.

At midnight, Lucy rose as before. The Duchess was roused from her unquiet sleep, and called all the ladies to witness the confirmation of her suspicions. With lighted flambeaux, the Duchess, attended by a numerous *suite*, followed Lucy, who traversed again the great hall, the long passages, and arrived at the door of the monastery. Her culpability could be no longer doubted, but they followed her even to the painting-room, where she was already seated before the easel. The noise around her, and the brilliancy of the lights, awoke her in affright. She was a sleep-walker, a somnambulist!

Thus unconsciously had she served as model to an artist who fully repaid in love what she had given him in renown. He obtained the prize, and was loaded at the court with honors and riches.

Not long afterward, there was celebrated at St. Paul's the union of Van Dyck and Lucy the daughter of the noble Count Ruthven de Gorry.

GREAT MEMORY.—Some one has dished up the following hash of great memories. It is a dish strongly spiced with the marvelous, and, as Western men say, we think the compiler had a "powerful recollection." Mithridates, king of Pontus, knew each one of his eighty thousand soldiers by his right name. Seneca was able to rehearse two thousand words, which were given to him, in the same order. Hortentius kept in his memory all the prices paid on a day of auction. Hugo Grotius, on being present at a review of some regiments in France, recalled all the names of the single soldiers which were there called up. Justus Lipsius ventured to rehearse the works of Tacitus, from the first word to the last, forward and backward, even when somebody was standing before him with a drawn dagger, to pierce him at the very moment he had forgotten but a word! A Venetian lady, well known by her erudition, when asked for the sermon she had heard in church, repeated scrupulously every word. Racine knew by memory all the tragedies of Euripides; Bayle, the whole work of Montaigne; Hughes Doneau, the *Corpus Juris*; Metastasio, the entire Horatius; and Carteret, Lord-Lieutenant of Ireland, all the New Testament, from the first chapter of Matthew to the end of the Apococalypse. The learned Scotchman, Thomas Dempster, affirmed he knew not what it was to forget; and Sealiger is said to have apprehended within twenty-one days the whole Homerus, and, within four months, all the Greek poets.

LANDSEER THE PAINTER.



LANDSEER.

SIR EDWIN LANDSEER, the celebrated English painter of animals, was born in London in 1803. His father, John Landseer, was a well-known English engraver and author. While a child he was remarkable for his skill at drawing. He was encouraged by his father, who personally superintended his education, and took him into the fields and made him copy the ordinary domestic animals from life, and in

the same way caused him to acquire his first notions of color. By these means he soon became a ready and skillful painter. At the early age of fourteen he attracted attention by his spirited sketches of dogs, horses, cats, and other animals; two years later he exhibited a picture called "Dogs Fighting," and shortly afterward he brought out a striking picture of two St. Bernard dogs rescuing a traveler from the snow. About this time he received a limited, though not regular, instruction from Haydon. He also drew in the schools of the Royal Academy, and from the Elgin Marbles; but animals have been the chief object of his study, in which every year has added to his fame. In 1827 he was elected an associate member of the Royal Academy, and in 1856 he was knighted.

At the Exposition Universelle of Paris, of 1865, a large gold medal was awarded to him; an honor accorded to no other English artist. No English painter has been more deservedly popular, and none more successful pecuniarily. He has received as much as £3,000, \$15,000 (gold), for the copyright of some of his pictures, in addition to the price of the picture. Among his most characteristic and best pictures are: "The Return from Deer-Stalking;" "The Poachers—Deer-Stalking;" "None but the Brave Deserve the Fair;" "Sir Walter Scott and His Dogs;" "The Otter Speared;" "The Stag at Bay;" "The Drive;" "Shooting Deer on the Pass;" "The Random Shot;" "Night and Morning;" "Children of the Mist;" "Illicit Whisky Still;" "Highland Music;" "The Drover's Departure;" "The Old Shepherd's Chief Mourner;" "High Life and Low Life;" "Dignity and Impudence?"

"A Distinguished Member of the Humane Society," a noble portrait of a Newfoundland dog; "The Shepherd's Prayer," and many others. His latest works are the designs for four immense lions, which are now placed at the foot of the Nelson Monument, Trafalgar Square, London.

Landseer is a portly, stoutly-built Englishman, with a very large and active brain, amply developed in Constructiveness, Ideality, Form, Size, Color, Order, and Imitation, and having good Reflective faculties. He also has large Firmness; a good degree of Self-Esteem; large Approbativeness, and sufficient ambition, perseverance, and executiveness to go through with whatever he begins. Such a person is capable of becoming absorbed in his subject, and of putting his whole spirit into it. There is also indication of considerable love of property, without great economy or ability to save.

Mr. Landseer's social feelings are strong, and he is eminently kind-hearted and sympathetic. Inroads doubtless have often been made on his pocket through his affections and his generosity. There is also indication of high integrity, and those who know him best would trust him most.

He is amiable, playful, fond of fun, quick at repartee, and capable of sarcasm; but the kindlier elements predominate. Had he applied himself to literature, the probabilities are that he would have become no less distinguished in that than he now is in Art, to which he has devoted himself. As an artist he has few equals.

LORENZO DOW AND PEGGY HIS WIFE.

LORENZO DOW was born in Coventry, Tolland County, Connecticut, October 16, 1777. His parents seem to have been well-disposed, religious people. Lorenzo says in his Journal that "they were very tender toward their children, and endeavored to educate them well, both in religion and common learning."

When about fourteen years old, Lorenzo began to be agitated by religious feelings and speculations, and had various dreams or visions, which seemed to him prophetic and specially intended to influence him and turn his heart to God. At this period the "doctrine of unconditional reprobation and particular election" troubled him greatly, so that on one occasion he was on the point of putting an end to his life. He finally found peace in the full surrender of himself to God, and the adoption of the tenets of the Methodist Church, with which he united himself in opposition to the wishes of his family, and became an itinerant preacher. His youth and his eccentricity of character prevented his recognition by the conferences of the denomination, and he was at one period tempted to renounce the name of Methodist. He finally, however, received a license to preach, and in spite of frequent rebuffs, sometimes from members of his own sect, and ceaseless hard-

ships and dangers, he persevered for nearly forty years with great correctness and zeal, and with astonishing effect.

In the course of his ministry he traveled over a large part of the United States and Canada, and in 1799, and again in 1805, visited England and Ireland, where his peculiarities attracted much attention, and on several occasions subjected him to persecution. His eccentricity of manner and dress excited much prejudice against him, and he was by many believed to be insane, so that he was known far and wide as "Crazy Dow." In person he was awkward and ungainly, his voice was harsh, and he had none of those graces of delivery which commend a speaker to a cultivated audience; but his wit, his earnestness, and his fervor supplied the place of eloquence, and made his addresses remarkably effective. Many anecdotes illustrative of his oddity, religious faith, courage, and self-devotion are yet current in those parts of the country where he was best known. He died at Georgetown, D. C., Feb. 2, 1834, at the age of fifty-seven years.

Peggy, the wife of Lorenzo Dow, was born in Granville, Mass., in 1780, and was married in 1804. She was a woman of a character and qualities similar to his own, and followed him fearlessly in many of his peregrinations.

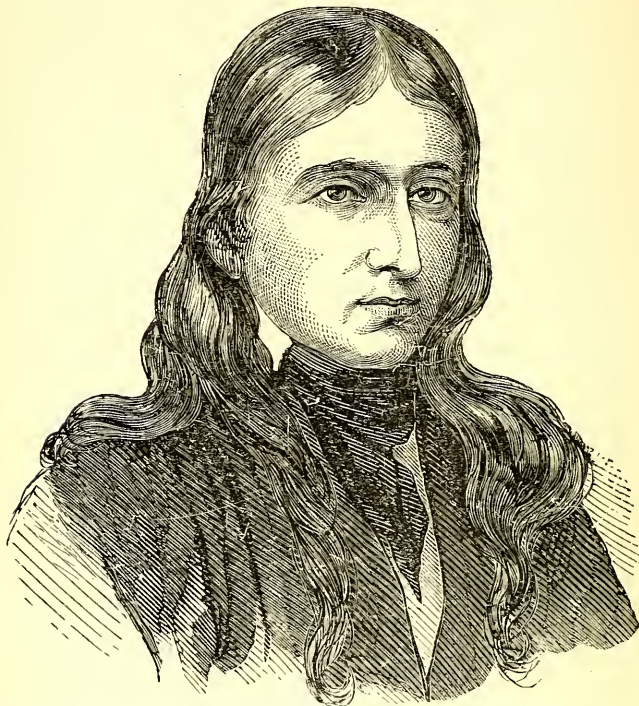
Lorenzo Dow had three qualities which caused him to be known and noted, and made his name a household word. The first of these was his great originality; the second, his earnestness; the third, that peculiar combination of originality and earnestness which made him bold and eccentric.

His mind was quick, clear, and logical. He reached conclusions by intuition, and was often able to silence the skeptic by a single statement. He had few equals in his day. He had a great insight of character, and understood men with wonderful intuition and sagacity. In his preaching, which was unique, he inspired his listeners with the idea that he had something which they did not possess—a hold on the life to come, which made him a prophet. He had a fund of wit and drollery which, joined to his earnestness and thorough seriousness, seemed out of place. It was illustrated in this way: On one occasion a man, thinking Dow possessed superhuman powers, came to him confidentially, and told him he had lost something by theft, naming the article. Dow told him he would tell him who had got it. Picking up a large stone, he carried it into the pulpit in his pocket. During the course of the service he remarked that a certain man had lost a certain piece of property by theft, and, raising the stone, and looking fiercely into the congregation, said, "I am going to hit the man who stole the article with this stone. I have my eye on him:" and as he drew back the stone, as if to throw it, a man bobbed his head down, upon which Dow shouted, "That's the man—seize him!" and the culprit confessed the deed.

He had large Firmness and Self-Esteem, giving him determination, dignity, self-possession, and the power to do what he deemed best, without regard to public sentiment. He had a good degree of Approbative-

ness, but his larger Self-Esteem enabled him to carry himself through the world in an assured spirit, and thus he became noted. This notoriety gratified his Approbativeness.

He had a most remarkable memory and a great fluency of speech: and was a man of superior talent, high moral sentiment, and decided energy. We have conversed with many persons who knew him. On



LORENZO DOW.

one occasion, in Massachusetts, a horse, saddle, and bridle were presented to him, to obviate the necessity of his traveling hundreds of miles on foot. He mounted the horse, thanked the donor, and started off. A few hundred yards from the house the horse stumbled and fell. Dow went off over the head of the horse, and walked right straight on for three-quarters of a mile without looking back, leaving the horse, saddle, and bridle in the dirt, with the donor and his family looking on. The gentleman whose father gave him the horse related the facts while we stood looking over the very ground in question. He sometimes appointed to be at a particular place in just one year from that time, and was always there, though it might be at a roadside, away from any house, and the news of the strange appointment being spread, thousands

flocked to hear him from far and near. He believed in that kind of special providence which comes to man miraculously, and many remarkable instances of answer to his prayers are related by those who knew him.

PEGGY Dow, his wife, has a physiognomy (the head in our portrait is mainly covered) that reminds one of the mother of John Wesley



PEGGY DOW.

What sincerity and truthfulness, what simplicity of spirit, what unwavering religious confidence are expressed in all those features! The religious organs appear to be large, and we judge there was a good deal of dignity, womanly kindness, and warm affection; a retentive memory; quick perception, and very great sincerity of character. She was a godly woman, living above the world while she lived within it.

EDUCATING THE EYE.—The great majority of mankind do not and can not see one fraction of what they intended to see. The proverb, that "None are so blind as those that will not see," is as true of physical as of moral vision

MISS MARTINEAU ON GEORGE COMBE.

HARRIET MARTINEAU, in her late volume of Biographical Sketches, thus speaks of the author of the "Constitution of Man:"

"A man must be called a conspicuous member of society who writes a book approaching in circulation to the three ubiquitous books in our language—the Bible, 'Pilgrim's Progress,' and 'Robinson Crusoe.' George Combe's 'Constitution of Man' is declared to rank next to these three in point of circulation; and the author of a work so widely diffused can not but be the object of much interest during his life, and of special notice after death. * * * * *

"In 1802 the Government at Vienna had suppressed Gall's work on the 'Functions of the Brain,' but Metternich saw its publication in 1810, when he was Austrian ambassador at Paris. It soon became on the Continent what it has now long been in England, the source of new views of the structure and functions of the brain. As for the 'bitterness' and 'spleen' of the German philosophers, the appearance of Spurzheim in Edinburgh presently disposed of the imputation. Spurzheim was found to be a modest, amiable, intelligent man, and quite as good a logician as an observer. He was not a discoverer, but he was a good teacher. He made some way at once, even as Dr. Gordon's antagonist on his own ground; and he did more for the establishment of his doctrine by a course of popular lectures, where he was listened to by a small body of earnest young men. The Combes were among the scoffers outside. They never saw the lecturer; and much less would they have cared to hear him. One day, however, a brother lawyer met George in the street, and invited him to his house to see Spurzheim dissect a human brain. What he saw there satisfied him that the human brain is something very unlike what it seemed to dissectors, who sliced it through, and looked no further. He attended the lecturer's second course, and reached a conviction which determined the character of his mind and life. He himself tells us that he was not 'led away by enthusiasm,' but won by the evidence that the doctrine was 'eminently practical.' * * * * *

"In 1825 the Society for the Diffusion of Useful Knowledge was instituted—chiefly for the purpose of supplying good and cheap books to Mechanics' Institutes, where the want of books, as supplementary to lectures, was severely felt. Political troubles caused delay; but the scheme was resumed in 1826; and in March, 1827, the issue of the Society's tracts began. Lord Brougham and his coadjutors had promised means of political, social, and what may be called personal knowledge. Theological teaching was wholly excluded, and morality had no chance. Now the thirst of mankind for moral philosophy is unquenchable, and the refusal or neglect of the Diffusion Society to give it merely turned the mechanics of the country loose, to find what they wanted for them-

selves. Six weeks before the appearance of the Society's tracts, George Combe had read to the Phrenological Society of Edinburgh the first part of a work 'On the Harmony between the Mental and Moral Constitution of Man and the Laws of Physical Nature.' This was the first form of his celebrated 'Constitution on Man in Relation to External Objects,' which was published in 1828, and read with unexampled eagerness by almost the entire reading classes of the nation. A benevolent gentleman, named Henderson, left a sum of money to be spent in rendering the book as cheap as possible; and extremely cheap it was made, so that multitudes possessed it who never owned any other book. Its circulation had long ago amounted to 100,000 in Great Britain and Ireland; and it is in almost every house in the United States, besides having been translated into various continental languages."

A NEW BOOK ON MARRIAGE.

WEDLOCK; OR, THE RIGHT RELATIONS OF THE SEXES, ETC. Who Should and Who Should Not Marry, etc. New York: Samuel R. Wells. 1869. [Price, \$1 50.]

WORKS on Love, Courtship, and Marriage are numerous, but not generally good. The demand for practical information in regard to the important points involved in these interesting subjects has led to the preparation of many trashy and worthless treatises, as well as some that are positively pernicious and subversive of morality and human well-being. The whole matter has, to a great extent, been left in the hands of quacks and charlatans, who have got money by ministering to the passions of the ignorant and credulous. There are a few books to which these remarks do not apply, but their teachings, though well meant, are unsound on some important points, and calculated to lead the reader astray.

Personally, we make no claim to infallibility, but having given much attention to the social questions discussed in this new work, we have a right to assume that we speak understandingly, as well as with a sincere desire to benefit our readers, by giving them trustworthy information and sound, practical advice. The book is in every respect chaste in language and thought, and such as may properly find a place on any lady's center-table.

Among the subjects treated at length and in a thoroughly practical way in "Wedlock" are the following:

Marriage a Divine Institution; Qualifications for Matrimony; The Right Age to Marry; Motives for Marrying; Marriages of Consanguinity (May Cousins Marry?); Conjugal Selection; Courtship; The Duty of Parents; Marriage Customs and Ceremonies; The Ethics of Marriage; Second Marriages; Jealousy; Separation and Divorce; Celibacy; Polygamy and Pantagamy (or Mormonism and Communism in Marriage); The Poet's Wife; Love Signs; Love Letters; The Model Husband; The Model Wife; Miscellaneous Matrimonial Matters; The Poetry of Love and Marriage, etc.

MRS. HELEN A. MANVILLE.



MRS. HELEN A. MANVILLE.

MRS. HELEN A. MANVILLE was born at New Berlin, New York, in the year 1839. She commenced to write for the press about three years ago. Some of her first efforts at writing poetry were published in some of the leading papers of Wisconsin, under the name of Nellie A. Mann; and those efforts were successful ones, and led the way for many beautiful poems to follow. Subsequently, she made her *debut* as an authoress in some of the leading papers and magazines of Philadelphia, New York, and other cities, and is at present

a popular and highly valued contributor to several periodicals of standing literature.

Mrs. Manville has only just begun her literary career. Three years are all too short to tell what genius can do; but they tell what has already been done, and the future must decide the rest. Judging her future success in the walks of American literature by her success in the past, it is safe to say that there is much in store for her. Here is a little poem that is charming from its very simplicity. She has named it "Sunlight."

Like a holy benediction,
The sunlight falleth down;
And on my brow it lieth,
A fair and golden crown.
With gentle hand it togeth
With each free-waving tress,

And kindly, softly lingers
In one long, sweet caress.

My heart has grown so joyful
Beneath its kindly kiss;
I question it. Is Heaven
A fairer land than this?

The likeness of Mrs. Manville here presented indicates an ardent emotional nature, quick and accurate intuitions, and ready intellectual perceptions. She is impulsive, but not fickle. She has keen sensibility, feels deeply, and acts promptly. She has scarcely enough of the vital temperament to render her a hearty sympathizer with the sensuous

phases of life. She lives more in the realm of the emotional and imaginative than in the realm of the material, yet there is much practical common sense portrayed in those somewhat sharpened features. Her life, we think, would be more serene, joyous, and smooth had she a stronger development of that temperament—the Vital—which induces an interest in the things of time and sense.

GUIZOT, THE POLITICIAN AND HISTORIAN.



GUIZOT.

FRANCOIS PIERRE GUILAUME GUIZOT, the celebrated French politician and historian, was born of Protestant parents, at Nimes, Oct. 4th, 1787. He received his education in Geneva, where his mother had retired after the execution of her husband in 1795; and returned to Paris in 1805, and devoted himself to literature. His first work appeared in 1809, "*Nouveau dictionnaire des Synonymes de la Langue Francaise*," which revealed a very methodical mind. In 1810 he was appointed Assistant Professor of History at the Sorbonne. His political life

commenced with the fall of Napoleon, when he held various offices of state, upholding the principle of representative government, and afterward lost his seat in the Council of State. In after-years he devoted his time exclusively to literary pursuits, published several important works, and in 1828 established "*La Revue Francaise*."

In 1830 he again took an active part in the politics of France, and entered the Chamber of Deputies as representative of Lisieux. His political life was generally successful. On the breaking out of the Revolution he was obliged to flee to England, where he turned his attention again to literature. His published works are too numerous for mention. He published the *Life, Correspondence, and Writings of Washington*, in Paris, in 1840, which procured him the honor of having his portrait placed in the Chamber of Representatives at Washington.

This is a most noble head and face. What intelligence, what clearness of thought, what sharpness of perception, what sincerity and earnestness, what soundness of judgment, and what breadth of character are evinced in these manly features and in that noble head! The brain was large, the temperament fine and strong, and the intellect amply developed, showing great strength of reasoning power and ability to analyze with uncommon clearness, and great power to acquire, retain, and use facts. As a speaker and writer he exhibited facility as well as vigor. The head has considerable breadth, especially backward from

the cars. Cautiousness was strongly marked, Combativeness was ample, and the social affections fully indicated. His head was high at Firmness, showing uncommon perseverance and determination. He had more than ordinary dignity and self-reliance, believed in the results of his own judgment, and was willing to act up to its dictates. There is also a good moral development, Veneration, Benevolence, and Conscientiousness being ample. That was not a very selfish head. He was frank, direct, rather than ambiguous in his expressions, was willing to be understood, and was possessed not only of intellectual sharpness and clearness, but of breadth and comprehensiveness as well, with great force of will and a kind of intense earnestness which made every thought tell on the reader or hearer.

PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY.

ON the first Tuesday of October, each year, we open our annual class for the extended and critical instruction of students in Practical Phrenology. Although for thirty years we have had annual classes, sometimes two or three in a year, in which students of law, medicine, and divinity, merchants and other business men, as well as teachers, have been members, we have not gone into such minute and thorough explanations and illustrations as in our late classes. Every year increases the demand for more thoroughly competent phrenological teachers. The labors and success of one only open the way and create a demand for the labor of others. The country has never been half supplied with lecturers on Phrenology, and many who have attempted to teach it have not been properly qualified to do themselves or their patrons justice. America alone would sustain a thousand men as lecturers and practical phrenologists better than the few who are now engaged in it are sustained, because their labor would instruct the people in respect to the value of their services, and create such a cordial public sentiment in its favor that where one now patronizes Phrenology a hundred would be led to do so. Good talent, sustained by an honest, earnest purpose, will bring to a man ample remuneration in this field of useful effort. Mere quacks and mercenary speculators we do not invite to the field, but those who cordially desire to do good and to benefit their fellow-men will find in us willing helpers, and a public patronage which will make the "pursuit pleasant and profitable." Our object in these classes is to teach students how to lecture, and how to describe character on scientific principles; in short, to teach them how and train them to become practical workers in this sphere of human science. The subject will be illustrated by our large collection of skulls, busts, casts, and portraits.

COUNT FRED. FERDINAND VON BEUST.



COUNT VON BEUST.

THIS face and head show a substantial constitution, an active temperament, and a great deal of positiveness and power. His head is high, but not remarkably broad. The fullness across the brow indicates good perception, and the height and prominence of the forehead shows breadth of thought and comprehensiveness of mind. His Firmness, Conscientiousness, and Veneration are large, as shown by the high ridge through the center of the forehead. We judge him, there-

fore, to be a man of benevolent impulses, strong respect for things great and sacred, and a very strong will. His head appears not to be very broad; hence he is not selfish, artful, or grasping. He loves power more than he loves wealth, and is more likely to achieve results by intellectual strength than by artifice or policy. The fullness of the eye indicates good talking talent. On the whole, he is a man of decided intellect, perseverance, dignity, respect, with power to comprehend and control men.

Count Von Beust was born in 1809; studied law from 1826-1829 at Gottingen; in 1831 became *attaché* to the Minister of Foreign Affairs in Dresden, Saxony, and in 1835 he became secretary to the ambassador, which office he filled at Berlin, and three years later in Paris. In 1841 he became ambassador for Munich; 1846, for London; 1848, for Berlin.

On the 24th of February, 1849, he became Minister of Foreign Affairs in Saxony, and afterward also of the Interior, which position he filled until 1866, when he was called upon to fill the position of Minister of Foreign Affairs to Austria. It was understood that the chief aim of the new ministry would be to conciliate all the different nationalities of the Empire, and in particular the Hungarians. The policy of Baron Von Beust did indeed raise great hopes among the Hungarians, but created great dissatisfaction among the Germans. On February 7th, 1869, the Emperor accepted the resignation of Count Belcredi, prime minister, and appointed in his place Baron Von Beust; and in June of the same year he was also made Chancellor of the Empire.



GREELEY.



BENNETT.



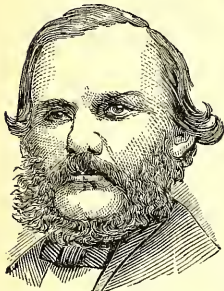
BROOKS



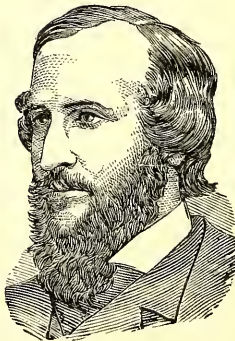
BRYANT.



DANA.



RAYMOND.



MARBLE.

LEADING EDITORS OF THE NEW YORK DAILY PRESS.

WE give, in a group, portraits of the principal editors of our most widely circulating daily newspapers now in the field. Brief sketches accompany the same, giving age, place of birth, height, weight, complexion, etc., from which the reader may form a tolerably correct judgment of each.

We propose to follow these with portraits and sketches of the editors of our principal religious, literary, commercial, and scientific newspapers and magazines; those of different schools, churches, and creeds. We begin with the following:

WILLIAM CULLEN BRYANT, OF THE "POST."

William Cullen Bryant was born November 3, 1794, at Cummington, Hampshire County, Mass. His father was a physician of some distinction, and devoted much attention to the mental training of his children. Early in life Mr. Bryant manifested a high order of poetic talent, and in his nineteenth year wrote "Thanatopsis," one of his most admired poems. He studied law, and was admitted to the Massachusetts bar in 1815. As a lawyer he rose to a good position; but his tastes inclined him more to letters. In 1825 he removed to the city of New York, and was engaged as an editor of the *New York Review*, afterward the *United States Review*. In 1826 he connected himself with the *Evening Post*, of which he afterward became one of the proprietors, and has since remained so. He has written several prose compositions of merit, which are said to be marked throughout by "pure, manly, straightforward, and vigorous English." His poems, however, claim more attention for their purity of thought and high-toned religious sentiments. As a close and sympathetic observer of nature he is almost without a rival.

Mr. Bryant has a large head, an exquisitely fine temperament, and, as a whole, one of the best balanced organizations. He stands about 5 feet 9 inches in height, weighs 130 pounds, and is well proportioned. His complexion is fair; eyes, deep blue; hair, fine and white—originally it was a light brown or auburn; skin, fresh and rosy. He has a full chest, and strong healthy lungs, an excellent circulatory system, and a brain well developed in all its parts. We have a cast in our collection taken from Mr. Bryant's head some thirty years ago, which shows a large intellectual lobe, including both the Perceptive and Reflective faculties. The groups of moral and social organs are also large—while the side organs, including Acquisitiveness, Constructiveness, Combative-ness, Destructiveness, etc., are subordinate. Ideality and Sublimity are well developed, but not predominating. To-day, at 75, Mr. Bryant is very different from the Mr. Bryant of 35, or even 55. He has been changing and improving. All men *ought* to grow better as they grow older. With him this is emphatically true. Behold the man as he now

is, in all the beauty of hale, ripe old age! a far nobler sight than the best beauty of beardless youth, or even of early manhood.

HORACE GREELEY, OF THE "TRIBUNE."

Horace Greeley was born at Amherst, N. H., February 3d, 1811. His mother, whose maiden name was Woodburn, was of Scotch-Irish descent, and his father of English extraction. All his ancestors were farmers—the Greeleys generally poor ones. His early life was divided between hard labor on the farm and attendance at the district school. He never enjoyed the benefits of a day's teaching in any other than a rural common school, generally from two to four months each winter and summer.

At the age of fifteen he entered the printing-office of the *Northern Spectator*, at East Poultney, Vt., as an apprentice, where he remained more than four years, or until June, 1830, when the paper was discontinued.

Mr. Greeley came to New York in August, 1831; worked as a journeyman during the first year and a half; then, in connection with another young printer, opened an office in which they were moderately prosperous; and, finally, in March, 1834, he issued the first number of the *New Yorker*, a weekly journal devoted to literature and news. This paper was continued seven years and a half, and became very popular, but was never pecuniarily profitable. In September, 1841, it was merged in the weekly issue of the *New York Tribune*, commenced as a daily on the 10th of April in that year, and still continued under Mr. Greeley's management.

In personal appearance, as in character, Mr. Greeley is peculiar. He is tall, standing almost 6 feet high— $5.10\frac{1}{2}$ —and weighs 190 pounds. His complexion is fair; his eyes light blue; his hair light and sandy, of a silky fineness; skin soft and white, or of peachy hue. He has a youthful and genial expression, betokening temperance and health; which, with his kindly, joyous spirit, give him a pleasant sunny countenance. But what of his head? We answer, it is of the largest class; and is high, long, and rather broad. Benevolence is one of the largest organs in the moral group. Veneration, Conscientiousness, and Spirituality are full. Cautiousness is less strongly marked. Approbation is also full, and Firmness large, but Self-Esteem is comparatively moderate. Combativeness is large; Constructiveness is small; Acquisitiveness not large; and Secretiveness small. The intellect, as a whole, is predominating. He is observing, but more thoughtful and confiding than suspicious; more philosophic than scientific; more theoretical than practical. He is very social, friendly, and affectionate. He sympathizes deeply with those who suffer; is in the highest degree kindly. Has not much imitation; only moderate in language; is blunt in expression; possesses little suavity; but is hearty in his expression, whether of blame or praise.

Mr. Greeley is evidently ambitious; would willingly take a part in every public measure looking to a bettering—as he believes—of our

country and *all* its people. He is of the people, with the people, and for the people—democratic in the true sense of the word, with no shade of aristocracy or affinity with monarchical principles. The world will miss Horace Greeley when he departs.

JAMES GORDON BENNETT, OF THE "HERALD."

James Gordon Bennett was born about the year 1800, at New Mill, Keith, in Banffshire, Scotland. He remained at school in his native place till he was fourteen or fifteen years old, when he went to the Roman Catholic seminary in Aberdeen, with a view of preparing for holy orders in the Roman Catholic Church, of which his parents were members. He remained at this institution for two or three years, when, giving up the idea of becoming a priest, he determined to emigrate to America. Arriving at Halifax in 1819, he engaged in teaching, but the occupation not suiting him, he soon abandoned it and made his way to Boston, where he became proof-reader in the publishing house of Wells and Lilly.

In 1822 he went to Charleston, South Carolina, where he became connected with the *Courier* as translator from the Spanish-American papers for that journal. He remained in Charleston only a few months, when he came to New York, where, after several not very successful attempts at journalism, he finally became associated with M. M. Noah in the editorship of the *Enquirer*. After the fusion of this paper with the *Courier*, he continued his connection, and in 1829 became an associate editor of the *Courier and Enquirer*, which position he continued to hold till 1832, when a difference in political opinion between him and the editor-in-chief, Col. Jas. Watson Webb, led to his retirement; and in October of the same year he issued the first number of a new journal called the *New York Globe*, devoted to the cause of Jackson and Van Buren. It was soon discontinued.

Mr. Bennett next became part proprietor and principal editor of the *Pennsylvanian*, a daily journal published in Philadelphia. He continued this publication till 1834, when he returned to New York, and in May, 1835, issued the first number of the *New York Herald*, with which he has been identified ever since.

Mr. Bennett is about 6 feet in height, weighs not far from 175 pounds, had originally light brown hair (now an iron gray), blue eyes, and a fair complexion. Our portrait represents him something as he was nearly thirty years ago, when in his prime. His brain is large, and his perceptive faculties very prominent. Self-Esteem, Firmness, and Combative-ness are all prominent. He is eminently self-relying, and indifferent to the opinions of others, having moderate love of approbation, and suffers comparatively little from any feeling of penitence or compunction. He does what he pleases, and justifies himself in so doing, holding himself accountable to none. He asks no favors, and grants none. Such an organization will work or fight its way up, and society will accord him exactly the position he merits.

JAMES BROOKS, OF THE "EXPRESS."

James Brooks was born at Portland, Maine, November 10th, 1810. By the death of his father, in 1814, he was left an orphan to struggle with poverty. He showed himself equal to the occasion, and at the age of sixteen became the teacher of a rural common school. At the age of eighteen he entered Waterville College, where he was graduated at the head of his class before he had completed his twenty-first year.

After leaving college, he taught a Latin school in Portland for some time, then traveled in the Southern States and among the Creek and Cherokee Indians, writing letters to various journals. Afterward he became Washington correspondent of several papers, and was the originator of the regular system of Washington correspondences.

In 1835 Mr. Brooks became a member of the Legislature of Maine, and the same year visited Europe, traveling on foot over a great part of the Continent and the British islands, and writing a series of interesting letters to the *Portland Advertiser*, descriptive of his travels and adventures. On his return, in 1836, he established the *New York Express*, of which he is still editor-in-chief.

In 1847 he was elected to the Assembly of the State of New York, and the following year became a member of Congress from New York city, in which post he has been continued, with a brief intermission, till the present time, generally taking an active part in debate, especially in matters relating to trade and commerce. He was formerly a Whig, but is now identified with the Democratic party.

Mr. Brooks is a large man, fully 6 feet high, and weighing 200 pounds. He possesses a large and active brain, has great power of endurance, and is a most persevering worker. His complexion is fair, his eyes blue, the color of his hair brown; blending in a happy degree, in the general make up, the Vital, Motive, and Mental temperaments.

HENRY J. RAYMOND, OF THE "TIMES."

Henry Jarvis Raymond was born in Lima, Livingston County, N. Y., January 24, 1820. His father was a farmer in moderate circumstances, and Henry was employed during his earlier years in aiding him in his labors. In due time, however, he entered the academy at Lima, and in the winter of 1865-6 taught a district school.

He was graduated at the University of Vermont in 1840, and soon after came to New York, where he studied law for a year in the office of Mr. Edward W. Marsh, maintaining himself by teaching and writing for the press.

When the *New York Tribune* was established (in 1841), Mr. Raymond became connected with it as assistant editor, in which capacity he greatly distinguished himself by reporting, an art then comparatively little practiced in America. In 1843 he accepted a position on the staff of the *New York Courier and Enquirer*, which he relinquished in 1851

in consequence of a political disagreement with Mr. Jas. Watson Webb, its editor-in-chief.

In 1849 Mr. Raymond was elected by the Whigs to the State Legislature. He was re-elected in 1850, when he was chosen Speaker of the Assembly. On the adjournment of the Legislature he sailed for Europe for the benefit of his health. On his return he commenced the publication of the New York *Daily Times*, the first number of which appeared September 18, 1851. It has continued up to the present time under his management, exerting a wide influence in society, and being very profitable pecuniarily to its owners.

Mr. Raymond was elected Lieutenant-Governor of the State in 1854, by a large majority. Since the close of his term in this office he has declined to be a candidate for any office. He warmly supported the Government in the late war for the Union.

Considering the moderate size of his body, Mr. Raymond has a very large brain, besides which, the quality of his organization is fine; he is highly educated, which qualifies him to use all his faculties to the best possible advantage. He stands 5 feet 6 inches high, weighs 145 pounds. His complexion is dark, the color of his hair dark brown, while the eyes incline to blue. Mr. Raymond has a large intellectual lobe, including both the Perceptives and the Reflectives. He also has large Approbativeness, Cautiousness, and Secretiveness. He is thoroughly executive, having sufficient Combativeness, Destructiveness, and ambition to give him very great energy. He is one of the most supple minded thinkers and rapid workers connected with the press.*

CHARLES A. DANA, OF THE "SUN."

Charles A. Dana was born in 1819. He attended a common school until he was eleven years of age; after which he was employed in a dry goods store, kept by his uncle, in the city of Buffalo. Being of a studious turn of mind he devoted his leisure to books, and made such progress in his studies that at the age of twenty he had fitted himself for college. He entered Harvard, and studied with untiring energy. His severe studies, however, impaired his sight so that he was obliged to abandon his studies. About this time (1840) he visited the celebrated Brook Farm, joined that socialistic enterprise, and became one of its most efficient members. Among his associates were George Ripley, the literary critic of the *Tribune*; A. Bronson Alcott, Nathaniel Hawthorne, G. W. Curtis, Margaret Fuller, Dr. Hedge, Theodore Parker, W. H. Channing, C. P. Cranch, and others. During Mr. Dana's connection with the Farm, he taught school, edited the *Harbinger*, mastered the trade of sash and blind making, and superintended the culinary department of the establishment. After the Brook Farm failure he came to New York, where he obtained a position on the *Tribune*. He was then

* Since the foregoing notice of Mr. Raymond was put in type, he has departed this life having died suddenly of apoplexy, June 18th, 1869, aged forty-nine years.

twenty-seven years of age, and in fine physical condition. His first employment was that of reporter, with a salary of ten dollars a week, but his talents and scholarship were soon recognized, and in 1848, at the breaking out of the French Revolution, he was sent to Paris as a special correspondent of the *Tribune*. His brilliant letters formed an important feature in that paper. On his return to New York he was chosen city editor of the *Tribune*, and afterward he succeeded Oliver Johnson as managing editor.

Notwithstanding his immense labors as the managing editor of the *Tribune*, Mr. Dana found time to prepare his admirable "Household Book of English Poetry," a very popular work.

In 1858 he began with Mr. Ripley to edit the "New American Cyclopaedia." From 1850 to 1863 Mr. Dana directed the literary labors of the *Tribune*, when he was succeeded by Mr. Gay.

Soon after leaving the *Tribune*, Mr. Dana accepted the position of Assistant Secretary of War, which he held with honor until the close of the war. He was with Grant during the Vicksburg campaign. Much of his time was spent with Mr. Stanton in Washington, where his personal kindness frequently softened the harsh sentences of the brusque secretary. Mr. Dana's pleasant relations with Gen. Grant probably induced him to prepare, in conjunction with Gen. Wilson, his "Life of Grant."

He resigned his secretaryship at the close of the war to take charge of the Chicago *Republican*, but he was so embarrassed by the restraints and changing views of the publishers that he gave up his editorial charge and returned to New York. He is now the editor-in-chief of *The Sun*, whose local circulation is now about 60,000.

Mr. Dana is a model journalist, having not only the high literary and esthetic culture, but also the practical knowledge and experience which eminently qualify him for his task. He has also that knowledge of men and things which enables him to make prompt decisions.

In person he is above the medium height, standing 5 feet 11 inches, of stout build, and square of shoulder. He weighs about 180 pounds. His erect figure and swinging gait indicate great physical vigor. His finely poised head is massive and very broad in front. He usually wears a full beard, which is now touched with silver. His hair is brown. His large hazel eyes kindle in conversation and public speech, for he is eloquent, and a most accomplished linguist. Mr. Dana is fifty years of age, but he appears much younger.

There is great activity, energy, force, ambition, self-reliance, perseverance, and push in this proud-spirited son of the Granite State.

MANTON MARBLE, OF THE "WORLD."

Manton Marble was born in Albany, N. Y., in 1831, and is the son of Rev. T. Marble. He was graduated at Rochester University with a high character for talents and scholarship. He soon after entered upon the career of journalism in Boston, in connection with the *Atlas and*

bee. He was afterward, for a time, assistant librarian of the Boston Athenæum.

Having a strong predilection for literary pursuits, Mr. Marble finally removed to New York, where he obtained a position on the staff of the *Evening Post* as general literary editor, which he held till failing health compelled him to abandon the desk for a time. He availed himself of the occasion to make a trip to Minnesota and the Indian Country. On his return, in 1860, he became managing editor and part proprietor of the *Daily World*. In 1862 he became sole owner of the *World* as well as editor-in-chief, in which position he still remains, his paper being the leading organ of the most intelligent and cultivated classes in the Democratic party and the special mouth-piece of the Manhattan Club.

Mr. Marble has a full-sized brain, with a very active mental temperament. His weight is 145 pounds, and his height 5 feet 7 inches. His complexion is fair, and his hair and eyes brown. His features are prominent and sharp, corresponding with his mental characteristics. He is perhaps one of the most elegant writers connected with journalism in New York. His style is chaste, vigorous, racy, and scholarly. He is emphatically his mother's son, inheriting many of her peculiarities and traits of character.

HOW TO DO IT.

“MARRIAGE is a lottery,” they say. Too often, we fear, it is something like this; but it need not be so, as we have already shown. A young man with a thorough knowledge of Physiology, Phrenology, and Physiognomy, and who had properly studied his own organization, would never “fall in love” with a girl mentally and temperamentally unsuited to himself. His standard of excellence and of beauty would be founded, first, on a knowledge of what is intrinsically good in mental and physical organization, and second, on what is adapted to harmonize with his own constitution and disposition; and none but those possessing those qualities would seem lovable to him. Wanting a companion and a helpmeet, he would never wish to marry a doll for the sake of her “pretty” face. No face would be beautiful to *him* which has not *soul* in it; and knowing the “signs of character,” he could not be deceived. So the trifler, the profligate, or the heartless fortune-hunter would pay his court in vain to the physiologically, phrenologically, and physiognomically educated young woman. His blandishments, his soft words, and flattering compliments, would avail him nothing. She would be disgusted and repelled by such persons, because, to her, the cloak which they think to make of their artful manners and language would be perfectly transparent. She would read not only their characters, but the history of their dissipated and dishonorable lives on their faces.—*Wed.ock.*

WHAT IS MAN?

THIS interesting question is thus systematically answered in *Human Nature*:

In the language of Cosmology, Man is a part of the universe, subject to the various laws and principles that regulate its action in its many spheres of phenomenal development.

In the language of Anatomy, Man is an organized structure—a magnificent physical temple—a unique specimen of architecture, so beautiful in appearance, convenient in arrangement, and suitable in material, that to fulfill all the purposes of ornament and use, no improvement could be effected in it by the cunning and experience of the wisest designers.

In the language of Physiology, Man is a bundle of functions; an instrument of a thousand strings adapted to discourse music of the most exquisite harmony, of the widest compass, of the most celestial altitude, of all keys, expressing in a universal language the most profound purposes of creative power.

In the language of Chemistry, Man is “of the dust of the ground”—a shovelful of earth and a pailful of water; a fortuitous compound of moldered rocks and condensed rain clouds—agglomerated round a mystic magnetic center, subject to that inevitable fiat, the laws of matter.

In the language of Hygiene, Man is a wondrous, vitalic, vegetative machine, the normal state of which is change, growth, health; at the same time subject, in whole or in part, to stagnation, disease, death.

In the language of Phrenology, Man is a rational being, an individualized entity, distinguished by organic conditions—the laws of the universe, in a state of self-consciousness and voluntary action.

[In the language of Physiognomy, Man may be read by the various external “features” of his organization, which are the outward expression of the internal qualities, as may be seen in the eyes, ears, nose, mouth, cheeks, chin, complexion, and other “signs of character.”]

In the language of Metaphysics, Man is an accumulation of hereditary and acquired mental experiences, thought-powers, and processes—an occult chemistry of mind-products in all degrees of union and logical relationship—a great subjective halo enshrouding the sphere of cerebral function.

In the language of Psychology, Man is a “living soul,” extending his influence and individuality beyond the confines of the body, reciprocating the activities of other congenial souls, and those soul-forces of the universe which are represented in his being.

In the language of true Spiritualism, Man is an immortal being tabernacling in the flesh, in the germhood of existence, preparing for

the "higher sphere" and holding intercourse therewith, developing within his external form a comely and perfect organism, more intensely a reflex of mental states.

In the language of Theology, Man is the "child of God"—that eternal and inexhaustible source of the principles of being; and, as a necessity, man's mission is forever, through endless grades of existence, to give fuller and truer expression to the "Deity that rules within him."

In the language of Education, Man is a germ-seed of very limited extension, but capable of infinite development in all directions, in one or all of his powers, and in many degrees of combination.

In the language of History, Man is a series of mental phenomena and social forms, repeating themselves in accordance with the sublime purposes of creation.

In the language of Individualism, each human being is the center of the universe, by God made manifest in a special manner, and to aid in realizing which all other things exist.

In the language of Society, Man is a myriad of atoms having common interests and destiny—each one promoting his end in the highest degree by promoting the ends of all.

In the language of Ethnology, Philology, etc., Man exhibits very different characteristics. What a diversity of aspect this mighty subject presents! The greatest that the mind of the investigator can apply itself to. In its many ramifications are embraced all other forms of knowledge and conditions of existence. Each distinct language in which Man can be read is the imposing frontage of a stately edifice looking out on a landscape of rare and characteristic beauty. The scene is changed, as if by enchantment, according to the position of the beholder; and to wander amid these varied glories, and drink in their true significance, is an occupation, a privilege, worthy of the most sublime attributes of intelligence. But, alas! many inquirers know not one-half of the many features of the subject they presume to discourse upon. Like the unsophisticated children of isolated tribes, they vainly think that all the wonders of existence are comprised in the familiar objects that portray their native spot, and that their limited horizon is the verge of creation. Hence, the students of Human Nature are, in most cases, the assiduous nurses of mongrel hobbies, which they pet and pamper till timely destruction overtakes them. The question may be asked, Is there a science of Human Nature? or are we only admonishing ourselves as to the advisability of such a thing? That there are ample materials for it, none can doubt; and that they are being brought to light, day by day, is equally apparent. Our task is to collect these precious gems, and set them in their natural order. The past encourages us to persevere in the broad and catholic spirit that has inspired our efforts hitherto; and, with well-founded hopes for the future, we cordially greet our readers and fellow-laborers on this advent of a new year.

DON'T FORGET THE OLD FOLKS.*

LET me say a few words to *children who have gone out from their old homes, but who have parents still*. There is always a liability, when sons and daughters have gone away from the home of their childhood, and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associations, new thoughts, new cares, all come in, filling the mind and heart, and, if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is with you and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory. When you went away, you knew not, and will never know till you experience it, what it cost them to give you up, nor what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not, then, heartlessly deprive them of what you still can give of attention and love.

Visit your parents. If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away, make it your business to go to them. In this matter do not regard time nor expense; the one is well spent and the other will be fully, yea, a hundred-fold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel which last bore you to their side.

Write to your parents. I have known father and mother wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect any more, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter consciousness that they are not in mind enough even to call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I can not call it less—from sheer neglect or indolence. While an hour, perhaps a few moments, would suffice to write a letter which would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

NATIONAL TYPES OF FEMALE BEAUTY.

THE French have a saying, that "Nothing is beautiful which is not true," and this we believe is quite as applicable to the human form and face as to anything else. Real beauty of form is that which has nature and health as a basis. Wisdom, goodness, and truth constitute the basis of beauty in the face. Some see beauty in the sparkle of the serpent's eye, or in the varied hues of his scales and skin; but when we remember that the eye blazes but to betray, and the radiance of the skin is but the cloak of the treacherous serpent, the thought of beauty is instantly dissipated, and shivering dread and disgust take its place.

In analyzing briefly the types of female beauty represented in the following engravings, we begin with the Grecian lady, with her jaunty



FIG. 1.—GRECIAN.



FIG. 2.—FRENCH.

hat, classic features, tasteful habit, and symmetry of form, more artistic than utilitarian. Perhaps she would nearly realize the adage, "A thing of beauty is a joy forever."

Here we have a brisk, intelligent, well-formed French face, with pointed features and a dashing style of dress, somewhat unique and independent, showing that she belongs to that polite and facile nation which, while it gives fashions to some of the most influential nations in the world, has no fixed fashion of its own, each lady dressing according to her own figure, complexion, and taste, and always being tasteful. Vivacity, emotion, and spirit are her leading traits.

In the next, we have the Russian, from that growing giant nation of the North. What staid substantial features! what a neck! what a broad chin! how sedate and earnest the expression! what an ample bust! evidence of no effeminacy, but of healthfulness, vigor, and endurance, strength, steadfastness, and power, and less of the artistic and ornamental. There is stamina, if not so much delicacy here.

In the next face we have the Swiss girl, with her masculine hat and short curly hair; the features indicating health, cheerfulness, physical exuberance, with not much culture. Liberty and self-helpfulness rather than sentiment are seen to be the characteristics.



FIG. 3.—RUSSIAN.



FIG. 4.—SWISS.

Here is the Swede, with a well-formed head, strong moral sentiments, a full, eloquent eye, and a really womanly face. Jenny Lind has taught us to respect whatever is truly Swedish, and without any knowledge to the contrary, to think well of it.



FIG. 5.—SWEDE.



FIG. 6.—AUSTRIAN.

Next, we have the elegant Austrian. Here is a stately beauty—we are reminded of Marie Antoinette—classical in every feature, straight and dignified in person, with beautifully chisled features, tresses abund-

ant, exquisite taste in dress, which, though elaborate, is very appropriate. The Austrian woman is loving and lovable, and doubtless merits all the gallantry of her countrymen.

The Polish beauty, with a square hat and tassel, has a good figure, a marked face, and a strong character ; but we fancy there is a sadness in



FIG. 7.—POLISH.



FIG. 8.—HOLLAND.

the expression, and we can not think of Poland without a feeling of sympathy. In looking at this sad countenance, it is perhaps made more so by looking through sad glasses. In that head, how much of ambition and bravery, how much of affection and patriotism, how much of intensity and power !

The Holland beauty has a quiet, motherly, loving look ; the ealmest,



FIG. 9.—ENGLISH.



FIG. 10.—GERMAN.

the most contented face in the group ; and exhibiting a most domestic, good-tempered, and affectionate person.

This English face, though beautiful, has less strength of expression than is requisite to illustrate English feminine character. It fails to do justice to the subject. An English—Anglo-Saxon—beauty has a soft

silky skin, a florid complexion, fine auburn hair, blue or gray eyes, an ample chin, an aquiline nose, full rolling lips, sound, regular, and handsome teeth, and is one of the best of wives and mothers. The artist was unfortunate in the selection of his model to illustrate the typical English beauty. There is a class of ladies in England which that face might represent, but there is not enough of breadth and strength to



FIG. 11.—CHINESE.



FIG. 12.—JAPANESE.

represent the true English woman. There has been in this representative so much refining as to abolish the elements of strength, leaving only effeminate dignity.

The German beauty is plump, strong, broad, and substantial. Health, constitutional vigor, endurance, and power are seen here, rather than artistic grace or aristocratic refinement. A motherly affection is evinced in the full back-head, and is also shown in the mouth, the luscious loving lips, and in the eyes. We see in this face, not much of aspiration, not a restless, discontented nature, but one who would love her husband, her children, her home, her friends, her pets, her duties, cares, and responsibilities, and be satisfied when she had fully met the claims of all these.



FIG. 13.—TURKISH.

Next we have the Chinese face, with its contracted forehead and opaque features. There is not much expression of the spiritual in her. Restricted in her education and sphere, she must content herself with dress decoration, and a diffident, submissive, subordinate life.

The Japanese woman doubtless looks beautiful to her countrymen, but these oblique, almond eyes, that narrow forehead, and that general

expression of weakness is not particularly fascinating to us. Still, there is benevolence, if not bravery or beauty, there.

In some of these beauties we perceive wit, love of dash and display; in others, earnestness, sincerity, and a sense of duty; but in the German, in the Hollander, the English, and in the Russian we find those domestic qualities which give strength to a nation, and those constitutional developments which give power to a people. In the Grecian and in the French and Austrian we find grace, elegance, brilliancy, sprightliness, dash, and wit; in the Swede, sincerity and tenderness; and in the Polander, power, patience, perseverance, patriotism, and a shade of melancholy. In the Asiatics, there is not much of the vital or the voluptuous, and much less of the mental and the spiritual. Take off the bands of barbarism and supply them with the light of a higher spiritual life, and they will take on expressions in accordance with the superior culture, true philosophy, and religion thus afforded.

BREAD MAKING—HOW TO DO IT.

AS bread, in many families, is the chief article of food, and with some indigent, hard-working women almost the only article, it is a matter of the first importance that the bread be of the right material and made in a proper manner.

The first necessity relative to wholesome bread is to have good, plump, well-ripened, properly eured, and well-cleaned wheat, which is the best of all the grains for this purpose.

The grain should be dry when ground; the millstones should be sharp, so as to cut the bran pretty fine, and not merely bruise the grain, thus leaving the dark crust of the berry—the part called gluten—in large flakes. It should be ground without bolting or sifting, the entire grain possessing all the requisites for healthful food. The inventor of the mill-bolt was not a benefactor of the race. His work was a change without improvement.

As it is thought to be indispensable that bread be raised in some way to lightness or sponginess, it is an important point to learn how this lightness can be obtained without loss or injury to the bread.

FERMENTATION.—This process is the more common, and it is produced by using yeast. This, to speak plainly, is a *rotting process*, a decomposition of certain elements of the grain, thereby producing carbonic acid gas, and this gas in its effort to escape expands, and makes the bread puffy or light. The decomposition of the starch and sugar for the production of this gas uses up a considerable percentage of the nutritious elements of the grain, which is a dead loss to the consumer. Some bakers use flour which is made from grain that had been injured by being wet and grown in the field, or heated in the mow or stack, or heated and soured in the bin or storehouse; or of flour that has been

injured and soured after being put up in barrels. The process of raising by these bakers is pushed to a great extent, that it may be very light, and the acid is then modified by the use of lime and other alkalies. Common baker's bread is sometimes almost tasteless; occasionally we meet with that which tastes sweet, rich, and natural. The aerated bread, raised by a mechanical process in air-tight receivers, has this rich, sweet, wholesome quality, and is probably the very best baker's bread that is made.

RAISED BREAD, so called, is that which is not made light by fermentation, but is raised by means of acids and alkalies instead of yeast. In this process bicarbonate of soda and muriatic acid are often used. Intrinsically, the result is the same in this method as when yeast is used—the acid combining with the soda forming common salt, and leaving the carbonic acid free to puff up the dough. In the process of fermentation to create gas to make the dough light, we lose a portion of the sugar, an important part of the nutriment of the grain. In using acids and alkalies, if they are combined in just the right proportion to neutralize each other, we have no other extraneous element formed and retained in the bread but common salt; but if this union be not complete, we have disturbing elements which must be got rid of by the system of him who eats the bread. Who has not eaten soda-biscuit heavily charged with alkali? The effects of such food can not but be very mischievous in its effects upon the health and constitution.

UNLEAVENED BREAD made light and spongy by expanded air and the conversion of water into steam is the most nutritious and healthy, and also the most economical, because none of the elements are lost in the process of fermentation, and no foreign elements are added to the original material by the process of raising, as with acids and alkalies, to make war on the health, or to tax the system in its efforts to expel them.

The lower animals find grain a complete and healthful article of food, and do not seem to need sugar, soda, acid, or the fermenting process to make their food palatable; nor do they appear to need drugs and doctors to repair gustatory damages. The lion, the horse, the ox, the pig, and the bird tribes, when left to select their food as well as their dwelling-place, and the amount and time of their exercise, are not troubled with dyspepsia, gout, or rheumatism, but enjoy themselves during their full term of life, accidents and casualties excepted.

WHEAT THE BEST BREAD STUFF.—This grain is cultivated all over the world, but thrives best between the 25th and 65th parallels of latitude. It varies in its composition according to location, soil, and climate. Some varieties contain more carbonaceous elements, and are better adapted to use in cold climates, furnishing a greater amount of heat than others. Some have more nitrogenous materials, and are better adapted to give muscular power. Some have more phosphates, and therefore abundantly feed and sustain the brain, nerves, and bones. The distribution of these elements is such, however, that wheat affords better than any other grain the proper supply of all the requirements of

the human system, and constitutes perhaps the best single article of food known to man, on which alone, with good water, his health and vigor might be sustained for an indefinite period.

HERE IS A CHEMICAL ANALYSIS OF WHEAT.

Of 100 parts of wheat there are—

Water	14.0-10	} or {	Water.....	14.0
Gluten.....	12.8		Nitrates or muscle makers.....	14.6
Albumen.....	1.8		Carbonates, or heat and fat pro-	
Starch.....	59.7		ducers.....	59.4
Sugar.....	5.5		Phosphates, or food for brain,	
Guin.....	1.7		nerves, and bones.....	2.0
Fat.....	1.2			
Fiber.....	1.7			
Minerals.....	1.6			
	<u>100.0</u>			<u>100.0</u>

When we examine rice, we find it excellent food to create warmth, but very poor food for the man who would work hard with brain or muscle. One hundred parts of rice contain—

Water.....	13.5	Heaters.....	79.5
Muscle feeders.....	6.5	Food for brain and bones.....	0.5

Thus wheat contains more than twice as much muscle-feeding power and four times as much brain-feeding power as rice. Rice-eaters are slow, sleepy, and inefficient.

If one will break a kernel of wheat, he will find a dark crust or shell covering the outside, and also the germ or chit, while the body of the grain is white, dry, and crumbly. In the process of grinding wheat for superfine flour, the outer shell, composed chiefly of gluten, being tenacious and adhesive, comes from the mill in flakes with the bran, and is sifted out, while the starch is pulverized and constitutes the fine flour. Thus the starch, which is the chief element in fine flour, is saved, which contains no food for brain and muscle; and the gluten, containing phosphates and nitrates which furnish support for brain, bone, and muscle, is cast away with the bran, and is fed to horses, cattle, and pigs. And this is the kind of flour that makes nine-tenths of the bread in American cities, besides all that is used in cakes, puddings, and pastry.

The most economical and best bread, especially in cold weather, when a hot fire is constantly kept, is what is sometimes called gems, or unleavened biscuit. For this purpose a group of cast-iron pans or cups 2½ by 3½ inches each, all made in one casting, is used. These pans are set on the top of a hot stove and allowed to become almost smoking



THE GEM-PANS OF CAST IRON.

not when buttered for use. Then with cold water and milk, half-and-half or with cold water alone, and the colder the better, mix and stir

quickly with a stiff spoon as much Graham or unbolted wheat-meal as will make a stiff batter or thinnish mush; and when the pans are hot, fill them quickly with the thin dough and let them stand a minute on the stove before putting into a very hot oven, where they should remain twenty or twenty-five minutes, until done. If the mixture be neither too thin nor too stiff, and the pans and the oven be hot, you will have twelve as light and wholesome biscuit as any epicure could wish to eat. They may be eaten smoking warm from the oven, as they contain no poisonous chemical elements like yeast bread, which requires cooling to be rid of. They are good cold, or may be warmed in a steam-kettle. Anybody, however unskilled in cooking, can learn to make these light and nice every time. Nice, fresh wheat-meal, very cold wetting, quickly done, with a very hot place to bake them, will insure the best of "luck" always. These, like all other Graham bread, should be fresh every day.

For growing children, and those people who work or think, and especially students and sedentary persons, there is no other bread, and scarcely any other single article of food, that equals it. Let the poor who can not afford to lose 14 per cent. of the grain in the cast-off bran; let those whose bones and muscles are small, tending to rickets and spinal curvature; let invalids and dyspeptics try it, and they never will go back to superfine bread simply because it looks white and nice, and, when dry, is more pleasant to the mouth than the brown.

Oats are largely used as an article of diet in Scotland and other Northern European countries, as well as in British North America—countries where the oat is a sure crop and wheat not easily raised. It contains material for brain, bone, and muscle, and as an article of food is favorable to strength of body and to clearness and force of brain. By the following analysis oats and buckwheat are contrasted:

BUCKWHEAT.		OATS.	
Water.....	14.0	Water.....	13.6
Muscle makers.....	8.6	Muscle makers.....	17.0
Heaters.....	75.4	Heaters.....	66.4
Food for brain and bones.....	1.8	Food for brain and bones.....	3.0

Thus it will be seen that buckwheat is good food to keep one warm in cold weather, and is just the thing for a long ride in a sleigh, though for breakfast buckwheat cakes, with butter and syrup, on a hot summer's morning, when coolness, not heat, is required, are a very unfit article of diet; but oats are worth double as a support for muscular labor, and nearly twice as much for brain work. Unlike wheat, the muscle-making materials in oats are not connected with the hull, and are not, therefore, removed and lost in making fine flour. The eaters of oats are strong, enduring, and thoughtful; those who subsist largely on buckwheat and rice have far less power in these important respects.

NOTE.—If the reader desires to pursue this subject further, he is referred to an extended scientific work entitled "Food and Diet," published at this office. Price, by mail, \$1 75. The gem-pans can be had for \$1, at this office.

WOMAN AS AN ASTRONOMER.

HYPATIA—NICOLE-REINE LEPANTE—MARQUISE DU CHATELET—CAROLINE LUCRETIA HERSCHEL—MRS. MARY SOMERVILLE—WILHELMINE WITTE.

AT the present time, when the question of woman's position and influence is a topic of so much discussion, any item of evidence in proof of her capacity to engage with man in the study or pursuit of the highest intellectual subjects will not be ungratefully received. That woman is endowed by nature with talents splendid enough to enable her to excel in the departments of poetry, painting, music, etc., a long list of brilliant names abundantly testifies. In the following short biographies it will be seen that she is also possessed of the grasp and comprehensiveness of mind necessary to enter into those sublime investigations which have ever engaged the attention of some of the greatest intellects of the world. It will be seen, also, that a learned woman is not necessarily an unwomanly woman, or incapable of attending to those domestic duties which have been assigned by nature to her; but that a liberal education and opportunities for unfolding the mind enhance the charms of the feminine character, in the same degree in which learning and development increase the noble qualities of a man.

Among the women of early times, whose names have come down to us, none is more conspicuous for solid learning than

HYPATIA, DAUGHTER OF THEON,

an astronomer and mathematician of Alexandria, and head of the so-called Neo-Platonic school of that city. She was born in the latter part of the fourth century, and became remarkable for her beauty and wisdom. She early exhibited amazing intelligence, and engaged in her father's studies with such success, and had otherwise acquired such a thorough philosophical culture, that in the year 380 after Christ she succeeded her father as public teacher of mathematics and astronomy. The fame of her teachings brought students from all parts of the East. She aided Bishop Synesius in the construction of his planisphere (probably the first which was ever made), and was called by him "the excellent teacher." She computed astronomical tables after the manner of Hipparchus, and also improved by her own observations those of her own father. She was finally the only person whose fame held up the fading glory of her city; but this very success was her ruin. Though much beloved by the Alexandrians, she became an object of envy among the savants and the religious zealots for her so-called heathen doctrines.

Her end was tragic. Amid the wide-spread corruptions of Alexandria she lived as spotless as a vestal; and if her teaching was not one that could lay a strong hand on the vices of heathenism and arrest their course, it was at least sufficient not only to preserve herself from stain.

but also to inspire her with a love of beauty, truth, and goodness that was Christian in its spirit and earnestness if heathen in its form and limitations. The citizens of Alexandria were proud of her; and such reliance was placed on her judgment and sagacity, that the magistrates used frequently to consult her on important cases. Among those who were most intimate with her was Orestes, prefect of the city. At this time Cyril, the bishop of Alexandria, was a fierce hater of Catholics and heretics. Detesting Orestes, whom he suspected of being no true Christian, and who had drawn up an accusation against him for exciting a tumult, he soon cast an evil eye upon Hypatia, whom he regarded as a Satanic enchantress and the grand obstacle to his reconciliation with the prefect. His hatred communicated itself to the lower clergy, and especially to certain savage monks from the Nitrian deserts, who, headed by one Peter, a reader, attacked Hypatia in the streets as she was returning from her lecture-room. The maiden was dragged from her chariot, hurried to the Cæsarian church, where she was stripped and murdered by being beaten with tiles, after which her body was torn in pieces, and her limbs carried to a place called Cinaron, and there burned to ashes. This most atrocious deed of savage bigotry occurred in the year 415.

NICOLE-REINE ETABLE LEPANTE.

This most celebrated of all female astronomical calculators was born on the 5th of January, 1723, in the Hotel de Luxemburg, in Paris. Her father was in the service of the dowager-queen of Spain, who inhabited this palace. From her earliest youth she manifested an extraordinary impulse for study, or, as Lalande expressed it, "she devoured books." She was married in August, 1748, to Lepante, the most celebrated watchmaker of Paris, and "horologer to the king." Together with her husband she formed a close and lifelong friendship with Lalande, who was the observer in the observatory in the palace of Luxemburg. Madame Lepante observed, computed, and also elucidated her husband's work. She assisted him in the preparation of an instruction-book on watchmaking, and in this work she described the contrivance of a watch which, with a single finger, would give the mean and true time by means of a curve of equation on the dial-plate. She further reckoned a complete table for the length of pendulums, and the diadrom (oscillatory period) agreeing with them, which is annexed to the book. But her greatest work was in connection with the return of Halley's comet. It was expected in 1757, since from its appearance in 1607 and 1682 its revolutionary period was reckoned at 75 years. Clairaut, who had, a short time before, brought the celebrated *problem of three bodies* nearer to a solution than it had ever been brought before, was invited by Lalande to apply it to the reckoning of the return of Halley's comet. This was a gigantic work, such as had never been undertaken before, and which puzzled even a Clairaut. "If Madame Lepante will help me," said he, at length, "I might venture it, for besi les

her I know of no one who could render any assistance." She consented, and the tremendous reckoning lasted eighteen months. The comet was followed step by step through a course of one hundred and fifty years, and at each step the united disturbing influence of all the then known planets had to be computed. Both considered it a matter of honor to finish the reckoning before any one had set eyes on the comet. Their perseverance won success. On the 14th of November, 1758, Clairaut was enabled to give the result of their united labors to the Academy. They had calculated that the disturbing influence of the planets (Uranus and Neptune were not then known) would retard the return of the comet 611 days, and that it would pass through its perihelion on the 1st of April, 1759. The period of this first calculation for the return of the comet approached. It was first seen on the 25th of December, by a peasant near Dresden. On the 21st of January, 1759, it was observed by Messier in Paris, and soon after in many other places. It passed its perihelion on the 25th of March. With a knowledge of Uranus and Neptune, and a better determination of the mass of Saturn, the computation would have come nearer the mark.

Madame Lepante also took part in the computing of the path of the comet of 1762. In 1764 an annular eclipse of the sun was expected, which she calculated for the whole of Europe, and published two maps, one of which showed the course of the eclipse through Europe every fifteen minutes; while the other represented the phases for Paris. She was also a member of the Academy of Beziers, the writings of which contain many contributions by her hand, among others a reckoning of the transit of Venus of the year 1761. Fifteen years, from 1759 to 1774, she helped in computing for the *Connaissance des Temps*, until another Academician could undertake the arduous task. She then undertook the calculating of the ephemerides of the sun, moon, and planets for ten years forward. This remarkable woman had to deny herself many of the amenities of life in order to pursue her labors of usefulness. A hard trial was reserved for the evening of her life. Her husband became ill, fell into a state of melancholy, and ended by becoming quite insane. She denied herself the society in which she had shone by her talents, discontinued the learned labors to which she had so long and zealously devoted herself, and gave herself to caring for her husband alone. She left Paris for St. Cloud, where she hoped her husband would be benefited by the pure air; but in this she was disappointed. For seven years she patiently watched and nursed him, until she was at length worn out by her exertions and thrown on the bed of sickness. A fever ensued, and she died on the 6th of December, 1788.

We can not do better than close this memoir, with Mädler, with the words of Lalande: "Since the day when I saw my father sink into the grave, the saddest for me was that on which I followed her on her last journey. She had beautified my life, she had accompanied my inexperienced youth and guarded me from dangerous associations; she led me into the society of noble and good men. Never will her remem-

brance vanish from my memory ; never shall her image, that adorned my work-room, be torn from my eyes, until they close forever."

GABRIELLE EMILIE DE BRETEUIL, MARQUISE DU CHATELET.

This talented lady first made her public fame in 1738, by a prize work on the "Nature of Fire." She had also finished in the same year her "Institutions de Physique," which were published in 1740. Her principal work was nevertheless a French translation, with algebraic



MARQUISE DU CHATELET.

elucidations of Newton's "Principia," the publication of which, however, did not take place till seven years after her death. She held a learned contest with Mairan, as we learn from a letter of his of the year 1741, concerning the so-called *living forces in physic*. Though we possess nothing of hers on this contest, it is known that she gave a very spirited and witty answer to her antagonist. Voltaire's works are the

only sources of everything concerning her life, and he gives, as is his custom, more brilliant declamation and reasoning than positive data. Lalande endeavored to supply the latter by research, but without success. Voltaire relates that on one and the same day she was engaged in translating Newton and playing in a comedy, and that she also translated Virgil. He called her the Minerva of France, and added that in her social life she did not show the slightest trace of her learned occupation. She was born on the 17th of December, 1706. We are enabled to present herewith a portrait of this remarkable woman.

CAROLINE LUCRETIA HERSCHEL.

This lady, the sister of Sir William Herschel, was born in March, 1750, and lived in Hanover until 1772, when she went to England to live with her brother at Bath. When her brother turned his attention to astronomy, she became his constant helper, and when he was appointed astronomer to King George III., she became his secretary and assistant, and in that character received a small stipend from the king. While discharging these duties she carried on a series of observations on her own account, with a small Newtonian telescope which her brother had made for her special use. Her special business was to sweep the heavens for comets; she discovered nine, in regard to seven of which she has the honor of priority of discovery. Several remarkable nebula and clusters of stars owe their descriptions in astronomical tables to her assiduous study of the sky. On the death of Sir William, in 1822, Miss Herschel returned to Hanover, then being over seventy years of age. She lived to be ninety-eight, retaining, in a very remarkable degree, the vigor of her intellect to the very last. The interests and associations of her English life, and the scientific pursuits to which she had devoted her mental strength, could not be set aside amid the scenes of her native land; for even in her advanced age she maintained a lively correspondence with friends in England, and read all the astronomical reports published by her nephew, Sir John, who had succeeded his father, Sir William, in the conduct of the Royal Observatory. She loved to speak of "Our observatory at Windsor," where for so many years she helped her brother "sweep the sky and look for comets," and where she felt herself removed from the turmoil and cares of the jostling world. In 1828 the Royal Society of England conferred on her their gold medal for completing the catalogue of nebula and stars observed by her brother, and shortly afterward elected her an honorary member. Her death occurred in 1848.

MRS. MARY SOMERVILLE.

This lady was born in Scotland about the year 1780. Her father, Sir William George Fairfax, was a naval officer. In 1804 she married James Grieg, captain and commissioner in the Russian navy, who, being fond of mathematics and astronomy, instructed his wife in those studies through which she has since become celebrated. Her husband

died in 1806, and in 1812 she married Dr. William Somerville, of Edinburgh. Mrs. Somerville first became known to the scientific world through some experiments on the magnetic influences of the violet rays of the solar spectrum. Her scientific researches eventually brought her in connection with Lord Brougham, and at his suggestion she undertook a summary of the "Mecanique Céleste" of La Placc for the "Library of Useful Knowledge." But as this work exceeded the dimensions first contemplated, it was published in an independent form in 1831, with an introduction by Lord Brougham. In 1834 she brought out her treatise "On the Connection of the Physical Sciences," which has passed through nine editions in England, besides being translated into several foreign languages. It forms a compendium of science which reminds one of Humboldt's "Cosmos," though of course not so comprehensive. Her next work was a treatise on physical geography, published in 1848, and her "Mechanism of the Heavens" followed soon after. The former has gone through four editions, and has been translated into Italian. "Her works," says Mädler, "will always retain an honorable place in the history of science.

WILHELMINE WITTE.

Wilhelmine Witte was born in Hanover in the year 1777, and was married to the Hofrath Witte in 1804. She early showed a predilection for the study of mathematics, with the highest branches of which she made herself acquainted. She subsequently was led by her mathematical studies to that of astronomy. She possessed a fine achromatic telescope, with which she diligently observed the moon, and at length conceived the idea of constructing from the existing charts of the moon, assisted by her own observations, a lunar globe in relief. In commencing this labor she had to find out everything for herself—mechanical contrivances, manipulation, implements, and material. She had set herself a task which only a rare genius, combined with a great amount of positive knowledge, could accomplish. Globes of the moon had been attempted before, although without relief, besides being of meagre details and unsatisfactory in design. On her first attempt Madame von Witte made her proportions too small. She lacked a good lunar chart. This at length she procured in the "Mappa Selenographica" of Mädler, which was three feet in diameter. After a year's time she produced a lunar globe of thirteen Paris inches in diameter, and arranged in such a manner as to allow of the representation of each phase and libration. Where the chart was at fault she supplied the error by observation. The material she used was wax, with an admixture of mastic. The globe was purchased by Frederic William IV. of Prussia. She subsequently made another of the same dimensions, which came into the possession of Prof. Mädler. This talented lady died in 1854, after having survived her husband thirteen years. She had brought up a large family in a most careful manner, although she carried on her scientific labors till the close of her life.

It would be an easy task to increase our list of women whose names are celebrated in the history of astronomical research, but space compels us to merely mention a few other names. We have to thank Madame Rümker, of Hamburg, Germany, the wife of the astronomer in that city, for the discovery of a comet. Maria Mitchell, of Nantucket, U. S., also discovered a comet. Baroness von Matt, of Vienna, was a zealous astronomer, and before her death had built a private observatory.

PHRENOLOGY

ITS HISTORY, PRINCIPLES, PROOFS, AND USES.

PHRENOLOGY, which signifies “*a discourse on the mind*,” is either true or false. If true, it is of great importance; if false, it should be disproved and repudiated. Some have condemned it without a hearing; others have accepted it without knowing enough of its principles or its history to explain and defend it; still others—a few—have carefully learned its history, philosophy, and uses, and become its advocates and friends. The object of these pages is to give an outline of the subject, that all may know enough of it to form an intelligent judgment as to its truth and utility.

HISTORY OF PHRENOLOGY.

The history of Phrenology must of necessity involve some notice of its discoverer and its principal promoters.

Dr. Francois Joseph Gall, the founder of Phrenology, was born at Tiefenbrunn, in the Grand Duchy of Baden—one of the German states—on the 9th of March, 1757. His father was a merchant, and mayor of the town, and intended his son for the clerical profession. Early and continued attention was therefore given to his education. Gall was a diligent and successful scholar, but more distinguished as a student for solidity of talent and originality of mind than for literary brilliancy. His *forte* was in branches involving science and philosophy; here he met no superiors of his age. His passion for Nature led him in the direction of anatomy and physiology, and on coming to manhood he chose medical science as a profession. Having completed his studies at the University, Gall established himself at Vienna. He rapidly rose to distinction as a physician, and gained a high rank as a man of science. Being physician to a lunatic asylum in Vienna, he had opportunities of making minute and extensive observations on the insane. He visited prisons and schools; was introduced to the courts of princes, to colleges, and to the seats of justice, and counted among his associates the first men of the nation, and was connected with several public institutions. Thus it will be seen that Dr. Gall, the founder of Phrenology, was no charlatan, quack, or pretender. Dr. Gall was led, not by theory, but by practical observation, to the discovery of Phrenology. He did not, as has often been asserted, “map out the skull into compartments, and then apply names and faculties to each.” To show the candor and simplicity of his method, we copy a few extracts from his own account of his course.

“From my earliest youth I lived in the bosom of my family, composed of several brothers and sisters, and in the midst of a great number of companions and school-mates. Each of these individuals had some peculiarity, talent, propensity, or faculty

which distinguished him from the others. Among our number we soon formed our judgment who were virtuous or inclined to vice, modest or arrogant, frank or deceitful, peaceable or quarrelsome, benevolent, good or bad. Some were distinguished for the beauty of their penmanship; some, by their facility in calculation; others, in their aptitude to acquire history, philosophy, or languages. One shone in composition by the elegance of his periods; another had always a dry, harsh style; another reasoned closely and expressed himself with force. A large number manifested a talent or taste for subjects not within our assigned course. Some carved or drew well; some devoted their leisure to painting, or in the cultivation of a small garden, while their comrades were engaged in noisy sports; others enjoyed roaming in the woods, hunting, seeking birds nests, collecting flowers, insects, or shells. Thus each distinguished himself by his proper characteristic."

The pupils with whom young Gall had the greatest difficulty in competing in verbal memory had large, prominent eyes, while he was their superior in original composition. When he entered the University, he at once selected every student who was gifted in this respect, and he found them by no means equally talented in other respects. The uniformity with which this peculiarity of the eye accompanied the talent in question, led him to suspect that they were connected as cause and effect, and were the result of a great development of a certain portion of the brain. If memory of words was indicated by an external sign, he conceived that the same might be true of other intellectual powers; and therefore every person having any remarkable faculty became objects of his critical study. By degrees he discovered external characteristics, indicating a talent for painting, music, and mechanism. He observed that persons remarkable for determination of character had a particular part of the head very largely developed. This fact led him to look to the head for the signs of the moral sentiments. He never conceived for a moment that the *skull* was the cause of different talents, as some have represented; he referred to the brain for the influence, whatever it was. He observed a concomitance between particular talents and dispositions, and particular *forms of head*; he next ascertained that the figure and size of the brain are indicated by those of the skull; and he then minutely dissected the brain, unfolding it in a manner entirely unknown to the medical world.

It was his custom, when he observed a peculiar development of head, to study the character of the person closely, and learn his prominent dispositions, perhaps taking a cast of the head. When he found a head similar in shape, he learned the character, and compared it with the head and character of the previous person; and not until he had found many hundreds of such correspondences between development and character did he accept an organ as established. Thus for thirty years did he pursue this patient course of investigation, when he ventured to give public lectures on the subject in 1796, and he was listened to by audiences the most intelligent and respectable. Scientific men who admired his lectures, published reports of them in different journals.

In 1805, Dr. Gall accompanied by Dr. Spurzheim, also a German, who had now been with him as a student and coadjutor for five years, visited Berlin and more than thirty other towns in Germany, Prussia, Holland and Switzerland, giving lectures and anatomical demonstrations of the brain, and arrived in Paris in 1807. In these travels they received the most flattering reception. Sovereigns, ministers, philosophers, legislators, and artists seconded their designs. Universities tendered invitations to lecture, which they accepted, and they created the most profound impressions upon the best minds of the age. They visited the prison at Berlin in company with the officers and

physicians. In their presence they examined more than two hundred prisoners, selected and arranged into separate classes those convicted of murder, robbery, theft, etc., and stated many things with remarkable correctness concerning their previous history and character.

In 1809, Gall and Spurzheim commenced the publication of their great work entitled "The Anatomy and Physiology of the Brain, with Observations on the Possibility of Ascertaining several Intellectual and Moral Dispositions of Man and Animals by the Configuration of their Heads," price, 1,000 francs.

Dr. Gall continued to reside in Paris, and to lecture to medical students and literary and scientific men, and to study animals, dissect brains, and to write and publish to the close of his life, which occurred August 22d, 1828. His remains were followed to the grave by an immense concourse of friends and admirers, embracing many of the most distinguished men of that learned city, five of whom pronounced discourses over his grave. Dr. Fossati, in his funeral discourse, has the following touching paragraph: "What an irreparable blank do I perceive in the scientific world by the death of one man!—a blank which will long be felt by all the friends of science and sound philosophy. But what a man have we lost! what a genius was his! what a happy organization Nature had given him! Yes, Dr. Gall was one of those privileged individuals whom the Creator sends upon the earth at the interval of ages, to teach us how far human intelligence can reach!"

In 1814, Dr. Spurzheim visited England and Scotland, and in Edinburgh met the savans of learning, and demonstrated the truth of Phrenology by a dissection and explanation of the brain, and that day won over five hundred witnesses to the fibrous structure of the brain which Dr. Gordon, in the forty-ninth number of the *Edinburgh Review*, had described as "trash" and "despicable trumpery." This doctrine of the fibrous structure of the brain is *now taught in every medical college in the world*.

Dr. Spurzheim divided his time between Great Britain and France, lecturing, investigating, writing, and publishing. He was invited to America by its best informed and most advanced minds, in response to which he arrived in New York on the 4th of August, 1832, and proceeded to Boston, visiting on the way Yale College, and dissecting a brain before the learned men of New Haven; thence he visited at Hartford the Deaf and Dumb Asylum and the Insane Retreat, and the State Prison at Weathersfield, everywhere making friends and converts. At this prison he examined, among many others, the heads of William Teller, a noted thief, and Cæsar Reynolds, a negro, the first convicted of passing counterfeit money. After dismissing these convicts, he remarked to Mr. Haskins, the keeper, and others, "That negro interests me much. He is a desperate character and should be carefully watched." Not long after, these two prisoners, in an effort to escape, killed the keeper, Mr. Haskins, with a bar of iron, in the hands of Reynolds, and were executed at Hartford the next year. Teller's skull is in the New York Phrenological Cabinet.

On the 17th of September he commenced a course of eighteen lectures on Phrenology at the Boston Athenæum, and soon after, a course at Harvard University. Besides these, he gave, on each alternate afternoon, lectures before the medical faculty of Boston on the anatomy of the brain. During the daytime Dr. Spurzheim was much engaged visiting the public institutions and returning the calls of friends.

In Boston, as at all other places which he visited, he won the respect and friendship of the chief scholars and thinkers, such as Horace Mann, Dr. S. G. Howe, Rev. Dr. Chauncy, Rev. John Pierpont, Dr. J. V. C. Smith, Dr. Woodward, and Dr. Brigham

the two latter noted for skill in the treatment of the insar; at the asylums in Hartford, Ct., Worcester, Mass., and Utica, N. Y. The phrenological method of dissecting the brain excited the wonder of all anatomists; for instead of slicing it in the usual manner, as one does a melon or a cheese, he *unfolded* it with his fingers and spread it out like an unfolded ruffle without rupturing its structure, until it would cover the top of a moderate-sized table. In the midst of a course of lectures to a select class of learned and professional men in Boston he fell a victim to overwork and the severity of the climate, and died on the 10th of November, 1832, in the fifty-sixth year of his age. He was universally mourned, and was honored by a public funeral, and by a burial and a monument just within the entrance of Mount Auburn, bearing the simple but sufficient inscription "Spurzheim." Dr. Spurzheim's works (aside from the great work on the anatomy of the brain, which was the joint work of Gall and himself) are "Physiognomy," "Insanity," "Anatomy of the Brain," now out of print, "Natural Laws of Man," and "Education Founded on the Nature of Man."

Mr. George Combe, of Scotland, the eminent lawyer, and author of the "Constitution of Man" and other works, was a convert and pupil of Spurzheim; also his brother Dr. Andrew Combe, author of several valuable works on the application of Phrenology to health, insanity, education, etc., have done much to place Phrenology in a favorable light before the English-speaking nations. Mr. George Combe, in 1838-41, by invitation and pre-arrangement, visited America and delivered extended courses of lectures in the chief cities of the United States, everywhere calling around him the ripest scholars and those of the most vigorous intellects of that day.

Among American phrenologists the late Dr. Charles Caldwell, President of Transylvania University, at Louisville, Ky., should be mentioned with honor. He was, during his prime, the ablest American medical writer. He wrote several valuable works on Phrenology, particularly in vindication of it from the false charges of materialism and fatalism, and against objections to the science on anatomical grounds.

The visit and unexpected death of Spurzheim just as he was opening his great field of labor awakened thought on Phrenology and led to the publication of the works of Spurzheim and Combe in America. Some students in Amherst College (Mass.), soon after Spurzheim's death, proposed to have a public discussion on Phrenology, one of whom, Henry Ward Beecher, offered, at a venture, to argue against it. To prepare himself for the discussion, he sent to Boston for all the books he could get on the subject. In reading them he became converted to the truth of the new doctrine, and from that day to this he has employed not only the philosophy, but the technology of Phrenology in his treatment of the human mind. He has been heard to say that he is largely indebted to his knowledge of this subject for any special success attained as a public teacher. He even went so far as to give public lectures on the subject while a student. After reading those books he loaned them to the brothers Fowler, one of whom was a student with him in college, and the other a student in the Amherst Academy. So much were they interested in the subject, that they adopted it as a profession, and in the spring of 1835 commenced to give public lectures. During the autumn of that year, the younger brother, L. N. Fowler, opened an office in New York, and soon after was joined by the elder, O. S. Fowler, and this was the first permanent office opened in America, and the beginning of Phrenology as a practical profession. Four years later, viz., in 1839, Nelson Sizer, of Massachusetts, commenced lecturing on the subject, having had his attention called to it in 1832 by reading the reported lectures and writings of Spurzheim.

In 1843, Samuel R. Wells left the systematic study of medicine to join the Messrs. Fowler at New York, when the firm of Fowlers & Wells was formed. The Fowlers for several years after the formation of the firm devoted themselves solely to lecturing, writing, and making professional examinations; while Mr. Wells at that time devoted himself chiefly to the publishing department.

Charlotte Fowler (Wells) came to the office in 1837, to aid her brothers in the work, and more than once kept the office from being closed and the enterprise of maintaining a cabinet and permanent office abandoned, and thus she stayed up their hands whenever they flagged, until her marriage with Mr. Wells in 1844: and from that day to this she has devoted herself to the work of the office.

In 1849, Mr. Sizer, having traveled and lectured constantly for ten years, became associated with Fowlers & Wells, and from that time to the present (1870) has occupied a prominent place on the JOURNAL and as professional examiner in the office. This arrangement permitted the Fowlers to respond to the many calls for labor in the lecturing field, and by these means and the publication of the PHRENOLOGICAL JOURNAL, in connection with a long list of books written and published by the firm, the science has become widely known and respected. In 1854, Mr. O. S. Fowler retired from the firm, and has since traveled and lectured on his own account, and has had no connection with the office or publications of Fowler & Wells.

Mr. L. N. Fowler and Mr. Wells visited Europe together in 1860, and lectured for years through England, Scotland, and Ireland with acceptance and decided success.

The large collection of busts and portraits of distinguished persons, also skulls and casts of noted criminals, animal crania, etc., make the PHRENOLOGICAL CABINET one of the marked points of attraction in the commercial metropolis of the Western Continent. In 1865, Henry S. Drayton, a graduate of the University of the City of New York, and also of its Law School, became connected with the office as Assistant Editor of the PHRENOLOGICAL JOURNAL, and also as a lecturer. Mr. John L. Capen has had an office in Philadelphia for fifteen years, which was originally a branch of the New York house. Several other persons have been engaged as phrenologists in the United States, some for five, ten, or more years, but most of them have studied for and entered some other profession or gone into other business. Phrenology has transformed public sentiment respecting man's mental nature; and literature is full of its teachings. Education, the training of children, the treatment of criminals, and especially of the insane, have been greatly improved by means of the light shed upon the nature of man by Phrenology.

PRINCIPLES OF PHRENOLOGY.

Phrenology claims to explain the powers and faculties of the mind by studying the organization of the brain during life. Its chief doctrines may be briefly stated thus:

1. The brain is the organ of the mind.
2. The mind has many faculties, some of which may be stronger or weaker than the rest in the same person.
3. Each faculty or propensity of the mind has its special organ in the brain.
4. Size of brain, if the quality be good, is the true measure of its power. The brain when deficient in size or low in quality is always connected with a low degree of mental power. Among the lower animals the brain is found to be large and complicated in proportion to the variety and strength of the faculties.
5. Organs related to each other in function are grouped together in the brain. For example, the organs of intellect are located in the forehead; those of the social nature,

in the back-head ; those of passion, appetite, and self-preservation, in the side-head those of aspiration, pride, and ambition, in the crown ; and those of sentiment, sympathy, morality, and religion, in the top-head.

6. As each function of the body has its specific organ, so each faculty of the mind, each sentiment and propensity, has its own organ. If this were not so, each person would exhibit the same amount of talent or power on all subjects, such as arithmetic, language, music, mechanism, memory, reasoning, love of property, courage, prudence, pride, etc. Everybody knows that persons rarely show equal talent on all topics. A man will be a genius at one thing, and find it impossible, by long training, to become even respectable in other things. This would not be the case if the mind were a single power and the brain a single organ. As the senses of seeing, hearing, tasting, smelling, etc., are not always possessed by each person in an equal degree of perfection, these several powers being dependent on different organs, so the mental faculties and dispositions are sometimes very unequal in a given person, owing to the greater strength or weakness of their respective organs in the brain. Partial genius, partial idiocy, and partial insanity strongly sustain the phrenological theory of the mind ; indeed, they demonstrate its truth.

7. The quality or temperament of the organization determines the degree of vigor, activity, and endurance of the mental powers. These temperaments are indicated by external signs, including the build, complexion, and texture, and may be comprehended to a greater or less degree of perfection by every intelligent person.

There are three Temperaments, known as the Vital, Motive, and Mental.

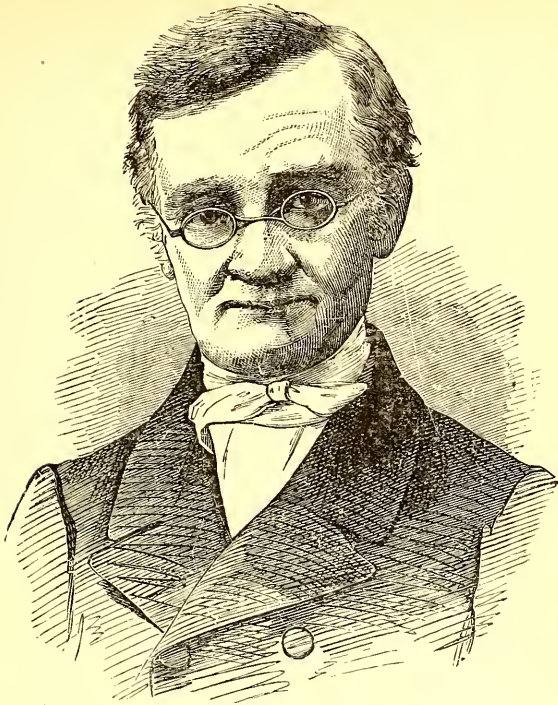
THE VITAL TEMPERAMENT is evinced by large lungs, powerful circulatory system, and large digestive and assimilating organs, abundance of blood and animal spirits. This temperament is a combination of the *Sanguine* and the *Lymphatic*, as set forth by Mr. Combe and other writers. But as the digestive and assimilating organs, which constitute the Lymphatic temperament, together with the respiratory and circulatory systems, which constitute the Sanguine temperament, are really VITAL organs, we regard their combination into one, under the name of VITAL TEMPERAMENT, as both convenient and philosophical. This condition of the bodily system produces ardor and impulsiveness of mind, a tendency to passional enjoyment, social affection, warmth of temper, cheerfulness, and a desire for active, practical business.

THE MOTIVE TEMPERAMENT, corresponding to the *Bilious*, has a strong bony system, an abundance and hardness of muscle, dark wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort.

The Motive temperament is favorable to dignity, sternness, determination, power of will, and desire to govern and control others. It gives slowness of passion but great permanency of disposition, sternness and strength of thought but not brilliancy, and a desire to engage in heavy labor or large business operations.

THE MENTAL TEMPERAMENT (formerly called Nervous) depends on the brain and nervous system, and is accompanied by mental activity, smallness and fineness of muscle, light frame, thin skin, fine hair, delicate features, and a large brain as compared with the body. As this temperament gives delicacy of body, it also imparts a peculiar sensitiveness and vivacity to the mind, a disposition to think, study, and cultivate art, or follow some light and delicate business.

The structures which, in excess, determine these temperaments exist in each individual. In one person one temperament may predominate—in the next, another. They can be, by proper training, essentially modified, particularly in youth.



DR. RICHARD ROTHE, OF HEIDELBERG, GERMANY

THIS eminent German scholar and writer had a fine temperament, and a strong yet sensitive mental nature. He had a broad and prominent forehead, indicating originality of thought, and taste for refined learning. His moral and religious organs were amply developed, showing a strong tendency to think in the direction of ethics and theology. He was regarded as one of the foremost men in Germany, especially in that field of inquiry and effort ordinarily denominated liberal Christianity. An eminent American divine, in speaking of him, said "his theology was based on God manifested in Christ, and to him the personality of our Saviour was the way, the truth, and the life of God to men. He stands, probably, at the head of the liberal Christian moralists of our time; has all the freedom and loftiness of Channing and the breadth of Dewey, with far less eloquence and beauty of style, yet larger learning, deeper insight, and more evangelical positiveness than either. His chief work, his 'Ethics,' is probably the most

memorable contribution to Christian thinking in our time, and opens to us a grand temple of life as large as human duty and high as the grace and truth of God. It takes in the whole domain of humanity and declares our whole life sacred, and demands fair play for every sensibility, and taste, and emotion, and faculty in the name of the living God, whose heirs we are in Christ."

Richard Rothe was born at Posen on the 28th of January, 1799; received his first instruction at Breslau; was two years at Heidelberg, then at Berlin, afterward at Rome, as chaplain to the embassy, in close relation with Bunsen. From thence he went to Wittenberg, as theological professor, with great success. In 1830 he opened a course of theology at the new school of preachers in Heidelberg. In 1849 he went to Bonn, and after a few years he returned to Heidelberg, where he remained till his death, August 19th, 1867.

His "Theological Ethics" are regarded as the masterpiece of his writings, proving him to be a profound thinker, a Christian sage, and a great teacher, and this work is regarded as an imperishable monument to his name. His domestic life was very retired. Having an invalid wife, he devoted a great part of his time to her, patiently and assiduously laboring to promote her comfort. In disposition and manner he was genial and sociable to that degree which wins the esteem and confidence of society.

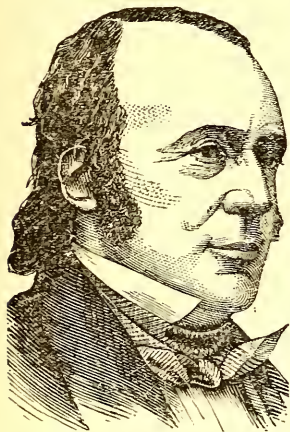
CULTURE OF THE PERCEPTIVES.

BY a persistent course of training, a person endowed with fairly developed perceptive faculties may become so skilled that his rapid and accurate inferences, from conditions hardly appreciated by others, appear to fall little short of the magical. Men who mingle in those spheres of human activity which require a quick eye, a sharp ear, a sure and skillful hand, are distinguished by their well-marked and prominent perceptive faculties. The forehead, from the hair down to the root of the nose, inclines outwardly from the plane of the face; the eyes appear sunken, on account of the projection of the brows; the head appears retreating, because it is so built out at the base; and the whole aspect is one of inquiry and scrutiny. The accompanying engraving of the naturalist Agassiz illustrates this class of organization well. Men who pursue the callings of hunters and trappers, who, like the Indian, are skilled in the secrets of woodcraft, have a cranial organization which approximates to that of the aboriginal. Their external senses are sharpened; they can discern the character of objects at distances so great that the unpracticed eye perceives only an indistinct form, and they can catch sounds inaudible to the inexperienced, and explain their source.

It is exceedingly interesting to read the narratives of men who have

lived amid the scenes of wild life in the far West. Many of their recitals of actual performances fall little short of the marvellous.

In those extensive regions toward the setting sun, where civilization has not yet planted its prolific seed, there is a class of men who may be called "prairie detectives," and who practice the art of trailing. Dr. Hachenberg, of the United States Post Hospital at Fort Randall, Dacotah Territory, describes the trailers in a very graphic manner, and recounts some of his experiences with them. We are indebted to him for the following instances illustrative of the trailer's powers :



AGASSIZ.

The trailer is not a graceful man. He carries his head much inclined ; his eye is quick and restless, always on the watch, and he is practicing his art unconsciously, hardly ever crossing the track of man or animal without seeing it. When he enters a house, he brings the habits he contracted in the practice of his art with him. I know a trailer as soon as he enters my room. He comes in through the door softly, and with an air of exceeding caution. Before he is fairly in, or at least has sat down, he has taken note of every article and person, though there may

be a dozen vacant chairs in the room. His description of a route he took as guide and trailer for the Ogallalas in bringing them from the Platte to this place was minute, and, to me, exceedingly interesting. Every war party that for the season had crossed his trail—of course unseen by him—he described with minuteness as to their number, the kinds of arms they had, and stated the tribes they belonged to. In the strange revelations that he made, there was neither imposition nor supposition, for he gave satisfactory reasons for every assertion he made.

I have rode several hundred miles with an experienced guide and trailer, Hack, whom I interrogated upon many points in the practice of this art. In going to the Niobrara River we crossed the track of an Indian pony. My guide followed the track a few miles and then said, "It is a stray, black horse, with a long, bushy tail, nearly starved to death, has a split hoof of the left fore foot, and goes very lame, and he passed here early this morning." Astonished and incredulous, I asked him the reasons for knowing these particulars by the tracks of the animal, when he replied : "It was a stray horse, because it did not go in a direct line ; his tail was long, for he dragged it over the snow ; in brushing against a bush he left some of his hair, which shows its color. He was very hungry, for, in going along, he has nipped at those high, dry weeds which horses seldom eat. The fissure of the left fore foot left

also, its track, and the depth of the indentation shows the degree of his lameness: and his tracks show he was here this morning, when the snow was hard with frost."

At another place we came across an Indian track, and he said, "It is an old Yankton, who came across the Missouri last evening to look at his traps. In coming over, he carried in his right hand a trap, and in his left a lasso, to catch a pony which he had lost. He returned without finding the horse, but had caught in the trap he had out a prairie wolf, which he carried home on his back, and a bundle of kinikinic wood in his right hand." Then he gave his reasons: "I know he is old, by the impression his gait has made, and a Yankton by that of his mocasins. He is from the other side of the river, as there no Yanktons on this side. The trap he carried struck the snow now and then, and in the same manner as when he came, shows that he did not find his pony. A drop of blood in the center of his tracks shows that he carried the wolf on his back, and the bundle of kinikinic wood he used for a staff for support, and catching a wolf shows that he had traps out." "But," I asked, "how do you know it is a wolf? why not a fox, or a coyotte, or even a deer?" Said he, "If it had been a fox, or coyotte, or any other small game, he would have slipped the head of the animal in his waist belt, and so carried it by his side, and not on his shoulders. Deer are not caught by traps; but if it had been a deer, he would not have crossed this high hill, but would have gone back by way of the ravine, and the load would have made his steps still more tottering."

Another Indian track we saw twenty miles west of this he put this serious construction upon: "He is an upper Indian—a prowling horse thief—carried a double shot-gun, and is a rascal that killed some white man lately, and passed here one week ago; for," said he, "a lone Indian in these parts is on mischief, and generally on the look-out for horses. He had on the shoes of a white man whom he had, in all probability, killed, but his steps are those of an Indian. Going through the ravine, the end of his gun hit into the deep snow. A week ago we had a very warm day, and the snow being soft, he made these deep tracks; ever since it has been intensely cold weather, which makes very shallow tracks." I suggested that perhaps he bought those shoes. "Indians don't buy shoes, and if they did, they would not buy them as large as these were, for Indians have very small feet." The most noted trailer of this country was Paul Dalaria, a half-breed, who died under my hands of Indian consumption last summer. At one time I rode with him, and trailing was naturally the subject of conversation. I begged to trail with him an old track over the prairie, in order to learn its history. I had hardly made the proposition when he drew up his horse, which was at a ravine, and said: "Well, here is an old elk track. Let us get off our horses and follow it." We followed it but a few rods, when he said it was exactly a month old, and made at two o'clock in the afternoon. This he knew, as then we had our last rain, and at the hour named the ground was softer than at any other time. The track before us was

tion made. He broke up here and there clusters of grass that lay in the path of the track, and showed me the dry end of some, the stumps of others, and by numerous other similar items accounted for many circumstances that astonished me. We followed the trail over a mile. Now and then we saw that a wolf, a fox, and other animals had practiced their trailing instincts on the elk's tracks. Here and there he would show me where a snake, a rat, and a prairie dog had crossed the track. Nothing had followed or crossed the track that the quick eye of Daloria did not detect. He gave an account of the habits of all the animals that had left their footprints on the track, also of the state of the weather since the elk passed, and the effect of sunshine, winds, aridity, sand storms, and other influences that had a bearing on these tracks.

THE FIRST OYSTER-EATER.—Methinks I see the first oyster-eater! A brawny, naked savage, with his wild hair matted over his wild eyes, a zodiac of fiery stars tattooed across his muscular breast; unclad, unsandaled, hirsute, and hungry, he breaks through the underwoods that margin the beach, and stands alone upon the sea-shore, with nothing in one hand but his unsuccessful boar-spear, and nothing in the other but his fist. There he beholds a splendid panorama! The west is all a-glow; the conscious waves blushing as the warm sun sinks to their embraces; the blue sea on his left; the interminable forest on his right; and the creamy sea-sand curving in delicate tracery between. A *picture* and a *child* of Nature! Delightedly he plunges in the foam and swims to the bald crown of a rock that uplifts itself above the waves. Seating himself, he gazes upon the calm expanse beyond, and swings his legs against the moss that spins its filmy tendrils in the brine. Suddenly he utters a cry; springs up; the blood streams from his foot. With barbarous fury he tears up masses of sea-moss, and with it clustering families of testae. Dashing them down upon the rock, he perceives a liquor exuding from the fragments; he sees the white pulpy delicate morsel, half hidden in the cracked shell, and instinctively reaching upward, his hand finds his mouth, and amid a savage, triumphant deglutition he murmurs—"Oyster!" Champing, in his uncouth fashion, bits of shell and sea-weed, with uncontrollable pleasure he masters this mystery of a new sensation, and not until the gray veil of night is drawn over the distant waters does he leave the rock, covered with the trophies of his victory.—*Haywarde*.

HOW TO BREAK ONESELF OF BAD HABITS.—Understand clearly the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to temptation. We are responsible even for our thoughts. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep

busy ; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. While there is life there is hope, and that only shows how much need there is to strive. When you have broken your resolution through lack of firmness and moral sense, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against recurrences of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years. Be manly, be brave. Learn to say No, and to stick to it.

WHAT CAN I DO BEST?

BY NELSON SIZER.

IT is of great importance to every person to select a pursuit best adapted to his peculiar qualities of constitution and character. Many persons, though not endowed with talent for a high pursuit, crave earnestly the pleasures and emoluments of pursuits for which they have little if any capability, and in which, of course, they can deserve no high degree of success. God bless those who are willing to do the laborious work requiring manual strength ! We render special honor to the genius which contrived the steam-engine, whereby horse-flesh and manual labor are greatly relieved, and the comforts of the world multiplied a hundred-fold. He who invented the mowing machine relieved the aching backs of millions. Honor to the man who invented iron fingers to do the world's sewing, as well as to him who invented the spinning jenny and the power loom with which to make the cloth. Notwithstanding all the machinery the world has in use, there is still a great deal of laborious work to be done, and happy is the man who has the wisdom and the honesty to accept cheerfully the pursuit in which he can best serve the world and himself, whether it be, according to the world's estimate, high or low. To be a good and faithful doer, and to secure success in the doing, should be the great object of effort. It is better for a man to be a first-class lumberman than a third-class cabinet-maker or carpenter. One had better make good timber and boards than to be a shabby builder or cabinet-maker who partially spoils good lumber in the construction of indifferent houses or poor furniture. Success, in its best sense, is the measure of merit. What, then, can each person do which will be most useful to the world, and bring to himself such remunerations as will be necessary for his support, comfort, and happiness ?

FARMING.—The first necessity of man is food ; consequently food producers should rank well. In this country we need five farmers where we now have one. Men should learn to till the soil well, and

make every acre largely productive. Nor should men be satisfied to raise corn, wheat, pork, beef, and butter for the market. Every farmer should raise all the fruit he needs, and if possible some for the market. Farmers should not be the mere drudges and intellectual dwarfs they now are. They should study chemistry, botany, and physiology that they may understand the nature of soils, plants, and the laws of health. Intelligence, not mere brute force, is required by the farmer. A man with culture will get as much profit from ten acres, as one without culture or knowledge will from fifty acres. Young men of talent and culture should turn their attention to farming, and while elevating the vocation, acquire a generous support instead of shivering and starving around the outskirts of the overcrowded professions.

A farmer needs courage and strength, caution and economy; Constructiveness, to enable him to use the tools skillfully; perceptive powers, to learn by observation; analysis and memory, to classify and treasure all the knowledge acquired; and a good constitution, that he may endure and enjoy the labor incident to his pursuit.

MECHANICS AND MANUFACTURERS—require large Constructiveness, combined with large perceptive organs, to give good judgment and facility in the use of tools and machinery; also large Causality and Ideality, to give success in planning and inventing. The mechanic is forced more or less by competition to educate himself in his business, to bring all the appliances of science to the perfection of his work. He therefore needs a good intellect, an active imagination, patience, perseverance, and energy, as well as a healthy constitution to bear the necessary labors with pleasure.

There are two kinds of mechanics: one plans well and executes indifferently; the other can not plan, but has skill in working. Some individuals can both design and execute in a high degree of perfection. Michael Angelo is an example. A perfect man can do anything, can become a master of arts, but may not become a Beethoven or a Thalberg in music; a Watt, a Stephenson, or a Fulton in invention; a Newton or a Bacon in philosophy; a Cicero in oratory, or a Shakspeare in poetry, as he might do in any one of these departments were all his power thrown into that channel; yet he who can do all things is the greater if not the more useful man.

TEACHING.—What does the teacher require? First, an elastic and energetic constitution with a predominance of the Mental and Motive temperaments, which give activity, clearness, and compactness to the mind, and strength and earnestness to the character. He needs robust health, and the temperance and exercise which promote health. The teacher requires, second, a large and active brain with a decided predominance of the perceptive intellect, indicated by a fullness of the lower part of the forehead. These give him facility in acquiring, while fullness through the middle of the forehead enables him to retain what he learns and have it ready for use. The reasoning organs, which give fullness and prominence to the upper part of the forehead, should be

ample, so that he may be able to explain to inquisitive pupils the philosophy involved in the subjects of study. He needs a full back-head, where the social organs are located, that he may win and hold the affection of his pupils. He should have large Self-Esteem and Firmness, to give dignity and strength of character, to govern well and command the respect of pupils. Large Conscientiousness will make him just and impartial; large Language, enable him to explain what he knows; Veneration and Benevolence, that he may impress his pupils with a spirit of kindness and with a consciousness of a higher Power, and that reverence for just authority is a virtue. A good development of Caution and Secretiveness, to give watchfulness and shrewdness equal to detect the most tricky of pupils; Combativeness and Destructiveness, to give power and courage that the rebellious may be impressed with respect for his latent power to punish.

It will thus be seen that the teacher requires an excellent organization mental and physical, and that he needs all the Christian graces carried, in the spirit of wisdom.

THE ARTIST.—The artist should have a poetic nature, a temperament full of feeling and activity. He should have a high, long head, and broad from the external angle of the eye upward and backward. These give emotion in the direction of sentiment, and that creative fancy, imagination, power of construction and combination, and ability to work out the image which the mind has created. The true artist does not begin his picture or statue as one does the brick wall of a house, laying it out by metes and bounds, and erecting it by line and plummet according to fixed mathematical rules; but in the dream of the artist or the artisan the beautiful dome, with all its elegant finish, is instantly brought into being and spanned above his head. The statue or the picture comes to him like the inspiration of a dream. The secret of art-power is to hold those images in the memory until the faculties of Constructiveness, Form, Size, and Order shall have wrought out and fixed the image in material form. The artist should not only be moral but religious. He should have strong social affection, so that his work may be imbued with and minister to that great element of human life. He should put love as well as beauty in the statue or the picture; in short, the poet or the artist who can appeal strongly to every feeling that is natural and noble in human nature, is the true artist, and in proportion as they approximate to this high point are they artists, and their works valuable and enduring.

LAW.—"I would be a lawyer!" Do you know how much you propose to yourself? Can you master the knowledge which the legal profession requires? Have you the courage to meet the opposition which is incident to that profession? Have you the memory to hold the knowledge required? Have you the quick perception to seize upon facts and appropriate them to your use on the instant? Have you the breadth of thought, the philosophic capability which will enable you to comprehend the arguments of others, or to meet them successfully?

Have you the fluency of speech which will enable you to express your knowledge, your feelings, or your arguments with facility and point. Do you read the human mind so as readily to understand a witness, a jury, or an opposing attorney? Have you such a balance of all the qualities that you can appeal to every feeling, social, moral, and sympathetic, in judge, jury, and audience? Have you enough of Conscientiousness to meet all manner of temptation successfully—to judge of the right, the true, and follow it? If you have all these qualifications, be a lawyer, and you will be a good one.

The true lawyer, in our judgment, is the man of eminent ability, with a splendid body, an harmonious temperament, a large brain well cultivated and well balanced, so that he will not fail in courage, prudence, policy, memory, judgment, or justice, with learning and knowledge and eloquence to set them forth, and may justly be regarded as among the first of men. It is thought by many that the lawyer needs only tact, keenness, cunning, assurance, and unscrupulousness; but the true lawyer seeks for justice, not merely for victory right or wrong; for the establishment of truth and right according to law, both human and divine. If the profession has fallen below this level, it should be at once reetified and elevated to such a noble rank, that pure and gifted young men may enter it in the fear of God and in the love of man.

PERSONAL BEAUTY.

BY REV. W. T. CLARKE.

THERE is nothing more attractive and fascinating than personal beauty. All men instinctively admire a handsome form and face. They go to the opera, the theater, the church, wherever people congregate, to feast their eyes upon human beauty. They pay the highest price for the painted counterfeit of it, however imaginary the semblance to adorn their parlor walls. We do not wonder that men are so fascinated by it, and sometimes are so smitten by the sight of it, that they pine away in misery if they can not call its possessor theirs. We do not wonder that people resort to all devices and expedients to preserve and cultivate it, and that the aid of costly clothing, paints, and cosmetics are invoked to conjure up its semblance and prolong its spells.

ADVERTISING IMPOSTORS.

Nor do we wonder that impostors, who advertise that they will restore the faded bloom to the cheek, and make the plain face "beautiful forever," find dupes enough to make them rich. A beautiful person—in kind has always gone down on its knees before it as at the shrine of a god. To be beautiful is one of the spontaneous ambitions of the human heart.

WORTHINESS OF BEAUTY

There is no use of disparaging the motive, or of trying to wink it out of sight as something to be ashamed of, or to shut it out of the breast as

an unholy taint. It has Heaven's own autograph upon it, and its universality and intrinsic worthiness give it permission to be. It should be recognized for what it is, and taken up into the family of motives whose function it is to spur mankind to noble endeavors and holy living. It is not only right, but a duty, to try to be beautiful.

HOW TO BE BEAUTIFUL.

How to be beautiful, that is the practical question. We begin with admiring beauty of form and feature, a particular cut, contour, and color of face and countenance; and these are admirable. But as we grow older we perceive that there is a higher order of beauty than this—a beauty of expression which enfolds the features in an atmosphere of indefinable fascination—a beauty of mind, of disposition, of soul, which makes us forget the absence of regular features and lovely tints where they are not, and overlook their presence where they are. Everybody has seen men and women of irregular features and ungraceful form who, notwithstanding their physical defects, were so irradiated and glorified by the outshining of noble thoughts and kind affections that they seemed supremely beautiful.

A perfectly developed, symmetrical figure, a finely chiseled face, delicately tinted complexion, a clear eye, and an elegant mien are attractive, if not commanding; but when contrasted with this higher quality and transfiguring spirit of beauty which irradiates the intelligent and kindly face, informing every feature, and glowing in look, act, and air, all merely physical prettiness and elegance seem petty, if not contemptible.

Not every one can have the symmetric form and the finely chiseled face; but no one is so poor and so deformed but he can acquire a beauty as superior to these as the diamond to the gilt it is set in. This fact respecting personal beauty, a fact of the utmost importance, is so generally overlooked that it can not be stated too often and urged too strongly upon public attention; and this fact goes far to determine the means by which that personal beauty which every one desires is to be attained. There are a great many things that contribute to personal beauty—a simple, various diet, pure air, proper exercise, regular habits, constant occupation, cleanliness, temperance in all things. These things are of far more importance, as a means of increasing beauty of person, than people generally imagine. They add immensely more to personal good looks than the costliest clothing and the richest ornaments. The glow of health on the cheek, the upright form, and elastic step and noble bearing which come from the constant practice of nature's physical commandments, do unspeakably more to beautify a person than any cosmetics art has contrived, or any decorations human ingenuity has invented, or any fashions that have been spun from the exhaustless cunning of the human imagination. But these are not the only means, indispensable as they are; they are merely the beginning. They furnish merely the materials out of which true beauty is built up

NATURAL FORM OF A BEAUTIFUL SOUL.

Indeed, they give only the canvas and outline, which must be completed by the artistic and perfect blending of ethereal colors and a spiritual expression, to represent that higher order of beauty which realizes our ideal and wins the admiration of all cultured minds. It is strange that so many people overlook a fact so important as this. A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness.

HOW NOT TO BE BEAUTIFUL.

A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gipsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. Some people imagine that there can be no sufficient punishment for sensual indulgence and a sinful life without an everlasting prison-house of fire. But the laws of the spirit work in finer and surer ways than any that the old doctors dreamed of, making sin punish itself, transforming the guilty face, cutting and staining the features and countenance into shapes and hues of ugliness.

Stand on one of the crowded streets and note the passers-by, and any one can see how a vacant mind has made a vacant eye, how a thoughtless, aimless mind has robbed the features of expression; how vanity has made everything about its victim petty; how frivolity has faded the luster of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features and made the face a chronic sneer; how selfishness has shriveled, and wrinkled, and withered up the personality; how hatred has deformed and demonized those who yielded to its power; how every bad passion has turned tell-tale and published its disgraceful story in the lines of the face and the look of the eye; how the old man who has given himself up to every sort of wickedness is branded all over with deformity and repulsiveness—and he will get a new idea of what retribution is. This may not be all, but it is terrible—this transforming of a face once full of hope and loveliness into deformity and repulsiveness, then the rose blushing on its stalk, now ashes and a brand.

THE MIND A SCULPTOR.

There is no sculptor like the mind. The man who thinks, reads, studies, meditates, has intelligence cut in his features, stamped on his brow, and gleaming in his eye. There is nothing that so refines, polishes, and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, an unquenchable enthusiasm. But more powerful still than any of these, as a beautifier of the person, is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man, because she has more affection than man. Loveliness is the outside of love. Kindness, sweetness, good-will, a prevailing desire and determination to make others happy, make the body a temple of the Holy Ghost. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace and blossoms into loveliness which art can not equal. There is nothing on earth which so quickly and so perfectly beautifies a face, transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness as a pervading, prevailing kindness of heart. The angels are beautiful because they are good, and God is beauty because He is love.

CULTIVATION OF BEAUTY

To be beautiful in person, then, we must not only conform to all the laws of physical health, and by gymnastic arts and artificial appliances develop the elements of our physical being in symmetry and completeness; but we must also train the mind and develop the affections to the highest possible degree. To be beautiful, we must feed the spark of intellectual fire by reading and meditation, until it burns in steady flame, irradiating the face by its brilliancy, suffusing the countenance with light. To be beautiful, we must fill the brain with great thoughts and live in an atmosphere of ideas. To be beautiful, we must put a great, organizing, and ennobling purpose into the will, and concentrate our thought and affection upon it until enthusiasm wells up in the heart, and suffuses the countenance, and rebuilds the body on its own divine plan. To be beautiful, we must cherish every kind impulse and generous disposition, making love the ruling affection of the heart and the ordering principle and inspiring motive of life. The more kindness, the more beauty; the more love, the more loveliness. And this is the beauty that lasts. Mere physical good looks fade with the years, bleach out with sickness, yield to the slow decay and wasting breath of mortality. But the beauty that has its seat and source in kind dispositions, and noble purposes, and great thoughts, outlasts youth and maturity, increases with age, and, like the luscious peach, covered with the delicate plush of purple and gold which comes with autumn ripeness, is never so beautiful as when waiting to be plucked by the gatherer's hand.



PETER COOPER.

THIS gentleman has by nature a strong and vigorous constitution and ability to endure hardship and labor, both physical and mental. The Motive temperament is indicated by a strong frame and ample muscular system, as well as by his marked features. He has a large brain and comparative fineness of texture, indicating a mental temperament, and now, at the advanced age of nearly eighty years, he exhibits briskness and elasticity, energy of mind and body, and a keen enjoyment of whatever is transpiring. He is not haughty, but self-reliant. He has large Benevolence, indicated by that highness of head in front, and also by those munificent generosities which he has organized for the benefit of the poor. He has but little tendency to follow the customs and usages of others. His dress and manners are guided by his own sense of propriety, without much regard for the prevailing fashion. He is a good reader of man—understands character readily, knows how to select men for particular duties, and to govern them accordingly. He is a critical and discriminating man; knows how to classify, organize, and administer affairs with wisdom and success.

He has a good memory of facts and things; has good mechanical talent; readily appreciates improvements, and adapts them to use. He is frank, open-hearted, truthful, yet cautious and mindful of consequences. He has more than common energy of character, earnestness, courage, and promptness.

He is warmly social; interests himself in family and friends, and wins his way to the kindly and affectionate regard of old and young. His head rises high from the eyes and ears, the top-head being amply developed, showing strong moral tendencies. He is upright, truthful, respectful, persevering, kindly, sensible, practical, and energetic.

BIOGRAPHY.

This eminent philanthropist was born on the 12th of February, 1791. His father was an officer in the Revolutionary army. Peter was apprenticed to the trade of coach-making, and was successful as a workman; but when the war of 1812 broke out, and America was obliged to go to manufacturing woolen cloth, Mr. Cooper engaged in the manufacture of machinery for that purpose; he has since been engaged in the manufacture of glue, also in the manufacture of iron and iron ware. The first locomotive in general use on this continent was built by Mr. Cooper, at Baltimore, after his own designs, and was used on the Baltimore and Ohio Railroad. Mechanism or scientific improvement has always interested Mr. Cooper. He was warmly interested in the electric telegraph from its earliest inception, and invested liberally in aid of its establishment. He has made his name especially famous, however, through his many acts of charity. The erection of the splendid building known as the Cooper Institute, located in the central part of New York, costing several millions, designed for the free education of the working classes, has been the crowning, as it will be the most noted and lasting labor of his life. This Institute furnishes opportunity for acquiring a scientific education, in connection with which there is a chemical laboratory and school of design, a large, free reading-room; there are classes in mathematics, natural philosophy, chemistry, architectural drawing, mechanical drawing, and vocal music, besides a school of design for women. The building is fireproof, and quite below the level of the street there is one of the largest and best lecture-rooms in the city; above this, on the main floor, are elegant stores, the rental of which is designed to maintain the working portion of the institution so that the benefit shall be self-sustaining and perpetual. Peter Cooper has a reputation for integrity, kindness, common-sense, and practical philanthropy which is eminent and enviable. Many rich men hold on to their property during life, and leave it to be wrangled over by selfish and grasping heirs who not unfrequently disgrace the deceased by proving him insane or imbecile, that they may break his will and divide the estate. Mr. Cooper has evinced not only a kindly spirit toward the poor and the public, but has shown solid wisdom in disposing of a considerable portion of his property during his lifetime, and the people duly appreciate his kindness and good sense, for when he enters the great auditorium of the Cooper Institute, whether the meeting be convened for political, literary, scientific, or musical purposes, his appearance is always a signal for an outburst of rapturous applause. Everybody in New York knows Peter Cooper and delights to honor him. May he live a hundred years!



ANNA CORA MOWATT RITCHIE.

THIS celebrated American actress and authoress died in London on the 29th of July, 1870, aged about fifty years. She was born in Bordeaux, France, about the year 1821, where her father, Samuel G. Ogden, a merchant of New York, was temporarily established in business. She was the tenth of a family of seventeen children, and her early childhood was passed in an elegant chateau, in the private theater attached to which she frequently participated in the juvenile theatrical performances with which her brothers and sisters were accustomed to amuse themselves. When she was about six years old the family returned to New York, and Anna Cora, in the intervals of daily study, devoted much time to reading and private dramatic entertainments. When about fifteen years of age she married Mr. James Mowatt, a lawyer of New York. During the first two years of her married

life she devoted herself to study and the writing of poetry, when her health began to fail, and she made a visit to Europe of a year and a half, during which she wrote a play entitled "Gulzora, or the Persian Slave." Not long after her return financial embarrassments overtook her husband, and as a means of support she gave a series of dramatic readings in Boston, New York, and other cities. She contributed brilliant articles to the magazines under the pseudonym of "Helen Berkeley," and also wrote a five-act comedy entitled "Fashion," produced at the Park Theater, New York, in March, 1845, with success. In June of the same year she was tendered an engagement at this theater, and at once attained the most complete success, which was followed by profitable engagements in the principal theaters in the United States, which placed her once more in a position of ease and comfort. In 1847 she made her *débüt* in Europe, and soon attained the rank of a star, creating everywhere most favorable impressions. While in London in 1851 Mrs. Mowatt lost her husband, and in 1854 became the wife of Wm. F. Ritchie, of Virginia. Since her last marriage Mrs. Ritchie has written several works of merit; and though she retired from the stage and from public life, she devoted herself to literature for years, and like most artists who re-marry and retire, she returned again, not so much from necessity as from choice, to the stage and to dramatic readings.

To gain distinction under favorable circumstances and with the ordinary aids to success, evinces talent; to achieve distinction in a difficult profession in spite of obstacles without assistance, bespeaks genius. The antecedents of our subject, her trials and triumphs, prove her to be endowed with the latter.

The phrenology and temperament of Mrs. Ritchie were remarkable. In the portrait we see indications of great activity, enthusiasm, earnestness of purpose, intensity of thought and feeling, heroic courage and restless industry. Her large social development won for her friends and led her to live and labor for those she loved. She was self-reliant, ambitious, hopeful, respectful, spiritual, and sympathetic. She had large Ideality, Comparison, and Human Nature, which gave her imagination, sense of the poetical; the power of criticism and ability to read mind and motives, and to act out character to the life. She had a practical intellect, an excellent memory, and great readiness and availability of talent; hence her brilliancy of mind as a writer, an actress, and in society.

HOW TO STUDY MEN.

THE proper way to obtain a practical knowledge of men is to mingle with and study them. A preacher has great opportunities for this. He need not fear to lower his dignity or impair his influence by a free and easy intercourse with all classes. The people have acute perceptions, and will give him credit for all that is good

in him; and he has no right to demand more. Indeed, if he have not native goodness and intelligence enough to retain the confidence of his people in the closest social intercourse, the sooner he relinquishes his office the better for all concerned. It is no excuse to say that he can not spare time from his studies; for no labor will more surely bring a return of added power and eloquence than the study of his flock around their own hearths. The best books are only transcripts of the human heart, and here he can study the original in all its freshness.

But merely to mingle with the people will not fully cultivate this critical knowledge of character, unless it is made a particular study. A good way of doing this is to write down our first thoughts and impressions of persons we come in contact with, and test our correctness by subsequent experience. We thus discover the source of our errors, and avoid them in future, and, at the same time, form a habit of observation which, if continued for years, will increase the acuteness of our perceptions until we are able to read men at the first glance.

But most valuable of all means for attaining this power is a thorough, practical acquaintance with Phrenology. Much ridicule has been thrown on this science by traveling impostors, who have practiced character-reading, together with witchcraft and fortune-telling—just as astronomy and astrology were once joined. But such associations are not more necessary than that sometimes supposed to exist between geology and unbelief. Phrenology is a branch of the inductive sciences, established and tested by observation and experiment. Its two cardinal principles are: First, that the brain is the organ of mind; second, that different mental functions are performed by different parts of the brain. The latter is no more unreasonable than to suppose that the different bodily actions, walking, lifting, eating, smelling, etc., are performed by different parts of the body. The first proposition is admitted by all; and if the second is allowed to be reasonable, it then becomes easy to determine whether the correspondence of faculty and organ in any case is sufficiently proved. The poets Whittier and Bryant, Horace Greeley and the eminent educator Horace Mann, all professed to derive great advantage from the study. Henry Ward Beecher, who stands among the first of living orators, attributes all his power “in making sermons *fit*” to the early and constant study of Phrenology. It is an instructive fact, that although the different organs were discovered singly and at long intervals, yet when the contributions of many laborers have been brought together, the result is a most beautiful and perfect mental philosophy—contrasting with the warring systems of metaphysics as the clear sunlight does with clouds and night. We give it as a deliberate opinion, that it is better for the preacher to remain ignorant of any one of the natural sciences or learned languages, than to neglect that study which unfolds the laws of mind and teaches us to understand our fellow-men.*

* “Oratory, Sacred and Secular.”



THE LATE CHARLES DICKENS.

ON the evening of the 8th of June, 1870, while entertaining a party of friends at his house near London, Charles Dickens, the eminent novelist, journalist, etc., suddenly expired from an attack of apoplexy. His death created a profound impression on both sides of the Atlantic.

He had a large brain, chiefly developed in the front, side, and back head. The intellectual lobe, including both the perceptive and reflective groups, was of large size. Language was very large; Ideality, Sublimity, Imitation, Mirthfulness, Human Nature, Constructiveness, and Benevolence were well marked. His Veneration and Conscientiousness were moderate. Dickens lacked the spiritual, the devotional,

the more exalted human characteristics, though he possessed boundless sympathy; and he knew, like a dramatist, how to touch the affections and the sympathies of others.

He was born at Portsmouth, February 7th, 1812; educated at Chatham and Rochester, and commenced the study of law in London. After two years' experience as an attorney's clerk, he left the law for literature, taking first a reporter's position on a newspaper.

From 1838 to 1842 he wrote "Oliver Twist," "Nicholas Nickleby," "Master Humphrey's Clock," "Old Curiosity Shop," and "Baruaby Rudge," which served to assure his numerous readers that they had not mistaken the real genius of the author of Pickwick. The fertility of his imagination and the facility of his pen may be inferred from this immense amount of work in so short a time. In 1842 he visited the United States, and after his return in 1843 published "Martin Chuzzlewit," as a sort of take-off of American men and manners. When our people complained of injustice, he said he had talked harder about the people of his own country and they had not complained. "Dombey & Son," "David Copperfield," "Bleak House," "Little Dorrit," "Great Expectations," "Tale of Two Cities," and others of his works followed. In 1869 he made his second visit to America, and gave readings in the principal cities with decided success.

He married Miss Hogarth, the daughter of a lawyer who had been an intimate friend of Sir Walter Scott and Jeffrey. The union did not prove a happy one, and after twenty years, during which several children were born, an agreement to live apart was entered into between Mr. and Mrs. Dickens. The cause of their domestic unhappiness, as stated in the document of separation, was "uncongeniality of temper, implying no dishonor to either party."

Mr. Dickens' life may be looked upon as an abstract of his numerous and remarkable works. His personality lives in them, and the chief feature of his character, charity, breathes through them. He was an earnest worker, yet he knew how to enjoy the comforts of life and society. One of his favorite recreations was the organizing of dramatic entertainments at home, to which he invited his literary friends and others.

As a writer, he occupied a place by himself. He viewed life and character as no other man saw them, and at the same time he exhibited a mastery in handling his subjects which won respect in the outset of his career. A writer of the people and from the people, his sprightly delineations of eccentric character made him as familiar to Americans as to Englishmen, the good in his works winning our esteem and theirs. He had his faults; but we believe his literary labors sprang from a good motive and were pursued with a good aim. At any rate, they exist, and his record is in them.

The obseques of the great writer were performed on the 14th of June, and his remains were deposited in the Poet's Corner of Westminster Abbey. He left an estate estimated at half a million dollars.

PHRENOLOGY—IS IT A SCIENCE?

HOW TO ESTIMATE THE ORGANS—FRONTAL SINUS.

EVERY new generation of men must learn the multiplication-table and other primary facts of education; and though it is said that the sons of the educated are more easily instructed than those from ignorant parents, still all have to be carried through the same process of training and education to bring them up to sound intelligence. For forty years past certain objections have been occasionally raised to Phrenology, and as often explained and settled; but every new set of students meets the same old stumbling-blocks and raises the same stale objections. When Phrenology was introduced, the educational establishments were presided over by eminent men who had received their culture before Phrenology was introduced to the public, and, supposing they had learned all that was worth learning, looked upon the science as an intruder, and felt bound to elbow it off the track. To a great extent the same spirit still prevails in institutions of learning as the result of the leaven of skepticism from the old-school men, and not one in fifty of these opponents has ever carefully, patiently, and honestly read a hundred pages on the subject from the pen of one of its acknowledged masters.

Mr. James P. Beck, writing through the *Missouri Republican* of St. Louis, gives an article entitled "Phrenology a Humbug." He says:

"The first great objection to Phrenology is that at best it is mere guess-work. It begins by assuming that the mind is seated in the brain, a fact by no means certain or susceptible of demonstration. 'Understand with thy heart, and love thy God with all thy heart and soul,' says the Bible. But independent of Holy Writ, fully as many arguments can be adduced for locating the mind in the heart as in the head. If it be true, as the Bible intimates, that the mind resides in the heart, it would seem that the breast is the proper place for the phrenologists to feel for it."

We wonder who this James P. Beck is, to utter such a statement! The subject of the brain being the organ of the mind we had supposed settled long since; that at least this fact was accepted by all the anatomists and physiologists. GRAY, whose great work on Anatomy and Surgery is the standard in all our medical colleges, says (page 510):

"The average weight of the brain in the adult male is $49\frac{1}{2}$ oz., or a little more than 3 lbs. avoirdupois; that of the female 44 oz.; the average difference between the two being from 5 to 6 oz. The prevailing weight of the brain in the male ranges between 46 oz. and 53 oz.; and in the female, between 41 oz. and 47 oz. In the male, the maximum weight out of 278 cases was 65 oz., and the minimum weight 34 oz. The maximum weight of the adult female brain, out of 191 cases, was 56 oz., and the minimum weight 31 oz. It appears that the weight of the brain increases rapidly up to the seventh year, more slowly to the period between sixteen and twenty, and still more slowly to that between thirty and forty, when it reaches its maximum. Beyond this period, as age advances and the *mental faculties decline*, the brain diminishes slowly in weight, about an ounce for each subsequent decennial period. The size of the brain appears to bear a *general rela-*

tion to the intellectual capacity of the individual. Cuvier's brain weighed rather more than 64 oz., that of the late Dr. Abercrombie 63 oz., and that of Dupuytren 62½ oz. On the other hand, the brain of an *idiot* seldom weighs more than 23 oz." [Daniel Webster's brain was not surpassed in weight by any cases on record, except by the three above named, 62 oz., we believe, being the weight of his.]

In speaking of the convolutions of the brain's surface, Gray says (page 516):

"The number and extent of the convolutions, as well as their depth, appear to bear a close relation to the intellectual power of the individual, as is shown in their increasing complexity of arrangement as we ascend from the lowest mammalia up to man. Thus they are absent in some of the lower orders of mammalia, and they increase in number and extent through the higher orders. In man they present the most complex arrangement. Again, in the child at birth, before the *intellectual faculties are exercised*, the convolutions have a very simple arrangement, presenting few undulations, and the sulci between them are less deep than in the adult. In old age, when the *mental faculties have diminished* in activity, the convolutions become less prominently marked."

From this it would seem evident that the brain was understood by the most learned of anatomists to be the organ of the mind.

CARPENTER, in his "Principles of Human Physiology," says (p. 530):

"We shall now proceed with our physiological inquiry into the functions of the cerebrum. The anatomical relations of the cerebrum to the other encephalic centers clearly demonstrate that it is not one of the essential or fundamental portions of the nervous system, but a superadded organ, receiving all its impulses to action from the parts below, and operating upon the body at large through them; and its great bulk, joined to its position at the summit of the whole apparatus, clearly mark it out as the highest in its functional relations, and as ministering, so far as any material instrument may do, to the exercise of those *psychical* (mind or soul) *powers* which in man exhibit so remarkable a predominance over the mere animal instincts. This conclusion is fully borne out when we extend our inquiries from human to comparative anatomy; for, with some apparent exceptions, which there would probably be no great difficulty in explaining if we were in possession of all the requisite data, there is a very close correspondence between the relative development of the *cerebrum* in the several tribes of vertebrata, and the degree of *intelligence they respectively possess*."

Again (page 533): "That a cerebrum which is greatly under the average size is incapable of performing its proper functions, and the possessor of it must necessarily be more or less *idiotic*, there can be no reasonable doubt. On the other hand, that a large, well-developed cerebrum is found to exist in persons *who have made themselves conspicuous* in the world, in virtue of their *intellectual achievements*, may be stated as a proposition of equal generality. On the other hand, those who have obtained most influence over the *understandings* of others have always been *large-brained* persons. It is very different, however, with those who are actuated by what is ordinarily termed *genius*, and whose influence is rather upon the feelings and intuitions than upon the understandings of others. Such persons are often very deficient in the power of even comprehending the ordinary affairs of life; and still more commonly they show an extreme want of judgment in the

management of them, being under the immediate influence of their passions and emotions. The life of a 'genius,' whether his bent be toward poetry, music, painting, or pursuits of a more material character, is seldom one which can be held up for imitation. In such persons, the *general* power of the *mind* being *low*, the cerebrum is not usually found of any great size."

Thus the chief anatomists and physiologists of the world maintain that the brain is the organ of the mind, that the quality of the brain indicates the quality of the mind, and that the size of the brain, other things being equal, is a measure of mental power; and this is the old doctrine of Phrenology from the beginning,—yet Mr. James P. Beck says the mind can not with any certainty be located in the head. We leave Mr. Beck on this point between Carpenter and Gray, as the upper and nether millstones to grind him to powder.

Mr. Beck says, again :

"If the mind be located in the brain, it is physically impossible to tell the shape of the brain from the outside skull, for the reason that the inner and outer plates of the skull are not parallel; and if they were, the brain does not in many places touch the inner plate."

We have seen a good many skulls opened, and never before heard or dreamed that the brain did not lie plump against the inner plate of the skull, separated only by the thin membrane which lines the skull. Mr. Beck can not be an anatomist, or he would have spared us that statement. There may be empty places in *some* heads, but it has never been our fortune to see them. We introduce an engraving, fig. 1, to show the lower half of a skull which has been sawed open and the top removed. It is true that the skull is made of two plates, the outer and the inner. Between these two there is a spongy honey comb structure, called diploe, filled with nutritious juices, small blood-vessels, and nerves. On the edge of the skull, laid bare by the saw, in fig. 1, a dotted line will be seen which represents this cellular structure. The same is seen in the inside of all other bones of the body but there is a law which governs this structure as much as that of the two plates of the skull. The thickness of the skull, including both plates and the diploic structure, is generally about three-sixteenths of an inch, in a healthy skull of active temperament, and sometimes a little more; and there is a general parallelism varying perhaps some times one-eighth of an inch. But Mr. Beck, like most other ill-informed critics of Phrenology, seems to suppose that we judge of the size of organs by the little hills, or hollows, or bumps. He says, "It is a fact, for which we are not indebted to phrenologists, that the greatest minds have the smoothest pates." Not stopping to admire Mr. Beck's elegant name for the human head, we remark that we do not determine the size of an organ by the shape of the surface of the head, merely, at the location of each organ. It is not by the bumps, or hollows, or hills of the head alone that we determine whether organs are large or small. If so, a smooth, even head must be set down as having no organs at all. When all the organs are of equal size, the

surface will be comparatively smooth, and the head well formed or beautiful. When one portion of a head is made up of large organs, it will sometimes stand an inch farther from the medulla oblongata or

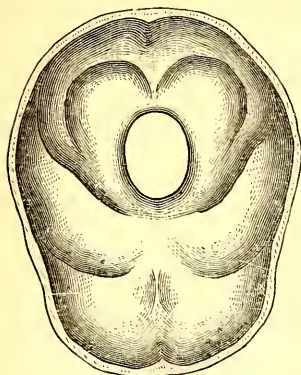


FIG. 1.—BASE OF SKULL, Showing the edge of the skull, its relative thickness—the dotted line showing just as round, and its surface just as smooth.

center of the brain than other portions, yet the head throughout that large region will be quite smooth. A man with a 23-inch head might have all his organs large, and there might not be a bump on his head; on the same principle that a wagon wheel may be large, having long spokes on every side, and yet have a perfectly smooth rim. A head of average size might be twenty-one inches, and be shaped exactly like the large head, and all the organs be average in size, and the mental caliber be less strong accordingly; just as the forward wheel of a wagon being a third smaller than the hind one, is, nevertheless,

smooth. If a line be drawn through the head from the opening of one ear to the opening of the other, it will pass through the capital of the spinal column at the base of the brain, which is called *medulla oblongata*. It lies just inside of the hole seen through the base of the skull, fig. 1. From that common center, in every direction, the brain radiates like the spokes of a wheel or the slats of a fan, and according to the length of these radii, or the distance from the common center of the brain to the surface where the organ is located, is the organ large or small. And though we have said this in unmistakable terms a hundred times in the JOURNAL, and five thousand times in our lectures, still learned dunces insist on battling Phrenology as if the last quarter of an inch of the surface of the head was the only indication we had of large or small organs. We have taken the trouble, and been at some expense, to have engravings prepared for the illustration of this subject, which are here introduced. We have made

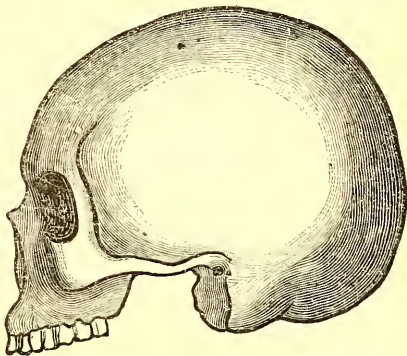


FIG. 2.—BIG THUNDER—SIDE VIEW.

top views, side views, and front views of two skulls (the originals being subject to the inspection of any person who will take the trouble to call at our office), and we think by the aid of these we can make this subject of racial development, or length of fiber from the center of the brain, plain to the meanest capacity. Fig. 2 is a side view of the skull of Big Thunder, a noted Winnebago Indian chief, whose head is short but very broad. The Indian character is chiefly known for those qualities which come from the middle lobes of the brain, viz., the propensities, especially Destructiveness, Combativeness, Cautiousness, and Secretiveness, but not

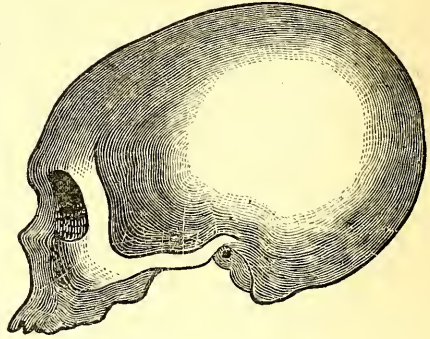


FIG. 3.—AFRICAN—SIDE VIEW.

for social or intellectual power. Compare the form of this head with fig. 3, the skull of an African, which is long and narrow, showing weakness in the organs of the side-head, by the large development of which the power of the Indian character is distinguished. The brain of the negro runs far back, showing great social power, but the head being narrow there is not great force.

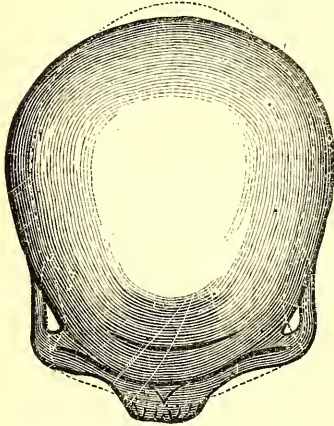


FIG. 4.—BIG THUNDER—TOP VIEW,
WITH DOTTED OUTLINE OF AFRICAN.

We introduce the same skulls in different aspects. Fig. 4 shows the top view of Big Thunder's head with its great width and terrible power; and on the surface will be seen the dotted outline of the African, fig. 3. See how much broader and shorter Big Thunder's skull! and, according to Phrenology, how much more policy, and power, and force, and caution would be exhibited! Now, the difference in the width of these two skulls in the region of the ears is an inch and a quarter, and there is a difference of three quarters of an inch in the length of the two heads, yet the skulls themselves, which have been sawed

open, are of about equal thickness. Who will say that there could be a difference of an inch and a quarter in the thickness of the two skulls if they now belonged to the living heads, instead

of being opened to inspection by the saw? The thickness of skulls can not, by any possibility, account for the differences in the dimensions of heads; and those of which

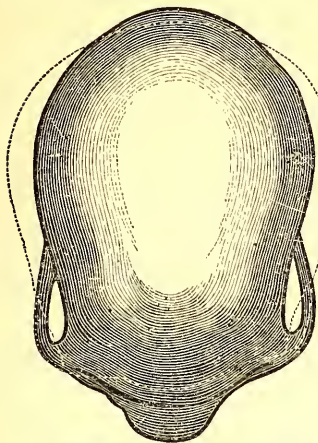


FIG. 5.—AFRICAN—TOP VIEW,
WITH DOTTED OUTLINE OF BIG THUNDER.

we have here given the measurement do not indicate the broadest differences we can find either in our cabinet or in our daily professional practice. Contrast fig. 4 with fig. 5, the same skulls, the African being shaded with the dotted outline of Big Thunder lying over it, and with these facts before the reader, he can not but see that a phrenologist must be dull indeed who would make a mistake on such heads; and he who would say that the differences in heads could be made up by the differences in the thickness of skulls, either does not know, or intends to misstate, the facts. Fig. 6 is a front view of the skull represented by fig. 3. The side view, fig. 3, shows it to be long. Fig. 6 shows it to be narrow. Fig. 7 is a front view of Big Thunder, of which fig. 2 is the side view. How broad it is in the region of the ears! Mr. Carpenter, already quoted, speaks of men of sound understanding and men of genius, the one class being governed by their will and judgment, the other by their emotions. Phrenology explains this perfectly. We determine the size of the intellectual organs, as a class, by the length of the head forward of the ears as much as by the height and squareness of the forehead. A person may have a large head, yet a short forehead; that is, the distance from the opening of the ear to the center of the forehead may be short, but the back-head may be long and wide and require a large hat, while the intellect, the organs of which are located in the forehead, being small, is weak. Again, a person may have a small head

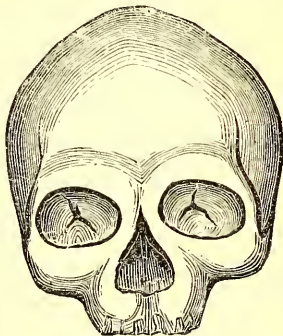


FIG. 6.—AFRICAN—FRONT VIEW.

and a strong intellect, but it will be found that the principal part of the brain is forward of the ears. The idea, therefore, entertained by uninformed objectors, that a person requiring a large hat should be intellectual in all cases, and one requiring an average or small hat must be necessarily weak in intellect, is a palpable fallacy. The average Indian

brain is about as large as that of the white man, but he is far his inferior in intellect. Those who are acquainted with Indian heads are aware that their middle lobes of the brain are immense, while the anterior or intellectual lobes are comparatively deficient. But the Indian mind corresponds with the shape of his brain. His animal passions are excessively strong compared with his intellect. Pride, determination, caution, slyness, and cruelty are his leading characteristics, and the organs of these propensities are located about the ears and crown of the head. The annexed figures representing a bottom view of two brains illustrate this point. Fig. 8 shows a Caucasian brain. The letters A A and B B show the anterior or intellectual brain; from B B to

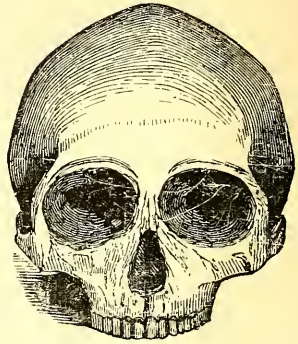


FIG. 7.—BIG THUNDER—FRONT VIEW.

C C, the middle or animal lobes of the brain; D D, the posterior or

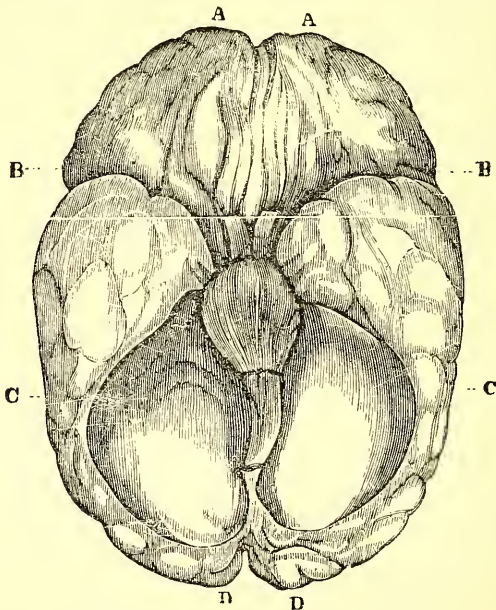


FIG. 8.—CAUCASIAN BRAIN—BOTTOM VIEW.

social brain. The same letters also relate to fig. 9. It will be seen that in the Caucasian brain the three regions are nearly equal, while in

the Indian there is a vast predominance in the size of the middle lobes. Fig. 1 shows where the three lobes of brain rested during life, and represents very fairly the Caucasian head, while fig. 4, a top view of the head of Big Thunder, shows a correspondence with the Indian brain, fig. 9, in broadness and shortness, and comparative smallness in front. Can Mr. Beck see any difference between fig. 8 and fig. 9? If these were inclosed in the skull, would he have to hunt for hills and hollows to see any difference in those middle lobes? Could he see no difference between the outlines of fig. 4 and fig. 5? Would a little deviation in the thickness of the skull or in the form of the surface of the skull throw him entirely off his balance? Did he never see hens' eggs that were short and broad, and others that were long and more oval? and did he suppose the difference in their form to be in the difference existing in the thickness of the shells? This is perfectly analogous. The shells of eggs differ in thickness. Some are so thin they scarcely are sufficient to maintain the fluid mass within, while others are comparatively thick and firm.

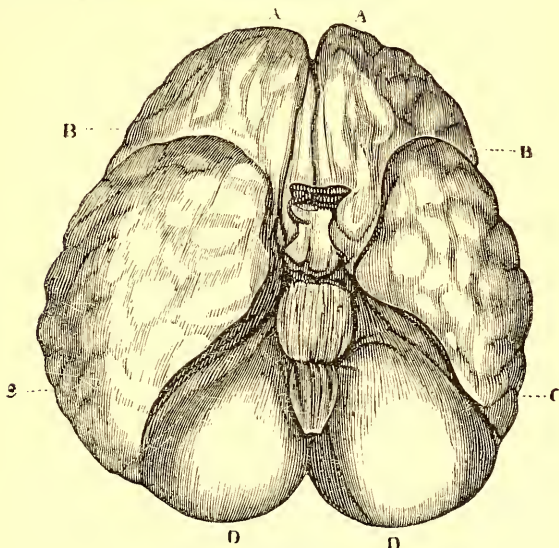


FIG. 9.—INDIAN BRAIN—BOTTOM VIEW.

But we can determine a thick and a thin skull during life. Let the hand be laid firmly upon the top of the head, and ask a man to speak, or cough, or clear his throat, and there will be a sensible vibration. People with fine hair, thin skin, light limbs, and small, finely chiseled features will have a thin skull generally, and the vibration will be very great, while a person with a big fist, coarse hair, strong features,

and stout shoulders will have a thicker skull, and the vibration will be less. A man versed in physiology and anatomy can instantly see by temperament and the general make-up of a man about how thick his skull is, almost as easily as one can determine the thickness of egg shells by feeling the force required to break them.

Fig. 10 is copied from the cast of the head of Black Hawk. How broad that base! how the head narrows as it rises! He was well known as a cruel, ferocious warrior. He was a marked specimen of predominant animal and selfish propensities. He delighted in all the savage cruelty of Indian warfare, and his untamed nature would not wince even in the presence of the great General Jackson; and though he was a captive in the heart of the enemy's country, he still stood erect and felt like a thunderbolt, strong and self-contained. Compare Black Hawk with fig. 11, Gosse, copied from a cast of the living head. He was noted for kindness, moral sympathy, unselfishness, and inefficiency. His head was narrow and flattened at the sides. The head of

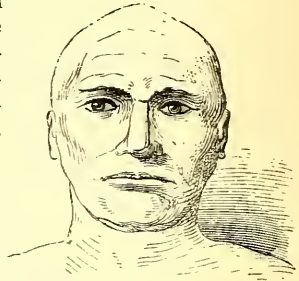


FIG. 10.—BLACK HAWK, FROM CAST.

Gosse, though on the whole as large as that of Black Hawk, would measure from side to side less than the inside of the skull of Black Hawk at the region of the middle lobes of the brain in the region above and about the ears; and will anybody tell us that that difference is made up by the thickness of the skull?

In the light of these engravings and of this argument, the talk about bumps, and about the slight differences in the thickness of skulls, or in the thickness of different parts of the same skull, must vanish into thin air, and ought to make their advocates ashamed of their folly or misrepresentation, or both. But we apprehend that they don't know any better. The frequent remarks which intelligent people make in our office show that there is a wide-spread error abroad, to the effect that we determine the size of organs, not by the length of fiber from the center of the base of the brain, but by slight undulations of the surface. For they say, "You must have an exceedingly sensitive touch to notice the



FIG. 11.—GOSSE, FROM CAST.
UNSELFISH AND INEFFICIENT.

slight differences, between one organ and another;" whereas the length of fiber differs in different heads by a whole inch, and sometimes more.

Mr. Beck, like others, must have his say at the frontal sinus or opening between the external and internal tables of the skull, which occurs

above the root of the nose, in the region of Individuality, and sometimes extends up to the margin of Locality and Eventuality. In fig. 12 we illustrate the subject of the frontal sinus or opening. A, shows a child twelve years of age, and the opening is represented entirely below the base of the brain, and

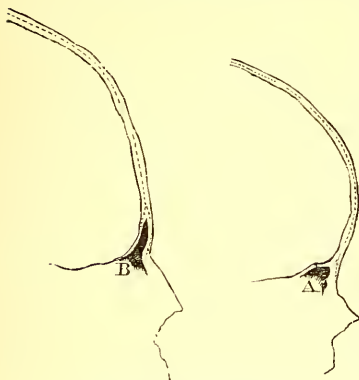


FIG. 12.—FRONTAL SINUS.
A. Childhood; B. Manhood.

up to that age it could offer therefore no possible impediment to the correct examination of all the organs across the brow. When the voice changes and the person emerges from child life to adult life, the frontal sinus increases in size and extends upward. Sometimes it is very slight; at other times the opening is greater. The celebrated Dr. Rush maintained that the frontal sinus constituted a kind of sounding-board for the voice; that those in whom it was least had the most shrill voices, while those in whom it was the largest

had the more grum voices. Before the voice changes from childish treble, the frontal sinus is known always to be small. Woman has less of this sinus than man; and we believe those who have light, sharp, soprano, or tenor voices have less than those who sing a deep alto or a heavy bass. We believe, moreover, we can generally determine those who have a large and those who have a small frontal sinus by the external appearance of the head, temperament, etc.

In fig. 12 the sinus is seen to have risen from below the base of the brain to some extent upward. This frontal sinus affords sometimes an impediment to an accurate analysis of the organs located there, but not a serious obstacle, as we can generally estimate with considerable accuracy the size of the opening. We have judged of many skulls relative to the size of the frontal sinus, and then sawed them open and compared our estimate with the facts.

Mr. Beck closes with this stunning argument: "If Phrenology means anything, it destroys at one blow man's free agency, and establishes the grossest materialism in exchange for Christianity." He claims literally that from the *heart* proceedeth good and evil things, and not from the head. We should like to know how much more perfectly God made the heart than he made the brain, and if man's mental nature has the heart for an agent, how much more holy and perfect and immaterial it is than if it were manifested through that other God-created organ—the brain. We do not see any materialism in the one view which does not also belong to the other. If there were any difference, it would be in favor of the brain, since it is a far more delicate structure than the

heart. Certainly the heart is a very powerful muscle, while the brain is a very delicate mass of most delicate nerve fibers, carefully protected, receiving ten times more blood for its nourishment than any other equal portion of the system; and yet when this delicate brain is asserted to be the instrument which the highest part of man's nature employs for its manifestation, it is gross materialism; but the soul may act through the heart, which is a mere muscle, and there is no materialism at all in it. Somehow the mind and the body have relation to each other. It is by means of the heart or the head most people firmly believe. Without calling in question the biblical statement, we may simply say that the language respecting the heart is employed in harmony with the public sentiment of the time. For we read in the Scriptures, also, that the bowels of compassion yearned, and that God tried the reins of men; but we suppose Mr. Beck would be ashamed to say that he felt sorry for poor persons in his bowels, that when he saw the affliction of some sorrow-stricken friend he had a sudden fit of colic. The Bible was not given as a scientific text-book. It was not made for the technical teaching of astronomy, or natural philosophy, or metaphysics, scientifically considered. It employed the language and the metaphors adapted to the knowledge and opinions of men at the time; and the statement that the sun and moon stood still on a certain occasion was no more intended to teach the real facts of astronomy, than the expressions relative to the heart (inner life or disposition) being the fountain of wickedness were intended to teach mental science, or that the heart, and not the brain, was the seat of thought. Phrenology, we may say, lays the broadest and strongest foundation of any system of mental philosophy the world has seen in proof of the existence of a God, moral responsibility, and immortality. There is no materialism in it that does not equally appertain to any other system of moral philosophy or religious teaching. But the term materialism is a club which bigotry and ignorance have always been inclined to wield against Phrenology. It is the mad-dog cry which men utter when they have no argument to use. Infidels and materialists have believed Phrenology, not because they were infidels, otherwise the multiplication-table might be condemned because some among its believers did not accept the five points of Calvinism, or the thirty-nine articles of the Episcopalian Church.

The principles of Phrenology are true. Some men are not wise enough in all cases to understand its application to all individuals; even as there are few, if any, physicians wise enough to understand always perfectly every case of illness that may be brought to their attention. It is a great science to understand temperament. One can not always determine to the last degree of accuracy the thickness of the skull or scalp, or the state of health in which a subject may be, and thus he may slightly overrate or underrate him. But Phrenology is the best philosophy of the mind the world has seen. It is the only practical science by which the minds of strangers can be read. One well versed

in it will go into a dark room with twenty strangers, and he will give a better history of those men than most persons can do who have known them all their lives; that is to say, a history of their real characters. Ten persons of widely varied attainment, talent, and disposition may be put into a dark room, and if we can not so read the character of each that an honest, intelligent committee shall know and acknowledge whom we are examining in each case, we would be ashamed of ourselves. We will take the skulls of ten men whose characters during life have been notorious for power in different directions, and we will write out their respective characters in such a manner as not to make an essential mistake in the whole of them. Can Mr. Beck do the same by feeling of the breasts of men? Can he tell about how much humanity, or courage, or deceit, or ambition, or affection, or intelligence, or ingenuity they have?

We don't know who Mr. Beck is. Of course we have no personal feelings respecting him. As he has seen fit to attack Phrenology, and put his name to his article, we suppose he is willing to be criticised. We commend to all a careful study of Phrenology, not to see what flaws and defects it may have, but how much of truth; what aid it will give mothers and teachers in the training, guidance, and culture of the young; how much it may do for individuals in understanding themselves, that they may restrain their passions and build up their virtues, and guide and regulate their whole lives. Much yet remains to be learned of Phrenology, doubtless. The system is not yet complete, nor its expounders perfect in judgment and knowledge; but if any man will spend one hour with us in the careful examination of our collection, and we can not convince by authentic skulls and the casts of historical heads that Phrenology is based on great fundamental truths, we will bury our skulls, break our casts, and seek another occupation.

WHAT IT COSTS.—There are 100,000 men in New York who receive wages for either manual or mental labor. If they take each one drink a day at ten cents each, the total expenditure is \$10,000, and for cigars and tobacco, say ten cents each, \$10,000, making \$20,000 a day, \$140,000 a week, \$560,000 a month, and \$6,720,000 a year for drinking and smoking and chewing, and they neither give strength to the body, vigor to the nerves, nor health to the brain.—*Evening Post.*

[Is that all? why not enumerate the diseases, pauperism, demoralization, and *crime* which also grow out of this drinking, smoking, and chewing? But what's the use? If one be so imbecile or idiotic that he can not see that these things ruin thousands of human beings, what's the use of such exposures? and even more sensible men, who see and deplore these facts, are such slaves to their appetites that they will not deny and free themselves. Oh, the weakness and folly of poor human beings! Oh, the wickedness of self-indulgence and enervation! Oh, the cowardice, and the apish imitation of perverted man! Why will he not reform? His tendency and his doom, proud and vain as he is, seems to be down, *down*, *down*!]

ADVICE TO RAILWAY TRAVELERS.

ALWAYS attend to checking yourself. If you feel like swearing at the baggage-master, check yourself. If you haven't a trunk full of clean clothes to check, you at least should be adequate to a check shirt.

When you vacate your seat for a moment, leave a plug hat in the seat. Some one will come along and sit down on it, thereby preventing your hat from being stolen.

Passengers can not lay over for another train without making arrangements with the conductor. If a man has been on a "train" for a week or so, no conductor should allow him to lay over for another on any account.

Ladies without escort in traveling should be very particular with whom they become acquainted. They needn't be so particular with those with whom they are unacquainted.

Keep your head and arms inside the car windows, if you would keep your head and "carry arms."

Never talk on politics; it encourages somebody to take a vote of the passengers.

No gentleman will occupy more than one seat at a time unless he be twins.

Always show your ticket whenever the conductor asks for it. If you get out of humor about it, don't show it.

Never smoke in a car where there are ladies. Get the conductor to turn the ladies out before lighting your cigars.

Never use profane language in the car. Go out on the platform. Profanity is never thrown away on a brakeman.

If you can not sleep yourself, do not disturb the "sleepers."

Look out for pickpockets. Pickpockets are never in the car, you know, as you have to look out for them.

Provide yourself with sleeping berths before starting. No careful man will start out on a journey without a good supply of sleeping berths. [N. B.—Those put up in flat bottles are the best, as they are easily carried in the pocket.]

Always be at the railroad station in good time to take the train. Better be an hour too early than a minute too late, unless you are on your way to be hanged.—*Fat Contributor's Saturday Night.*

WHO ARE THE HAPPY?

It is not he with coffers filled

With silver and with gold—

Spurning the child whose limbs are chilled

With winter's piercing cold.

Not he who climbs the giddy height

Where proud ambition reigns—

Who, as he urges on his flight,

The voice of grief disdains.

Not he whose cold and selfish breast

Ne'er felt for others' woe—

Who never has the orphan blest,

Nor wiped the tears that flow.

Not he who, when his neighbor falls,

Extends no friendly hands—

And when his suffering brother calls,

At a proud distance stands.

Not he who labors to destroy

His brother's worthy name—

Whose hours base calumnies employ,

His neighbors to defame.

These are not happy. They alone

Who live to bless mankind—

Who others' sorrows make their own,

True happiness will find.

MAN'S PLACE IN NATURE.

THE minds of many men are confused on this question. One reason for this is, the fact that they start out on wrong principles. They go on the supposition that man is simply a developed animal, whereas, in fact, he is a created human being. "In the image of God created he him." These secular philosophers, such as Owen, Darwin, Huxley, and others, fail to comprehend this grand fact; nor do they seem to understand where to draw the line between man and animals—between instinct and reason. Phrenology explains this whole matter. Man has a three-fold nature, and, for the sake of illustration, we may say the brain is like a three-story house. The lower story, including the cellar and kitchen, where the eatables and drinkables are supposed to be stored, answers to the animal propensities and the instincts. Here are located the organs of appetite, the sight, hearing, taste, smell,—indeed, all the senses, including the domestic affections, the procreative principle, common to reptile, animal, and man.

The second story of this house, or brain, is occupied with a class of faculties not possessed by the animal, and here is where the line may be drawn between instinct and reason—man having both, while the animal has but one. Here in this second story is reason, causality, comparison, invention, with other powers not possessed by animals, but constituting necessary and ever-present powers of man.

Now, let us move up one story higher. What do we find here? Furniture and appurtenances totally above the reach or comprehension of any animal. We have Benevolence, which no animal ever possessed; we have Conscientiousness, a sense of justice on which integrity is based, never manifested by any animal; we have the faculty of Hope, which gives man a sense of immortality; we have faith, which gives him a spiritual sense or a prophetic forecast of the higher life, of that which is beyond the reach even of reason; we have Veneration, which gives devotion, and inclines man to acknowledge his obligation to obey the superior or creative Power, and render homage to his Maker, and be submissive to do his will. Man prays! The lower animals recognize no superior except after a trial of strength. These traits make man a different being from any of the animal kingdom—the crowning work of creation.

And this is "man's place in nature." Between man and animal there is a marked separation, with no connecting links. Examine the heads, even the naked skulls of reptile, beast, bird, and man, and the whole thing is as simple as it is absolute. Then why puzzle over the question of man's ascent from plant to beast and from beast to human? Why not take these basic principles of Anatomy, Phrenology, and Psychology, and settle the question on these principles? It will come to this at last.

The three-fold nature of man we have often discussed, and now propose to illustrate it, viz., the animal or instinctive, the intellectual or

reasoning, and the moral or spiritual natures. In fig. 1 these three ranges of powers are indicated. In region No. 1, below the first line, the organs in the base of the brain are shown. These are common to man and the lower animals. This region takes in the perceptive intellect,

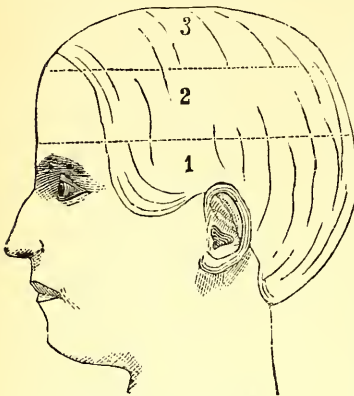


FIG. 1.—HUMAN HEAD.

the passions, propensities, and such of the social organs as belong to animal life. That region may be called the animal brain, located in the lower story of the head. Rising one step to region No. 2, we have the great reasoning or intellectual field, which the animal does not share with man. In region No. 3 we have the moral and spiritual, which is entirely wanting in all the animal kingdom. These occupy nearly equal proportions in this well-balanced head. In fig. 2 we exhibit the skull of a human being, with the three regions indicated

by dotted lines and marked by numbers. The moral and spiritual region is not quite so well developed in the skull, fig. 2, as in the head, fig. 1, but it answers all the purposes of illustration.

Fig. 3 is the gorilla's skull. Its shaded outline shows the immense jaws and face, and the small bulb constituting the eranium. The brain is not larger than that of an infant a week old. We draw the same three lines, showing the regions as we show them in the human head. Region No. 1, it will be seen, takes in almost the entire brain, showing that the gorilla has only the animal passions and instincts. We have drawn a dotted outline of a human head over the gorilla's, showing what the gorilla lacks in development upward. Although he is larger than man, bodily, he has a small brain, and nearly all the brain he has is located in the animal or instinctive departments. Region No. 2 is practically wanting. Region No. 3, as will be seen, is wholly wanting. If the head were developed according to the dotted outline, and the face were shortened off like that of a human being, and the prodigious jaws were more light and delicate, it would look

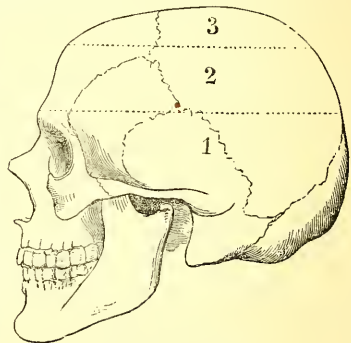


FIG. 2.—HUMAN SKULL.

like a human head, and with such a development would have the human faculties to guide, regulate, and control his immense physical force. But the gorilla is a beast, and only a beast, with a beast's brain and face; and though the outline of the body has some analogy to that of the human, the mental qualities which constitute human nature strictly speaking are, in him, entirely wanting.

Those teeth are quite as savage and beastly as those of the bear, and the brain is

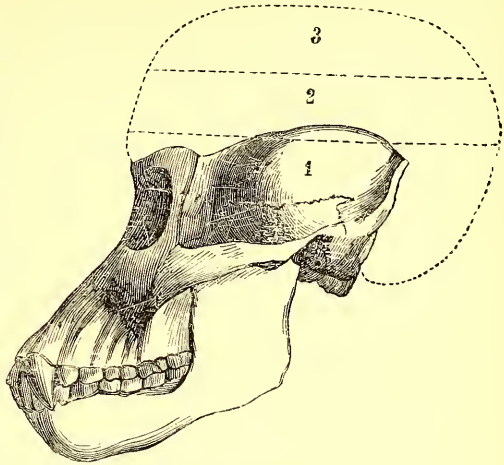


FIG. 3.—GORILLA.

shaped like that of a dog, with decidedly less of intelligence in the development of the brain, and far less of it in character. The advocates of the development theory make altogether too wide a leap from monkey to man. They pass many animals in that leap which in point of intelligence are quite in advance of the whole ape tribe.

THE SCIENCE OF MAN.

FROM the earliest ages of which written history preserves a definite remembrance there have been men of deep, meditative disposition who have made the study of human nature their chief intellectual occupation. The precepts of the ancient Chinese sage Confucius, and the hymns of the Hindoo Vasistha, which discover in many places a strong correspondence with certain parts of our Bible; the brilliant apostrophes of Plato, and the earnest previsions of Socrates with reference to the soul; the physiological insight of Aristotle, and the metaphysical teachings of the scores of others who might be named, show conclusively that the search after the truths of human nature has ever been going on; that why we are, and how we are, so "fearfully and wonderfully made" have been the questions most interesting to mankind. The former of these questions has been the one which has chiefly occupied the attention of the world. Our psychological nature, with its wealth of emotion, its doubts and fears, its yearnings and ex-

relations, has found ready consideration with the reflective, while the less uncertain physical nature, with its complex arrangement of bones, muscles, arteries, veins, and nerves, has found only here and there a careful student. It was from such men as Aristotle, Fabricius, and Hippocrates, rather than from the ancient expounders of metaphysical theories, that the science of man received its early impulses. In these latter times there is no lack of men of brilliant endowment who give much attention to speculative inquiries with reference to the constitution of mind and matter; but it will be found on examination that the great majority of these link their speculations more or less closely to the deductions of physical science. The names of Bain, Spencer, Jackson, Tyndall, Maudesley, Darwin, Huxley, Emerson, Holmes, Porter, McCosh recur to us as distinguished illustrations of those powerful minds that have lately given a new impetus to the study of man and his relations. Among these the reader will find some who have startled the civilized world by the boldness of their affirmations of the origin of the human race; some who have spent years in searching for the essence of life; and those who have published profound treatises on the properties of mind, and declared for it the possession of qualities divinely given and a destiny supremely exalted.

It is, however, only within the past two centuries that a knowledge of the human organization has taken that positive form which merits the name of science. When Harvey discovered the circulation of the blood, a new era dawned in physiology and anatomy; scientists felt that they had obtained at last a firmer footing, and that their future investigations would not be altogether "in wandering mazes lost." Following closely in the wake of Harvey were many important discoveries, and the development of the human constitution has gone on with increasing rapidity. Many functions of the body which were formerly regarded inscrutable mysteries now rank among the elementary parts of the physiological system.

In keeping with the advancement of physiological inquiry has been the improvement in method of surgical treatment. Many forms of severe injury or of local disease which but half a century ago were deemed necessarily fatal, are now classed among those requiring but ordinary attention from the modern surgeon. Seemingly, there is no case so desperate that the surgeon will not grasp his instruments and make some effort to save life. There are schools and hospitals devoted to the treatment of particular parts of the body, as the eye, the ear, etc.; and the most wonderful results are sometimes obtained by those who have devoted themselves to specialties in medical or surgical practice. The whole mechanical apparatus of the body has long been thoroughly investigated by anatomists, and the most elaborate charts or drawings made, exhibiting the different parts. In medicine the improvement is scarcely less marked. Methods of treatment at once more simple, less painful or annoying to a patient, and more effective, have been discovered; the use of the lancet and of violent drastic ap-

plications is now rarely resorted to. In fine, the functions of different organs are becoming well understood, and the hygienic and dietary laws more plainly defined. Now, health is best recovered and maintained by prudent regimen, sufficient muscular exercise, and ample sleep, rather than by the swallowing of "tonics," pills, or powders.

With a better understanding of the physical organization also has come the clearer perception of the nature and needs of the mental. Men have really begun to know themselves better than ever before. The lines of demarkation between the different races of men, the causes pre-existent or existing for the varieties of organization around us, and the different characters and habitudes of people, are now discerned with comparative certainty. There are numerous incorporated societies whose very permanency depends upon carefully collated statistics of mortality or accident; witness the many insurance companies which flourish in every enterprising town. The duration of life in the case of civilized man has been so thoroughly investigated that an able life insurance officer will confidently predict the probable extension of one's life. The knowledge of human nature to which we have attained is wonderfully shown in the methods applied in the treatment of insanity and idiocy. The majority of the insane are restored to reason, to friends, home, and usefulness; whereas, not many years ago, when a person had lost his reason, and it was found necessary to confine him within the walls of an asylum, he went to a place where the cruelty of ignorant keepers and the prevailing gloom made it worse than a living tomb.

Even idiots have become subjects of training. Within a few years, experiments made in Massachusetts, under the direction of such earnest and indefatigable philanthropists as Drs. Howe and Wilbur, have demonstrated beyond cavil the susceptibility of these unfortunates to mental elevation. The happy results developed in the cases of children previously regarded as hopeless imbeciles have awakened a profound interest throughout the country. Probably no triumph in intellectual science can be named which promises more beneficently for the future than this triumph of modern enlightenment over dwarfed, warped, benighted organization.

The part performed by phrenologists in developing and disseminating general scientific knowledge can not be determined; but that it is by no means insignificant is apparent. Before Dr. Gall appeared, a barrier of exclusiveness shut off the masses from participating with the learned few in the results of scientific research. But the method he adopted, and which has ever been followed by phrenologists, of lecturing to public audiences, contributed to break through that barrier. Phrenology has demonstrated the right of all to knowledge of every kind, to the best privileges of education, so that now efforts are being made, especially in England and America, to popularize science in general. Lectures are delivered here and there on all branches; books are multiplying, and magazines, in which the facts and phases of nature are

discussed in plain language; while the children in many schools are taught the elementary principles of physical science.

It is in the field of mind that Phrenology has performed her most conspicuous part, and in that field she has done a vastly important work. Whatever skeptics and sneerers may allege, it is Phrenology which has introduced a positive element into the consideration of mind, and demonstrated the functions of the brain and nervous system. What Harvey proved to the investigation of the bodily organization, Dr. Gall proved to the investigation of the nature and properties of mind; while the teachings and writings of such eminent mediceists as Spurzheim, Vimont, Cloquet, Broussais, and Andral of Paris, of Uccelli of Florence, of Otto of Copenhagen, of Berzelius of Stockholm, of Macintosh, Andrew Combe, and Lawrence of Scotland, of Elliotson and Barlow of England, of Blumenbach of Germany, of Caldwell of Kentucky, and of the celebrated George Combe of Edinburgh, have shed a blaze of light upon the relations subsisting between man and brain and upon the definite analysis of mental processes. The fundamental principles of Phrenology have been appreciated and applied in the different departments of science and philosophy by hundreds of the learned who do not acknowledge themselves the followers of Dr. Gall,—like those we have just named,—and hence there has been a widespread diffusion of information directly or indirectly relating to Phrenology among the masses. To be sure, there are many things in the constitution of mind yet unexplained, and, indeed, its sphere seems to widen with each new revelation; but the “many things in heaven and earth” which were mysteries a hundred years ago have become, through our improved and clarified modes of intellection, greatly reduced in number.

The better men come to know themselves, the better they are able to unravel the complex tissues of the world without. There is a harmony between physical nature and revelation, and the more comprehensive our knowledge—science—the clearer that harmony is exhibited.

GOOD HEADS AND BAD CHARACTERS.

HOW is it that we sometimes find bad men with good or well formed heads, and good men with bad or ill-formed heads? We are told in Holy Writ something about “fallen angels,” by which we learn that one may have been good enough to be an angel, but bad enough to fall. Our way of accounting for this is very simple. It matters not how good a musical instrument may be; a bad hand may easily spoil it so that perfect music may not be obtained therefrom; while a less perfect instrument, played on by an ordinarily skillful hand, may discourse harmonious sounds. So a good head may be so *perverted* by improper associations, wrong living, by dissipation, gormandizing, or drinking, as to utterly ruin the man. Thus a good head badly used

results in a bad character, while a head or brain less fortunately formed, being used to the best advantage, develops a goodly—yea, even a godly—character. We find nothing in the science of Phrenology opposed to the fact that the best men may fall from grace; nor is there anything which teaches that the most unfortunately organized human beings above imbecility may not attain to excellence of character, and to acceptance with their Maker.

PHRENOLOGY DEFINED.

PHRENOLOGY means the philosophy of the mind. It is distinguished from all other systems of mental philosophy,—

First—by recognizing the brain as the seat of thought—the organ of mental action; in a sense as absolute as that the eye is the organ of seeing, and the lungs the organ of breathing.

Second. It is maintained that the brain is the seat of thought not only, but that different parts of the brain are allotted to different faculties, as one set of nerves are devoted to tasting, another to feeling, another to hearing.

Third. The strength of the several faculties is determined by the size of the different organs, the quality or temperament always being considered.

Fourth. Exercise strengthens and increases the size of the organs of the brain, on the same principle as exercise increases the size and strength of the muscles.

Fifth. Health and temperament modify the action of the brain. Some who have a good temperament and a strong and healthy constitution will evince more mental power with a brain of average size than some who are endowed with a larger brain, if the health be poor and the temperament low and coarse. There is as much difference between men in regard to quality and temperament as there is between the different qualities of wood. A soft, spongy, and tender piece of willow wood compared with a piece of hickory of equal size will show a wonderful difference. It is the office of the student of human nature to ascertain whether the quality of the organization of a given person resembles willow or hickory wood, and to judge of the vigor and clearness of mind according to the quality and size of organs combined.

Sixth. The brain is divided into hemispheres, or halves. If a line be drawn from the root of the nose over the top of the head to the back of the neck, it will describe the division between the right and left hemispheres of the brain. Indeed, there are practically two brains, just as we have two eyes; but these two hemispheres are united by a ligament about as large as three fingers of a man, and thus bring the two parts into connection and co-operation. All the phrenological organs are double, being possessed by each half of the brain. Hence we speak of the organs of Causality, Cautiousness, or Combativeness.

they are located in corresponding parts of each side of the head. The organs located directly on each side of the middle line we speak of as Individuality, Comparison, Benevolence, Firmness, and Self-Esteem, and though the two organs lie pretty closely together, they are just as separate as though they were situated down by the opening of the ears, —as far apart as possible.

Seventh. We do not judge of the size of organs by little hills or hollows on the surface of the head, but by the length of the development from what is called the *medulla oblongata*, which lies at the top of the spinal cord, where it unites with the brain. The brain is developed by fibrous extensions from that common center toward the surface in every direction. The length of these fibers from the center to the circumference indicates the size of the several organs. If the head rise from the opening of the ear very high, directly above that opening, it indicates large Firmness. If the line from the opening of the ear to the root of the nose be long, it indicates large Individuality as well as other organs in that region. Two foreheads may be shaped exactly alike; but if one, from the opening of the ear, be an inch or half an inch shorter than the other, the organs of one would all be smaller than the other. Width of head just above the opening of the ears indicates large Destructiveness. Length of head from the opening of the ear backward indicates, in general, large social organs.

Eighth. That the mind has many special powers or faculties is proved by the fact that some organs will be very strong, while others will be weak in the same person. A man may have strong reasoning power, but poor memory; good ability to buy and sell, trade and make money, but poor talent for manufacturing, and the reverse. One man is good in mathematics, but poor in music; another is excellent in music, but deficient in mathematical talent. One can talk freely, and know but little. Another is full of knowledge, but his language is deficient.

Phrenology is an interesting subject of study. Every person can become practically familiar with it,—certainly with its leading doctrines. It is valuable as an aid to self-culture; in the selection of pursuits; in the proper training and education of children, and in the selection of congenial companions for life. The names, numbers, and definitions of all the faculties, sentiments, and propensities will be found in another part of this work.

INFLUENCE.

THAT one mind operates on another is self-evident. A clergyman leads his flock; as he thinks and teaches, so they think and believe. The school-teacher calls out and feeds the minds of his pupils. Each child is *en rapport* with the spirit of the teacher, or should be. A general imparts *his* spirit to his men, and if he has their confi-

dence, they will follow his lead, even to the death. The strong always lead the weak, through influence. One bad man perverts many. One slanderer may set a whole community at war among themselves. One coward may create a panic, just as a wolf frightens a flock. One drop of ink will color a bucket of pure water. This, also, is influence. Throughout the world we find an intimate correlation between created things, a state in correspondence with the sympathetic relations existing between man and man. And this important law of nature works for good in man, in everything; tends to the development of man's better nature, and therefore to draw him upward. Those influences which we esteem in our hearts, whether they proceed from nature or from our fellow-men, are elevating and refining. The beauties of the world without, in earth or in air, inspire us with noble emotions; the performance of some generous act by a friend warms us into a higher range of thought and feeling.

The nature and tendency of influences depend more upon the mental state of a recipient than we generally suppose. If a person be not in the proper mental condition, the best influences will be lost upon him. To secure this condition of mental receptivity is a part of our education; and the more highly trained or the more susceptible it becomes, the greater becomes our capacity for improvement and for happiness.

PRACTICAL PHRENOLOGY,

AS APPLIED TO THE DELINEATION OF CHARACTER.

—o—

IT is found that certain states of the body called temperament indicate certain physical and mental conditions. We judge of these by various indications, among others by the complexion. One is light, or blonde; another is dark, or brunette; and there are various shades of difference ever recurring. These temperaments indicate the degrees of activity or inertness; great vitality, or a lack of it; great motive power—a love for bodily action—or a passive disposition. One is lively, another is constitutionally lazy. One becomes muscular; another develops the nervous system in a prominent degree. One class of men or animals takes on fat more readily than another class.

The thing for the delineator of character to understand is what temperamental condition predominates or has the ascendancy over other states or conditions—whether the Vital, the Motive, or the Mental temperament predominates. One runs to nerve; another lives in the base of the brain; another, higher up; while others, still higher, dwelling, as it were, in the spiritual part of their natures. The practical phrenologist must study these temperaments carefully. He must also know each one's present state of health. One may have a head of the finest proportions, with a "used-up" body, and hence be a mere cipher, amounting to nothing. There is no steam in the boiler, no

power in the engine ; his heart may beat, and the blood may circulate, but so feebly as to be without force or power. A watch with a weak or broken mainspring doesn't "tick." There are not a few good-looking men—men with good heads, but weak or broken mainsprings—who are as worthless as a worn-out timepiece. They don't tick.

The phrenologist must *know* all this, and describe accordingly. Then, nice distinctions are made between all the various tendencies growing out of certain combinations of the faculties. Are Benevolence, Conscientiousness, Veneration, Hope, and Spirituality predominant? Are the animal propensities, Appetite, Destructiveness, and Combativeness subordinate? This indicates—nay, assures—a certain kind of disposition and character. Are Acquisitiveness, Secretiveness, and Cautiousness predominant? and are the moral organs subordinate to these? A very different phase of character may be manifested. Are Self-Esteem, Firmness, Combativeness, and Destructiveness large? One would be likely to "get out the way" when he saw that person coming. Are these particular organs weak or small? He who is thus constituted will be all the time getting out of the way of others. Are the intellectual faculties well developed? perceptive and reflective large? or is the person simply a good observer and poor thinker? or *vice versa*? The shape of the head and the bodily conditions will answer correctly. But must one necessarily act in accordance with phrenological developments? May he not cultivate those that are deficient and restrain those that are over-large? Certainly he may; and this is the encouraging feature connected with a knowledge of this subject. When one *realizes* that his Self-Esteem is so small that he greatly underrates himself, he should set about its cultivation. So of all the faculties. When one finds that he is excessively developed in Appetite, in Acquisitiveness, in Destructiveness, or even in Benevolence, it is his duty to "put on the brakes," and to try, so far as possible, to develop a symmetrical character. He must have a model before him; let that model be his Saviour, and let him aim to be as perfect. It will not do for one to excuse himself for wrong-doing on the score of a strong proclivity or temptation. It is his duty to discover the weak points, and to fortify them and to restrain excesses.

The office of a practical phrenologist is to put persons in right relations to themselves and to the world; to point out one's peculiarities, his capabilities, his deficiencies, his aptitude for this or for that particular pursuit, whether in a profession, in an art, in mechanism, in trade, in commerce, or in agriculture. For what is one by nature best adapted to excel in? In what calling or pursuit can one rise highest and shine brightest? Where can he do the most good? grow in grace, and glorify his Maker?

To become a successful practical phrenologist one need not have studied all the dead languages. He may even dispense with a knowledge of Greek, Latin, and Hebrew. If he understand good English, and has some knowledge of anatomy, physiology, physiognomy, etc.,

he will be in the line of investigation, and may qualify himself to teach the elementary principles of character-reading, as well as apply these principles to the scientific delineation of character.

CHILDREN.—One of the greatest utilities of Phrenology is its application to the government and training of children. When it is considered that there are no two alike, it will be seen how necessary it is that each child shall be governed according to its peculiarities. One is extremely sensitive, another indifferent to blame or praise; one is precocious, and all alive to surrounding circumstances; another is dull, heavy, slow, and inattentive. To develop body and mind symmetrically, to call out all the hidden or latent powers, one must understand the physiology and psychology of each child or pupil. Then, one may proceed understandingly, and make the most of the material he has to mold. So also in the treatment of criminals. One is made much worse by harshness or severity; he needs a word of encouragement, and he will exert himself to the utmost to please his employer or keeper. Another will submit only to power or force, and must be ~~re~~curbed. A knowledge of each one's peculiar organization will enable the keeper, manager, or superintendent to adjust his treatment to each peculiar case.

THE INSANE.—The same is true of the insane. One must understand the *causes* of a person's insanity; what faculties are warped; whether the malady arises from bodily disease, or from some nervous shock. An intimate acquaintance with physiology and Phrenology would enable the physician to mentally dissect his patient; to discover exactly the state of the case, and how to treat the infirmity.

IMBECILES.—So, too, in the case of an imbecile; the first conditions to be determined are the *quality* of the organization, *quantity* of brain, and how one part is related to another; whether there be harmony, or how to attain it. Until this be determined all efforts will be comparatively futile. But when the exact conditions are understood, the capacity measured, one may proceed understandingly, and develop whatever talent or capacity there is to be called out.

IDIOTCY.—The same is true of idiots. Bring them together in an asylum; classify them according to what there is of them, and then fit the teaching to the capacity of the subjects to be taught. If there be Imitation, develop it, and through this reach other faculties, such as Constructiveness, Numbers, Color, Form, etc. In short, after having discovered what there is to be educated, the teacher may go to work on his material and make the most of it. Thus may Phrenology be applied practically both to the delineation and development of character.

THE hundredth asteroid was discovered by Mr. Watson, of Detroit, Mich.; the 101st, and the last, by Dr. Peters, of Hamilton College Observatory, N. Y. Twenty-seven of these bodies have been discovered during the last twenty years.

SCIENCE AND RELIGION—CAN THEY BE MADE TO HARMONIZE ?

SCIENCE is exact, as illustrated in mathematics. Theology is inexact. Spiritual subjects can only be discerned by spiritual vision, and therefore can not be reduced to scientific formulas. The investigation of science engages especially the intellectual faculties, while religious worship engages the spiritual sentiments. Many leading secularists, such as Franklin, Humboldt, Mill, ignore the claims of those who put mere belief above established fact. Whereas one's belief may be true, or may be false,—and there are supposed to be many false beliefs,—one philosophical fact will stand the test of time. There are more than a thousand religions or modes of worship among men, and nearly three hundred different creeds among Christians; while there is but one law of gravity, one school in mathematics, and one system of optics. So far as understood, anatomy, chemistry, astronomy, botany, etc., are regarded as fixed the world over. In theology there are many schools, and of Scriptural commentators large numbers, no two of whom are found in anything like exact agreement. The material facts of science and philosophy are the same always and everywhere, and there can be no theological platform broad enough to include the race, until the race bases its religion on philosophical and scientific principles. When this shall be done, we may hope to obtain a perfect system, in which one truth will be in keeping with every other truth; when there shall be a oneness in all things; as Pope has it—

“ All are but parts of one stupendous whole.
Whose body Nature is, and God the soul.”

To the investigation of science and theology one must bring a sensible, honest, and candid mind. He must put away all prejudice, all superstition and bigotry, and with a meek, humble, and childlike spirit, with only the love of truth for his object, pursue his investigations. His starting-point must be a knowledge of himself; his faculties and their functions; his relation to men and his Maker; then with the telescope and microscope, with crucible and drill, with line and plummet, he can peer into the heavens above, and into the remotest objects below into the bowels of the earth and the bottom of the sea. He may learn all that the faculties can comprehend, and by superhuman agencies take a prophetic view of the great Beyond.

Yea, verily, science and religion *may*, nay, *must*, be harmonized. Men may come together in agreement, and all be led through Divine light imparted by the Holy Ghost.

A NEAR-SIGHTED eye is not a strong one, and does not become better with advancing age. Myopia—short-sightedness—is a source of danger and frequently causes total blindness.

PHYSIOGNOMY.

ALL sentient beings are influenced by impressions through the senses of sight, hearing, taste, smell, or touch. All human beings have impressions as to the character or disposition of others. Every man you meet confesses to a belief in Physiognomy--that he can infer what is the character of another by his looks, and thus it is practically conceded that the outward expression of one's features and actions indicates the internal or real character. The modern physiognomist has classified the various features, and reduced the hitherto vague intuitions or impressions to method; these being systematized, the matter is reduced to science. As generally understood, Physiognomy relates to the features, eyes, nose, mouth, chin, etc., and that by their appearance certain states or conditions of the mind are indicated. The mind's expressions are never twice alike, are never fixed, save in death. Change is constantly occurring. Every thought, every emotion or impulse which passes through one's mind alters or changes the expression. A sense of fear gives it one expression; a sense of anger another; so of joy, hope, and love. One also changes with time. Every day produces its effect; and though it may not always be perceptible, even to the person himself, yet time, with its invisible chisel, is shaping the features. To-day, a great grief comes over the person; the death of a loved one brings sorrow and sadness; or disappointment brings despondency and hopelessness. Or, on the other hand, unexpected successes or good fortune produce gladness, joyousness, and hopefulness. The impressions made by such occurrences are on us, even in our dreams. Watch a sleeping infant; notice the changes which come over its countenance. Now it frowns, and seems to fear; now it smiles, and is radiant. Why? Are the spirits whispering to it? We will not undertake to answer this question, but simply state that such impressions produce expressions, and they reveal the character. Would one acquire a comely look? He must obtain a comely character. Would he be eccentric, odd, and singular? He may do so by playing the clown. Can one act the part of an Iago without in some measure taking on the spirit of that bad character? One may invite the kind of spirit he would entertain, and thus shape his features. A thief looks like a thief. A violent, bloodthirsty villain looks the character he is. A senseless imbecile or idiot shows it in his face. And this is Physiognomy. The reader may not have studied anatomy, physiology, and Phrenology, on which modern Physiognomy is based, and may not, therefore, be able to delineate the character of any satisfactorily to himself, but these principles are based in science, are susceptible of close classification and simple reading. When one knows how, he may draw lightning from the clouds, or use electricity to communicate with the ends of the earth. So when one understands astronomy, he may read the stars. The canopy of heaven to him is an open book, with large print, while to

the fool or the ignoramus it is one vast mystery. All things are miracles to a fool. There have been endless theories and speculations in regard to this subject, and ponderous volumes have been written. Until recently, however, it was without a scientific basis. In the language of Ecclesiasticus, "A man may be known by his look, and one that hath understanding by his countenance."

PHYSIOLOGY.

PHYSIOLOGY, in its relation to the laws of life, is the science of the functions of the entire natural man. Our bodies are made up from what we eat and drink, the same as the tree or plant is made up from the soil on which it feeds. If the soil in which the tree grows be rich, or well supplied with all the ingredients necessary, a strong, hardy product may be expected. On the other hand, if the soil be thin or sterile, the tree or plant will be stunted, or otherwise injuriously affected. So in regard to the food on which we subsist. Poor food will make poor blood, and poor blood will make poor tissue, bone, muscle, and nerve. Good coal will make good gas; poor coal, poor gas, and furnish a poor light. Only that which can be readily assimilated and converted into healthful blood has any business in the human stomach. Very much that is eaten, and very much that we drink, can not be thus assimilated or appropriated, and is only an enemy to the body. Instead of favoring growth, many substances in which we indulge are actually poisonous. Many drink alcoholic liquors, which are neither food nor drink. Many chew, snuff, or smoke tobacco, and impregnate their whole systems with vile elements which poison the blood, interfere with healthy growth, blunt the moral sensibilities, and stupefy, exhaust, and wear out the nervous system prematurely.

If one would acquaint himself with the laws of life and health, and live in accordance with hygienic principles, he may escape most of the diseases and infirmities with which the race is afflicted. Even epidemics, such as cholera, yellow fever, and small-pox, often do not touch a perfectly healthy organization; only those already predisposed to disease become easy subjects. Foolish and ambitious parents push and crowd the minds of their fragile children, that they may become "smart," and show off to advantage. Under such treatment immature brains become abnormally large, the young minds unhealthfully active, and a touch of brain fever cuts off the young lives like buds before they blossom. Precocious children may be everywhere seen in our cities. The artificial mode of life pursued by many parents tends to augment this growing evil. A better knowledge of physiology would correct all this, and enable parents to generate healthy offspring, without exhaustion to themselves, and to bring up into full manhood a race higher and better than has yet existed.

PSYCHOLOGY.

THAT man is immortal, all who are not idiotic fully believe. Indeed, no sensible man can conceive such a thing as the total annihilation of any created thing. That vital spark called life, which animates our bodies and gives us life and sense, can not die; man's very organization is an evidence of his immortality. He is adapted to, or complementary to, a Creator, a God, having faculties which recognize a Supreme Being. Were there no light, no eyes would be necessary; were there no sound, no hearing would be necessary. There is light, and we have eyes; there is sound, and we have ears. There is a God, and we have organs or faculties recognizing Him. Man was made to be prophetic, to come into *rappor*t with the Divine nature and will. He is so constituted that when fully developed he may know and do the will of God. Then he will be forewarned and forearmed against evil; he will even see that which is above and beyond the reach of reason or of sense. The veil which separates us from the ethereal world is lifted to the seer and the prophet; and why not to all men? Simply because they are yet undeveloped, are on a lower plane, living in the propensities, passions, and senses. They have not yet obtained that perfect look-out, that psychological condition, which would enable one to see with the mind. Hence, they are in the dark; "having eyes, they see not, and ears, they hear not." Such grovel on the earth; they live from hand to mouth, and only in the present.

Believing in the grand principle of mental progression, especially under methods of training, we have no doubt of their ultimate improvement and development. One man has a three-story brain for his dwelling; another, a two-story; still another, only a miserable basement or hut—a hole in the wall. The three-story house, with a magnificent dome, enables its possessor to peer into the heavens, to obtain light and inspiration that the undeveloped know not of.

WHO OWNS PHRENOLOGY?

NO one man, and no set of men, owns this great subject. When the commission was given by the great Founder of Christianity, "Go ye into all the world and preach the gospel to every creature," it was not confined merely to the Apostles who heard it. But the design was that many should go to and fro, and that knowledge should be increased, until all the world should hear the glad tidings. When Gall and Spurzheim opened the great subject of Phrenology to the world, they sought in it no prescriptive right. Combe gave it his best thought and the richest portion of his life. Those who are now aiding to sustain the cause have no patent, no ownership, no exclusive control of the

subject They can not properly say in respect to it—"my science." It is everybody's science,—it belongs to everybody who can appreciate it or disseminate it. There is, therefore, no more monopoly in Phrenology than in preaching, teaching, practicing law or medicine. We have no special claim upon Phrenology in any sense involving a controlling influence over its destiny or the action of its honest advocates. We have, to be sure, given it our best years, our most earnest service, and we are anxious to communicate what we know of the subject, that it may be widespread,—that hundreds and even thousands may learn to propagate it until every hamlet in the land shall be benefited and blessed by a knowledge and application of its principles. We deprecate the dishonest quacks—old or young—who have sometimes used Phrenology as a means for gratifying their own selfish ends. We have sometimes spoken of them very sharply. We believe that those who profess to teach Phrenology should be honest, temperate, respectable, clean, chaste, and not greedy or grasping for money. Whoever, with such qualifications, and an earnest purpose to spread the science and benefit the world, shall engage in this great field of labor, we will welcome him as a brother, and gladly facilitate his success in every proper manner. Those who engage in it with a fair education and good common sense, can learn and practice Phrenology with profit to themselves and great usefulness to others.

There is no monopoly in Phrenology; no sacred "mantle" of the fathers of which any man has possession, or a right to boast. The *commission* of a phrenologist is ability to do his subject justice. He needs no other.

WHO BELIEVES IN PHRENOLOGY?

WHO believes in it? We answer: All believe in it who have made a careful and candid investigation of its claims. In fact, many more people believe in it than are willing to avow it. New subjects are apt to be unpopular with people who follow subserviently in the path of precedents.

Phrenology on its first introduction was by many regarded with alarm, and opposed for the same reason that astronomy and geology have been opposed. As those two sciences have outridden the storm, geology is permitted to rank among the orthodox sciences, and astronomy has no longer to do battle with savans and hierarchs. But Phrenology has not yet reached the promised land, where rulers, and bishops, and the learned world generally, accept it as established; but it has its advocates, its believers, its lovers among preachers, teachers, judges, statesmen, and others, whose opinions are entitled to respect. Archbishop Whately, that great and good man, was for many years a warm friend and believer in Phrenology.

It is interesting to notice how Phrenology has been interwoven with

literature; how men describe character in courts of justice, in halls of legislation, and everywhere, on phrenological principles. Nothing is more common than to hear a crowd of intelligent men commenting upon different persons as having "a small head," "a large head," or "a bullet head," or "a lofty head," or as having much or little back-head, or as having most of the brain in the base, indicating that they judge a man to be intelligent by the size and shape of his forehead; to be moral, by the height and breadth of the top-head; to be social, according to the development of the back-head; and animal and selfish, in proportion as the base of the brain is broad and thick. Sermons, too, are spiced with Phrenology, not often, perhaps, with phrenological terms, though this is not rare; but the method of describing mind, and pointing out its various faculties, of speaking of the moral sentiments, the social affections, and of the theoretical or practical intellect, all this shows that the minister has read Phrenology, or that he has read so much of it in literature, and conversed with people who have read much on Phrenology, that he has impressed the principles of the science into his method of treating mind and character. Not a few lawyers are hard students of the subject, and there is scarcely a prisoner of any note confined in our jails, awaiting trial, whom we do not have the opportunity of examining, by invitation of the counsel interested. They come to us sometimes, like Nicodemus by night, in whispers; but it shows that they think there is truth in Phrenology. The minister's sermons show that he believes in it, perhaps more than he is aware. The editor, the novel writer, the magazine writer, incorporate phrenological ideas, and are indebted to the science mostly for what they know of mind, or at least for their ability to describe it intelligibly; and we may therefore say that many of the clergy believe it, many judges, lawyers, and physicians practically accept it. In this city, children who are unnatural in their mental manifestations, who seem to have trouble with the head, or any lack of talent, or any warped condition of the propensities, are brought to us, and when we ask the parents why they came to us, they say, "Dr. So-and-So said you could tell what was the matter."

Finally, we may say that the great mass of the people believe in Phrenology. Many accept it intuitively; they read character on phrenological principles, without knowing the name or location of a single organ. A forehead "villainously low" excites suspicion; a broad head makes one afraid; a high, narrow head gives a man the confidence of a stranger.

THE *Spectroscope* supports Mr. De La Rue in his theory that the sun's spots are caused by a *down* rush of cooler and, therefore, less brilliant vapor. The surface of the sun is constantly agitated with terrific floods and whirlwinds of tempestuous rage. The same instrument has proven the *red protuberances* to be flames of heated hydrogen, sometimes 7,000 miles high.

PHRENOLOGY AS A PROFESSION.

IN this age of telegraphs, palace cars, and perfected machinery for nearly every kind of work the public taste is becoming instructed in respect to the gratification of its various wants. Ministers have to be educated, talented, and decorous. The grade of instruction in medical colleges is being raised, and on the whole the public seems determined to have the best of everything. When civilization takes one step upward it tends to lift everything in the same direction, except that which is too weak or wicked to be improved, and then, by contrast, at least, it seems more odious. The public requirement relative to phrenologists is every year being elevated. Formerly, if a man advertised a course of lectures on Phrenology, and knew a little more than the public did on the subject, he was listened to with comparatively little criticism. Now, it is demanded of him that he know something of the subject considerably above the common level of the public information. Consequently, every year increases the necessity for the better culture of those who propose to enter the phrenological field.

To meet this public requirement we offer to students a course of instruction every year, and open to them our large collection of busts, skulls, and portraits, which for nearly forty years has been accumulating, together with such explanations of Phrenology, theoretical and practical, in detail, as more than a third of a century of daily practical experience may have qualified us to give.

In these instructions we begin at the basis, the physiology—the temperament, health, balance of organization, brain, and nervous system. We show the relation of brain to body, and body to brain, in their inter-action and reaction. We show how to locate the organs, and to estimate their real and relative size. We take into account their combinations and the modifications which temperament produces in the shading and molding of character. These instructions will impart to the student during the course of lessons, minute and needed information which he might be fifteen years in acquiring, groping his way, meditating, and dreaming and studying by himself. Some of our students in a single course of lectures have cleared the entire expense of their tuition and other expenses incident to their course of instruction, carrying with them, thenceforth, without tax or abatement, the power to conduct business successfully the remainder of their lives. Every year is broadening the public need for phrenological lectures and examinations. We are written to every month, from different parts of the country, asking for courses of lectures, and begging that we will send a competent phrenologist to meet the wants of the public.

Many persons affect unbelief in the truth of Phrenology, as they say, in detail, though they accept what they are pleased to call the general principles, viz., that the whole brain is the seat of mind, that the forehead has to do with intellect, the base of brain with propensity, and

the back-head with the social feelings. Their intuitive sense shows them that a contracted forehead accompanies weakness of the mind, that a broad head belongs to force and passion, and that a full back-head goes with sociality. If they were possessed of knowledge relative to the details, they would recognize as much truth in regard to the location and function of organs in the particular parts of the forehead as they now do in reference to the whole forehead as being the seat of intellect. In other pages of this work the topics embodied in our Annual Class for instruction in Practical Phrenology are explained in detail, to which the reader is referred.

If there were to-day two thousand clear-headed, well-instructed phrenologists in this country, they would find the practice of the science a pleasant and profitable occupation; each aiding to create a public sentiment in its favor and making a demand for its practical application. Our daily experience shows us that Phrenology is taking a deep root in the minds of the people. They bring their sons and daughters to us, anxiously inquiring what pursuit or course of education is best adapted to them. One mother said to us, "I have placed my three older sons in business according to your suggestions, and they are all prospering; now I bring the fourth son for advice as to what he shall do for a livelihood; and when the youngest is old enough, he shall come also."

The phrenologist, therefore, should be truthful, just, manly, intelligent, sincere, highly moral, and possess as much knowledge of practical life as may be. The field is broad, the harvest is ripe, and the laborers few; while other professions are more or less crowded, and the more desirable occupations have a jostling throng seeking for the prosperity and honor belonging to their successful prosecution, Phrenology, as a profession, is relatively unoccupied. There should be twenty in it where there is now one. "Come over and help us."



THE NOSE.—The nose acts like a custom-house officer to the system. It is highly sensitive to the odor of the most poisonous substances. It readily detects hemlock, henbane, monk's-hood, and plants containing prussic acid; it recognizes the fetid smells of drains, and warns us not to smell the polluted air. The nose is so sensitive that it distinguishes air containing the 200,000 part of a grain of the otto of rose, or the 15,000,000th part of a grain of musk. It tells us in the morning that our bedrooms are impure, and catches the fragrance of the morning air, and conveys to us the invitation of the flowers to go forth into the fields and inhale their sweet breath. To be led by the

nose has hitLert been used as a phrase of reproach; but to have a good nose, and to follow its guidance, is one of the safest and shortest ways to the enjoyment of health.

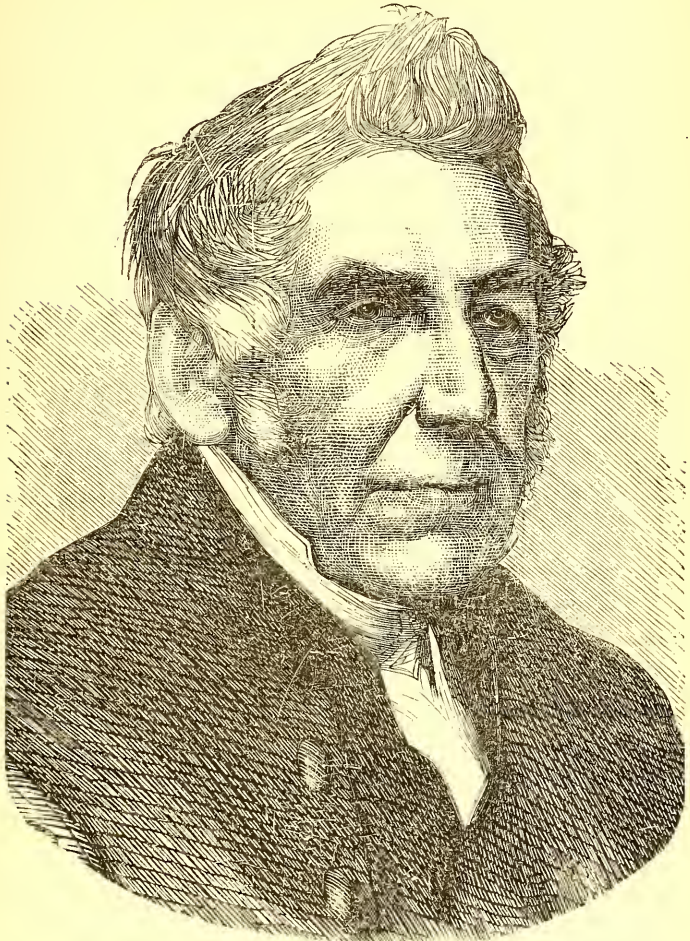
THE LATE REV. DR. MILMAN.

THE portrait of Dr. Milman indicates a man of decided power. In the temperament is seen endurance and momentum rather than velocity,—a patient steadiness of effort, rather than brilliancy. The features are strong, showing power and health of constitution, earnestness, directness, sincerity, and force of character. The forehead denotes practical judgment, attention to details and particulars, memory of facts and historic events, power of criticism, knowledge of character, method, and power of language. But accuracy rather than copiousness would be his mode of indicating his use of speech.

The width of the head shows courage, energy, and prudence. The height of the head indicates reverence and kindness. He is not overstocked with the organs which give Agreeableness and power of conformity; hence his manners were unique, and not always the most mel- low and fascinating. There is indicated in the whole organization ex- ecutiveness, integrity, judgment, memory, and sincerity.

The death of this accomplished scholar, clergyman, historian, critic, and poet was lately announced. Henry Hart Milman was born in 1791. He was the youngest son of Sir Francis Milman Bart., M.D. physician to King George III., who conferred upon the father in 1800 a baronetcy which is now held by the present Sir William Milman, of Devonshire, first cousin of the late Dean. The mother of Henry Hart Milman was a daughter of William Hart, Esq., of Stapleton, near Bristol. His education was commenced at the well-known school of Dr. Burney, at Greenwich, whence he was removed to Eton, where he soon became distinguished for his skill in the composition of Latin verse. From Eton he went to Oxford, where he entered Brazenose College, and in 1812 he won the Newdegate prize for an English poem on the Apollo Belvidere, taking also, in 1813, the Chancellor's prize for a Latin poem on Alexander's visit to the tomb of Achilles. He obtained his B.A. degree in the same year, taking a first class in classics. While pursuing the University course so successfully, he found time also to devote himself to poetry, and wrote the tragedy of "Fazio," which he published soon after he had obtained his degree of B.A. It was taken possession of by the manager of the Surrey Theater, where it was per- formed as "The Italian Wife," without asking permission of the au- thor. It was afterward acted at Covent Garden, where Miss O'Neill played the part of Bianca, the heroine; and it has continued to be a stock piece. In 1816 he was ordained, and the year afterward was ap- pointed Vicar of St. Mary's, Reading, a preferment which he held for eighteen years. In 1818 "Samor," an heroic poem in twelve books,

which he had commenced while at Eton, and had finished at Oxford, was published. In 1820 he published the "Fall of Jerusalem," a dramatic poem founded upon the History of Josephus; and in 1821 "The



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Martyr of Antioch," "Belshazzar," and "Anne Boleyn," also dramatic poems. In 1826 appeared a collected edition of his poems, including these and other pieces; and a second edition was published in 1840. In 1827 he was Bampton Lecturer, and, as customary, his lectures were

published. He became Professor of Poetry at Oxford in 1821, and during his ten years' term of professorship he was not idle in the study of his subject, for he passed from his own language to the Greek, and lectured on the Greek poets, contributing also a series of papers on the same subject to the *Quarterly Review*. Not content with this, he pushed on with Sanscrit, and gave to the world a metrical version, in English, of a Sanscrit poem, one of the episodes of the "Mahabharata" entitled "Naba and Damayanta." This is to be found in the 1840 edition of his poems. "His History of the Jews" appeared anonymously as a portion of Murray's "Family Library" before 1829; but it was not long before its authorship became known. A work upon which his fame might rest appeared in 1840, the "History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire." This is a work of great merit and displays the result of much labor and research; but the one by which he will probably be most enduringly remembered, and the most laborious of his many undertakings, has been the "History of Latin Christianity to the Pontificate of Nicholas V.," published in the year 1854. In the year 1835 he was appointed Rector of St. Margaret's and Canon of Westminster, which appointment he held till, on the death of Dr. Coplestone in 1849, he was promoted to the Deanery of St. Paul's. He wrote the "Life of Keats," and a "Life of Horace," which is prefixed to the illustrated edition of that ancient poet and satirist published in 1849. He also prepared an edition, with copious notes, of Gibbon's "Decline and Fall of the Roman Empire."

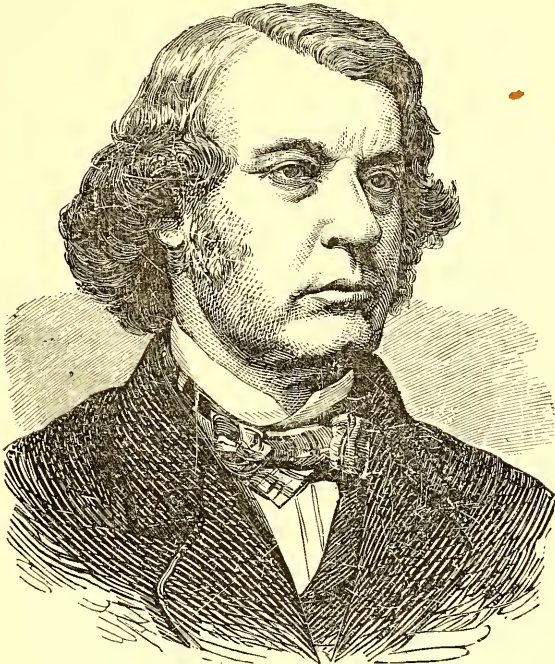
CHARLES SUMNER.

THIS distinguished senator has been brought into especial notice lately on account of his bold denunciation of the movement for the annexation of San Domingo, and his removal from the chairmanship of the Committee on Foreign Relations, a position which he had occupied with eminent ability for upward of ten years.

As an earnest and conscientious champion of the equal rights of man Charles Sumner has had our respect and admiration. Many of the most important measures which have been put in operation by the general Government during the past fifteen or more years, have owed their successful introduction wholly or in great part to the efforts of Sumner. He has been for years the recognized mouthpiece, on the floor of the Senate, of American sentiment with reference to our rights and privileges as a nation at home and abroad. Perhaps he has at times exhibited more of the ultraism of the theorist than of the conservatism of the practical thinker; but his spirit has contributed in no small degree to advance and ennoble the character of our civilization.

The qualities of the man are indicated by those of his ancestry, some

account of whom we compile from various sources. The grandfather of Senator Sumner, Major Job Sumner, was a native of Milton, Massachusetts. He entered Harvard College in 1774, but when, after the



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battle of Lexington, the students were dispersed and the college edifice was converted into barracks, he joined the Continental army, in which he continued until peace was declared. He was second in command of the American troops who took possession of New York on its evacuation by the British, November 25, 1783, and was also second in command of the battalion of light infantry which rendered to General Washington the last respects of the Revolutionary army, when, on the 4th of December, 1783, at Francis's Tavern, New York city, he took leave of his brother-officers and comrades in arms.

Major Sumner died on the 16th of September, 1789, and was buried, with military honors, in St. Paul's churchyard, New York city. Alexander Hamilton was one of the pall-bearers at his funeral.

Charles Pinckney Sumner was the only son of the foregoing, and the father of the present Senator from Massachusetts. He graduated at Harvard College with distinguished honor in 1796, and studied law

under the guidance of the Hon. Josiah Quincy; and though he never rose to extensive practice, he acquired a reputation for the accuracy and extent of his legal lore. He early attached himself to the Democratic party, and was, throughout, a firm and consistent advocate of its principles.

Through life he was characterized by the ripeness of his scholarship, his integrity, and the ease and grace of his deportment. He was often styled the "best-mannered man in Boston."

Charles Sumner received his early education at the Boston Latin School, was graduated with brilliant reputation at Harvard University in the year 1830, and soon after commenced his professional studies at the Law School in Cambridge. He was a favorite pupil of the late Justice Story, and at his instance was appointed editor of the *American Jurist*. Admitted to the Boston bar in 1834, he was at once recognized as a young man of rare legal erudition, of singular devotion to study, and of elegant classical attainments. During the absence of Professors Greenleaf and Story he lectured, at the request of the Faculty, for three successive winters, to the classes in the Cambridge Law School. He won golden opinions from the students who enjoyed his instructions, and enlarged the basis of his professional reputation.

Deciding to devote some years to the study of European institutions, he sailed for England in 1837. He was speedily introduced to the best circles of society, was received with marked distinction by the members of the bar and the bench, and was admitted to a degree of familiar intercourse with the highest intellectual classes, at that time rarely enjoyed by private gentlemen from this country. He remained abroad for three years, and upon his return again occupied the chair at the Cambridge Law School, and after the death of Justice Story, in 1845, was unanimously pointed out by public opinion as his successor. He was disinclined, however, to the office, and accordingly the appointment was not made.

Though decided in his political opinions, Mr. Sumner abstained from all active participation in the politics of the day, until the movement for the annexation of Texas. Although his tastes and habits were averse to public office, he consented to become a candidate for the United States Senate as successor to Daniel Webster, and was elected to that post by the Massachusetts Legislature in 1851.

His first important speech was upon the Fugitive Slave Act, and in it he argued that Congress had no power to legislate for the rendition of fugitive slaves.

In the debate on the repeal of the Missouri Compromise, and on the Kansas outrages, which took place at the session of 1856, Mr. Sumner was one of the most prominent speakers. Some passages of an elaborate speech which he pronounced on the situation of affairs in Kansas so irritated the members of Congress from South Carolina, that one of them, Preston S. Brooks, assaulted Mr. Sumner with a cane, while he was writing at his desk, and continued to strike him on the head until

The Massachusetts Senator fell insensible to the floor. This brutal and unparalleled outrage, not only against common decency, but upon the order and dignity of a national assembly, created an immense excitement throughout the whole country, and had a most powerful effect upon the action of Congress with reference to those measures affecting the interests of slavery.

For over three years following it he was almost disabled from attending to matters of public business. Two years were spent in Europe under medical treatment. When he appeared on the floor of the Senate in 1860, he resumed with even more ardor than before his hostility to slavery. He took an active part in the Presidential contest of that year, advocating the cause of Lincoln and Hamlin.

During the late war he was generally found in the front rank of those who urged extreme measures in the conduct of military operations.

As a member of the Senate Committee on Foreign Relations, from which it was thought expedient to remove him, he has usually shown an ultra spirit in urging the claims of the United States against Great Britain. With reference to the "Alabama Claims," his stand has been particularly conspicuous for its severity. As an orator, he has been pronounced as one of the most brilliant of the day, and as an exponent of American ideas his career has been as honorable as it is conspicuous.

In person, he is of commanding presence, with a tall figure and dignified bearing, which would awaken attention and command respect in any assembly.

His brain, as a whole, including the intellectual lobe, is decidedly large—exceeding twenty-three inches in circumference—and the organs of Firmness, Self-Esteem, Approbativness, and Combativeness are conspicuous. He is a natural critic, proud-spirited, self-relying, tenacious, persevering, and plucky

JACOB M. HOWARD.

THIS gentleman had an ample development of the Vital and Motive temperaments, which gave strength, constitutional vigor, endurance, and power. His mind was clear, sharp, and broad, quick to gather facts, apt in his inferences, and broad in his generalizations. His moral sentiments, together with Firmness and Self-Esteem, were strongly marked, hence he had dignity, integrity, determination, and with his large Veneration a feeling that the highest truths and the widest cycles of duty will ultimately win success, because truth and justice form a part of the conditions of all true success. His Language was well developed, and his Memory excellent. The back-head indicated strong social feeling, but he was more known for his intellectual power and strength of character than for those social amenities which in some men enable them to win their way to popularity and position, especially in political life.

We condense the following sketch from the Detroit (Mich.) *Tribune*.
Hon. Jacob M. Howard, who retired from the U. S. Senate as one of the Senators from Michigan, died at his residence in Detroit on Sunday



JACOB M. HOWARD.

morning, April 2d. We present a brief sketch of the most notable events in his life.

Mr. Howard was born in Shaftsbury, Vermont, July 10, 1805. His father was a farmer of Bennington County, and the sixth in descent from William Howard, who settled in Braintree, Mass., in 1635. Mr. Howard was a natural student, and pursued his preparatory studies in the academies of Bennington and Brattleboro, and entered Williams College in 1826. It was with difficulty that he obtained a liberal education at all, by reason of his limited means, but his unconquerable resolution overcame all hindrances, and he graduated in 1830. In the same year he commenced the study of the law at Ware, and in 1832 removed to Detroit, then the capital of the Territory of Michigan, where he was admitted to the bar in 1833. In 1835 he married Miss Catherine A. Shaw, a young lady whose acquaintance he had formed at Ware, and who died some five years since.

Mr. Howard rapidly gained reputation as a lawyer, and had he pursued his profession to the exclusion of everything else, he would undoubtedly have ranked among the most eminent lawyers in the

country, and must have commanded a great and lucrative practice. He was, however, deeply interested in politics from youth, when he joined the Whig party.

In 1838 Mr. Howard was a member of the State Legislature, and took an important part in the legislation of that session, embracing the revision of the laws, the railroad legislation, and the inquiry into the matter of wildcat banking, which crushed the system out eventually.

In 1840 he was elected to Congress by 1,500 majority, the whole State then being comprised in one District, and though he spoke rarely, he exerted no little influence. In 1844, '48, and '52 Mr. Howard was a staunch adherent of the same Whig organization, and labored zealously on behalf of Mr. Clay, Gen. Taylor, and Gen. Scott in the campaigns of those years.

On the defeat of the latter, he retired temporarily from politics, but in 1854, upon the repeal of the Missouri Compromise act, he again took the field in opposition to the designs of the Democrats, and was one of the men who organized the Republican party at Jackson, Michigan—where that great party was born. Mr. Howard drafted the series of resolutions that were adopted as its platform, and he was at least one of the suggesters of the name which the new party should bear, and which has since become so deservedly famous. He was also a member of the Committee on the Address of the first National Republican Convention, held at Pittsburg, Feb. 22, 1856.

Gov. Bingham was elected to the United States Senate at the close of his second term in January, 1859, and died in October, 1861. In the January following, Mr. Howard was chosen to fill the vacancy. Taking his seat in the Senate, he became a member of the Judiciary Committee, and also of that of Military Affairs, and was one of the most powerful supporters of the war measures which passed Congress during the rebellion. He was also one of the first to favor an amendment to the United States Constitution abolishing slavery, and himself in the Judiciary Committee reported the famous amendment which freed the colored people. He drafted the first and principal clause in the exact words in which it now appears in that instrument.

In January, 1865, he was re-elected to the Senate and served his full term, ending March 4. He took a very prominent part in the work of Reconstruction, being a member of the Committee on that subject.

In all this great work of War, Reconstruction, and spanning the continent with railroads, Mr. Howard has left the indelible impress of his vigorous mind upon the legislation and history of his country. He was the peer of the ablest members of the Senate, and his habits of patient investigation and thorough mastery of his subject, his strong mental grasp, and his powerful advocacy of whatever cause he espoused gave him a foremost position in a Senate which contained such men as Sumner, Trumbull, Fessenden, and others equally eminent, and of national and even world-wide fame.

As a lawyer, Mr. Howard was thoroughly acquainted with the *ground*

principles which underlie that science, and was a man of exceeding power before a jury. There his manner, combining unusual vigor and great candor, seldom failed to produce a deep impression, and he gained many a verdict which never could have been secured by ordinary members of the bar. The same traits were characteristic of his efforts in debate, some of which were among the most powerful heard in modern times upon the floors of Congress. His ability to group and mass facts and to use them to the best effect, was little less than wonderful.

In manner, Mr. Howard was not so successful. He was devoted to his investigations, and except among a few intimate friends—where he was most affectionate and confiding—he maintained a reserve that greatly diminished his personal popularity. For the details of political life, the place-hunting for others, and the scramble for office, he had no taste, but, on the contrary, an ill-concealed disgust. In the contests where great principles were at stake, and mighty interests struggling for mastery, he loved to be found, and there his talents and his virtues conspicuously shone.

Mr. Howard leaves five children: Mrs. Dr. Hildreth, whose husband died in July last, at Chicago; Miss Jennie Howard, a young lady; three sons, Jacob M. Howard, Jr., Hamilton G. Howard, and Charles H. Howard. He leaves a small property, perhaps \$40,000 all told.

At the bar meeting in Detroit, Attorney-General May used the following words:

The name of Jacob M. Howard is a household word in Michigan. There is no man within its borders so poor or so ignorant who is not familiar with that name. During all its years of existence he has been one of its strong pillars of support, and has left the impression of his great mind upon its wonderful growth and prosperity. He grew up into a perfect manhood within its borders, and has been closely identified with every interest tending toward its development. No wonder, then, that he loved his adopted State with a tenderness of affection never excelled and seldom imitated.

He was a man of mark. The stranger stopped and looked at him, and instinctively received the impression that he was in the presence of a man of great physical and mental power. He was a true man, true to his clients, true to his convictions, true to all the great and varied interests committed to his care by an intelligent and confiding constituency. He was true to his country when armed treason sought its life; and he loved his country and its institutions with a zeal that amounted to a passion.

He united the simplicity of the child with the strength of the lion. The constitution of his mind was such that he loved truth, right, and justice for their own sakes, and loathed and spurned deception and fraud with a strength rarely equaled.

Amid all the rancor and hate engendered by partisan strife during the past few years, no man could honestly charge Mr. Howard with

trickery or dishonesty. However much his great powers may have enriched others, he died poor. With advantages for gain possessed by few—commencing the practice of law nearly forty years ago, and acknowledged by common consent by the bar to be a leader in the profession, yet he died poor. Actively engaged in the Congress of the nation at a time when, it is said, and sometimes believed, that others grew rich, still he died poor. Proud words these to adorn the monument of the dead statesman. No man could desire a more fitting epitaph. They speak volumes for his honesty, and indicate that whoever else may have worshiped mammon and enriched themselves at the expense of the Government, Jacob M. Howard always kept within the golden rule.

With a strong mind in a sound body, early trained to severe discipline, and enriched by ancient and modern literature, united with a fine presence and a wonderful command of pure English, few men were his equals at the bar, in the forum, or on the hustings. His death is a great public loss, and will be mourned by thousands throughout the length and breadth of this continent, and by none more sincerely than by a recently enfranchised race, whose earnest and eloquent friend he lived and died.

EMPEROR OF GERMANY AND HIS COADJUTORS.

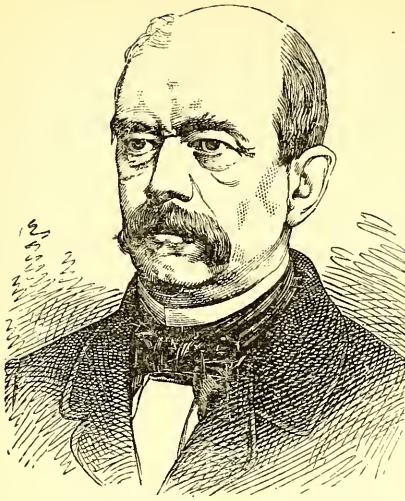


WILLIAM III. OF PRUSSIA.

KING WILLIAM III. of Prussia, now Emperor of Germany, is so well known to the world, especially since the great war in Europe has brought him so prominently into public notice, that very little need be said of him.

He succeeded his brother, Frederick William II., in the occupancy of the throne in 1858. His reign has been characterized by a mild, straightforward policy, in the main, and has been acceptable to his subjects, though many claim that his views of

government are not so favorable to progress and intellectual freedom as



PRINCE BISMARCK.

marked by a profound religious reverence, every victory being attributed to "the merciful favor of Almighty God." If all kings and governors were as much imbued with a sense of the presence and overruling power of the Creator, it would be better for governments and for the governed.

He is a man standing over six feet high, is very large, his shoulders being nearly a yard wide, and it is said of him that his presence is really very awe-inspiring for its stateliness and strength.

The victories of Germany, however, are not due mainly to its ruler.

PRINCE BISMARCK, with his solid and substantial character, his stern and steadfast purposes, his clear and far-seeing intellect, his comprehensive ability, in taking into account all the facts and principles involved in complex

they should be. He was doubtless aware that war was likely to break out between Prussia and France, and has for years been preparing for such an emergency, should it unfortunately arise.

His head, being very high from the opening of the ear, shows immense Firmness and strong Conscientiousness. Forward of this, in the middle of the top-head, Veneration seems amply developed. It will be remembered by all readers of the newspapers that his dispatches relative to battles, and of the whole conduct of the war, were



GEN. VON MOLTKE.

diplomacy and political economy, has been the ruling spirit in this next to the greatest war of the world, and without doubt the most brilliant succession of victories over the armies of a great nation the world has ever seen.

The taking of two hundred thousand prisoners at one dash, with all their stores and officers, is not to be considered second to anything the world has known.

GENERAL VON MOLTKE, since the war raised to a dukedom, is regarded as one of the greatest captains of his age. He has a calm, clear, penetrating mind. The broad top-head indicates breadth and comprehensiveness of plan. He is supposed to be one of the greatest strategists in the world, and though an old man of seventy, does not hesitate to adopt new methods of warfare. He studied the late American war in all its phases very carefully, and adopted many of the suggestions which it furnished.

General Moltke has a strong face. His intellect shows comprehensive grasp and keen insight. He is appreciative of theories; can enter into the philosophy of a subject, and discuss it in the light of its logical bearings. He is the man to plan and prepare measures, for his scientific judgment, careful reflection, and prudent foresight cover the whole range of operation and provide against contingencies. He, though a soldier, is the opposite of a precipitate man, but is cool, steady, wary, and steadfast, yet progressive.

He was born in Mecklenburg-Schwerin, October 26, 1800. His first military services were performed in the army of Denmark. Afterward he offered his sword to Prussia, and was accepted, in 1822, as second lieutenant. His superior abilities soon won advancement, for it was not long before he was taken on the general staff of the Prussian army, where he found the proper field for his capabilities.

In 1835 he went to Constantinople, for the instruction and organization of the Turkish army, and distinguished himself in the campaign of the Sultan against the Viceroy of Egypt, and returned to Prussia



CROWN PRINCE.

rich in honors and experience. In September, 1858, he was appointed chief-of-staff. In the war with Austria, in 1866, he displayed most conspicuously his ability and energy, in every maneuver obtaining the advantage of his enemy, and a few battles decided the contest, which, in the beginning, promised to be protracted and desolating.

THE CROWN PRINCE OF PRUSSIA.

Frederick William, who is the only son of William III. and heir pre-



PRINCE FREDERICK CHARLES.

sumptive of the throne, was born in 1831, completed his education in the University of Bonn, and was introduced to military science as a private in the Royal Guards. In 1856 he married the eldest daughter of Queen Victoria.

The Crown Prince has a finely-organized brain and face. His head is well developed in the region of Firmness, Self-Esteem, and Conscientiousness, but is not very broad from side to side, showing a lack of fierceness or cruelty. He has a kind and sympathetic character, with many of the elements of the scholar and thinker. He appears to be better adapted to plan than to execute where force and severity are required.

PRINCE FREDERICK CHARLES,

the nephew of William, has a military record which gives him a high position among the generals of his country. He was born on the 20th of March, 1828, and entered the army at an early age. He is naturally tenacious, and strongly sympathizes with military life, and has made rapid advancement in the acquisition of soldierly science. In the Schleswig-Holstein war both he and his cousin, the Crown Prince, distinguished themselves. In the campaign of 1866 he was called to the First Division of the Prussian army, and at once marched to the frontier and commenced operations. As if in imitation of the famous saying of Cromwell, he addressed his men on the eve of battle with the brief exhortation, "May your hearts beat toward God, and your fists upon the enemy."

His successive victories over the Austrians gave him a high reputation, and in the opening of the late war he was assigned to one of the most important commands—that of the Army of the Rhine.

The whole contour and expression of Prince Frederick Charles' face indicate earnestness, spirit, and emphasis. He has a talent for facts, draws inferences from statements and appearances quickly and sharply. He is appreciative of the details which enter into any plan or arrangement to which he has given attention. His broad head indicates force, and the ability to batter his way against the strongest opposition, and win success where most men would fail.

Such is the material which has humbled the great military nation of the world—France; winning victories which have astonished the world not less than the French people themselves, Germany has not made mistakes in the selection of her leaders, and those leaders have been true as steel, harmoniously working for the same great end.

The personal government of Napoleon had paralyzed the power of the nation, had eaten out the valor and consistency and much of the patriotism of the country. Its leading generals were jealous of each other, and there were few points of union between Napoleon, his army, and the people. Though the men fought desperately, and the officers in most cases sought to do their duty, there was a lack of harmony, plan, and action; and defeat and disaster, repeated continuously to the end, has led to a reorganization of national power in Europe.

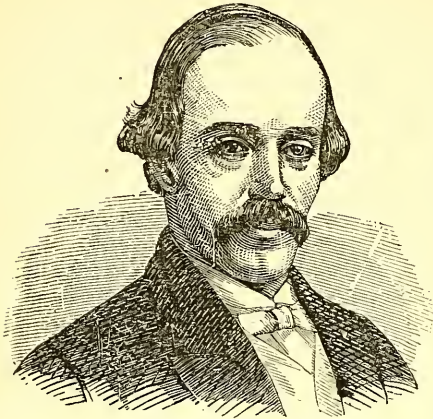
PAUL B. DU CHAILLU.

THIS gentleman has a world-wide reputation as the gorilla hunter. Few readers of the newspapers have failed to notice, within the last fifteen years, articles on the gorilla, and the wonderful journeyings and exploits of the subject of this sketch in Equatorial Africa. He says: "I left America for the west coast of Africa in the month of October, 1855. My purpose was to spend some years in the exploration of a region of territory lying between lat. 2° north and 2° south. This unexplored region was the home of that remarkable ape, the fierce, untamed gorilla, which approaches nearest in physical conformation and in certain habits to man, and whose unconquerable ferocity has made it the terror of the bravest native hunters,—an animal, too, of which, hitherto, the naturalists and the civilized world knew so little that the name even was not found in most natural histories."

His father resided several years on the African coast. This gave him a knowledge of the languages, habits and peculiarities of the Coast natives, which he hoped to find serviceable in his interior explorations.

We had the pleasure of seeing his large collection of gorilla skins, and of examining the skulls and skeletons of that wonderful animal, more powerful than any four men. One, which Mr. Du Chaillu him

self shot whose skeleton and skin he brought with him, stood nearly six feet high and measured fifty-one inches under the arms. The



PAUL B. DU CHAILLU.

chimpanzee, however, has a face and cranium as well as skeleton which more resembles man, except in size, than the gorilla. The gorilla has a mouth like a tiger, with long canine teeth.

This enterprising traveler spent five or six years among the various native tribes of Africa, and his thrilling narratives of his journeyings, of the habits and customs of the people, of the gorilla and other African animals, are interesting in the extreme.

Mr. Du Chaillu is a man of medium height; is light, thin, wiry, and active. His Firmness and Self-Esteem give him independence, persistency, and self-reliance; and his ambition, elasticity, and enterprise, rather than brawny strength and physical power, have served in securing the success which he has achieved.

MOTHER ANN LEE, THE SHAKER.

THE human mind, with its "harp of a thousand strings," manifesting itself through organization, and this organization dependent for its healthy development and training upon a thousand conditions, peculiarity of parentage being an important one, discloses in the course of time a great variety of nature and manifestation. Hence, we have all extremes of disposition and character. One person manifests one phase of human feeling and opinion; another, being differently organized, manifests another and diametrically opposite phase of mind and character. Like the piano-forte, which has a wide range from the highest to the lowest notes, some persons seem to be all high notes, and some all low notes.

If we look at the doctrines of sociology, we find marked diversities, and these diversities have a basis in the nature and peculiarities of the leaders of the different sects and parties.

Taking mankind at large, the marriage of one man with one woman seems to be the law and rule. The variations from this explain some

of the eccentricities of human nature on this subject. There is one class, teaching and fostering polygamy, on the one hand, as one extreme; and we have Shakerism, denying marriage *in toto* to its members, and residing together with a community of property and household, as the other extreme. As a kind of mixture, or intermediate condition, between advocates of polygamy and Shaker celibacy, we have Communism, as illustrated at Oneida, N. Y., in which there is community of interest, property, household, and social relations, the latter regulated by free choice and affinity, and not subject to the restraints as to person,



MOTHER ANN LEE.

as involved in the laws of marriage. The Shaker, ignoring social commerce, has an unquestionable right to follow his course, and no complaint can justly be made against him.

Doctrines so diverse as these must originate in the mental peculiarities of the originators. Ann Lee is the mother of Shakerism in America. It is said of her by her biographer that she was strongly impressed from an early age with the sinfulness of sexual commerce, and though she married, and became the mother of four children, who died in infancy, she married reluctantly, yielding to the solicitations of her friends.

We have presented to us a portrait purporting to be that of Mother Ann Lee, as she is reverently and affectionately called. It is what is called a psychometric portrait, and the manner of its procurement will be found in a note at the close of this article. We have caused an engraving to be made of the picture, and if it really were a true likeness of her, we might readily understand that she could conscientiously and very naturally adopt the sentiment or doctrine of celibacy, and release herself from the marriage relation, thenceforth living in the Shaker community according to the doctrines of the society. Her husband, however, after the separation, married again.

This portrait shows a large amount of reflective and speculative intellect, and an excessive development of the organs of Benevolence,

Veneration, and Spirituality. It also evinces very large Ideality and Sublimity, with large Cautiousness. Such a head, if Ann Lee resembled it, could hardly do otherwise than be lifted up into the realm of sympathy, spirituality, and imagination far above the affairs of common life. But it is an abnormal head. If all men could be organized like that, the human race would incline to "sit and sing itself away to everlasting bliss;" to become enwrapt in dreams, imagination, and spiritual ecstasy, and forget the body and the duties and affairs of every-day life. If she had so small a base of brain, and such an immense top-head, it is no wonder her children died, and that she inclined to devote herself to a life of spirituality. How little animal vitality is evinced in that small, delicate face! She was apparently all brain; and nothing but the life and health of her children to divert her from it could have spared her from a career of fanaticism in some direction; and perhaps if they had lived, even that fact would hardly have anchored her to life as mankind generally live it. Does not her early constitutional aversion to the commerce of the sexes explain why she regarded this commerce as the original sin, and the source of all other sin? Does it not explain why she dissolved her marriage ties, and established celibacy as a religious tenet? If all men were organized harmoniously, they might be infallible expounders of truth respecting social life, and the doctrines of celibacy, polygamy, and free love would no longer be subjects of dispute.

She was born in Manchester, England, February 29, 1736, and died in Watervliet, New York, September 8th, 1784, at the age of forty-eight—a long life for so delicate an organization. She was the daughter of a blacksmith who was too poor to afford his children even the rudiments of an education. During her youth and childhood she was employed in a cotton factory, and afterward as a cutter of hatters' fur. In 1758, with several members of her family, she united herself to a society of Shakers, then recently formed in Manchester. For nine years she was deeply exercised in mind, at times the subject of so much inward suffering [from an over-excited brain and nervous system] that she became emaciated and helpless as an infant; while at other times her spiritual joy was unbounded. She communicated to the society of which she was a member the divine manifestations which she claimed to have received, and gradually came to be regarded as an inspired teacher. In 1770 she began to deliver her "testimony against all lustful gratification as the source of all human corruption and misery." For the teaching of this doctrine she was confined for several weeks in the Manchester jail. During this imprisonment she stated that Christ revealed to her in a vision the most astonishing views and manifestations of truth; and after her release she was regarded by her sect as a "mother in spiritual things," and was always called "Mother Ann."

In 1774, Ann Lee, with others of her sect, including her husband's brother, and niece, emigrated to New York for the purpose of estab-

lishing there the "Church of Christ's Second Appearing." In 1776 they settled in the town of Watervliet, near Albany, where Ann Lee became their recognized head. A flourishing society of Shakers remain at this place where the sect in this country was established, and the society at New Lebanon is an offshoot of that at Watervliet. The adherents to the sect are, as a class, not a coarse, animal, passionate people, but are constitutionally better adapted to their mode of life than the average of mankind. They do not believe it necessary or desirable that all should adopt their views and practices—nor do they think it wrong for the people of the world to marry,—celibacy they hold to be a higher state of life—a kind of sanctification of the body and mind to a pure and holy life.

In reference to the portrait, we have received the following explanation from Geo. A. Lomas, editor of *The Shaker*, a monthly journal published in the interest of the Shakers near Albany.

OFFICE OF THE SHAKER, SHAKERS, ALBANY CO., N. Y.,
May 9th, 1871.

MY DEAR WELLS—The picture is a copy from a crayon purported to be psychometrically drawn by one Milleson, of New York. The picture, while in the hands of the artist, was not recognized by him nor by any of his friends, but they supposed the same to be the likeness of some of the nobility of England. An individual named Trow, also of New York city, took the picture to a test medium or psychological expert, and before presenting the picture, the medium began moving round the room after the marching manner of the Shakers, singing a genuine Shaker song at the same time; at the conclusion of the exercise the medium asserted that the likeness of Ann Lee, mother of the Shakers' faith, was in the possession of the inquirer! There are several descriptions of Ann Lee in our Society differing somewhat; and *one of these descriptions agrees very uniformly with the portrait, and believed to be genuine by many of our people.* I think the head of the picture represents a most extraordinary personage. History, to-day, gives Ann Lee an important niche in the temple of fame for exaggerated spirituality and beauty of disposition; and these you find very palpably displayed in the picture; the features of the lower face I do not admire, the mouth looking as if capable of scolding—the chin too pointed; the nose begins to add beauty to the form, and the brain-house is surpassing beautiful. I expressed to you my doubts of its genuineness solely on the ground of its extreme mentality; for Ann Lee was an ignorant woman, so far as letters were concerned, though speaking above sixty languages while under spirit control.

I am, very truly,

G. A. LOMAS.

CULTIVATE the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—physical, intellectual, social, and spiritual—that the complete man can be formed.—*Amer. Phren. Jour.*

WE can not stretch out an arm or a foot, or walk, or run, or leap, without freshening the life-currents of the system; sending new flashes of electric warmth along the nerves and muscles; and scattering a cloud of those blue and black devils that buzz around the ears of poor sedentary pupils, stayers at home, and women imprisoned in nurseries and amid their household cares.

EMINENT PREACHERS.

WE here present the portraits of twelve representative men of the religious community known as "Disciples," or "Christians." Alexander Campbell during his life was a great man among them as an educator and defender of their faith; and the name Campbellite has by other denominations been applied to this people. The religious movement of which these are living representatives, had its origin very early in the present century, in the United States, in a very prevalent desire among the various Protestant sects to find a basis on which a reunion could be formed. It was believed by many, that human written creeds and formulas of faith, as bonds of union, were a virtual repudiation of the right of private judgment; and, per consequence, there were many small societies in various parts of this country and Great Britain which had broken loose from the various creed-bound parties, and were endeavoring to worship according to the primitive model, with no creed but the Bible.

SILAS EATON SHEPARD.

Though in the full strength of his mental and physical powers, he is advanced in life, having been born near the beginning of the present century in Utica, N. Y. His early life was spent on a farm, but his intense natural desire for mental improvement has enabled him to surmount numerous obstacles, and carried him with honor through a course of classical, medical, and theological studies. He commenced preaching when he was but nineteen years of age, and has been known

and recognized as an able minister of the Gospel ever since.

As an adjunct means of support, he became a highly successful physician.

Doctor Shepard was pastor of the congregation of Disciples in the city of New York from



SILAS EATON SHEPARD.



CHARLES LOUIS LOOS.

1850 to 1856, during which time the church, which had been in comparative obscurity, was brought into public notice. He has frequently been urged to accept responsible positions over institutions of learning, but has declined all but the presidency of Hiram College, Ohio, of which he was the first president. At the close of the first year he resigned his position, and is at present engaged as pastor of a church in Cleveland.

CHARLES LOUIS LOOS.

Charles Louis Loos was born in France, December 22, 1823. His father, who was an enthusiastic republican, left France for America in 1832, to find a home. While he was in France, Charles had been educated in both the French and German languages, and his knowledge



WILLIAM T. MOORE.

of these enabled him soon to become acquainted with the English. In the fall of 1837 he became acquainted with the Disciples, with whom he united in 1838. He taught school at sixteen years of age, and at seventeen began to preach in the vicinity of



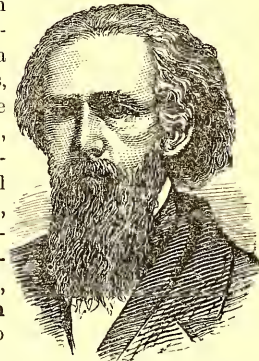
LEWIS L. PINKERTON.

his home, and gave great promise of future usefulness. In September, 1842, he entered Bethany College, where he graduated in 1846. In 1849 he was ordained to the work of the ministry, and removed to Wellsburg, Va., and preached for the church at that place one year.

Having been elected President of Eureka College, Illinois, he moved there in January, 1857, and remained until Sept., 1858, when he returned to Bethany College, having been duly elected to the Chair of Ancient Lan-



WM. K. PENDLETON.



HENRY T. ANDERSON.

guages and Literature in that institution. He still occupies that position.

WILLIAM THOMAS MOORE.

William Thomas Moore was born in Henry County, Ky, August 27 1832. When nine years of age his father died, leaving a widow and six children, and for a number of years William was the chief depend-

ence of the bereaved family. Thus early were the boy's energy of body and mind called to grapple with toil and care. At eighteen he entered an academy at Newcastle, Ky.; and having passed through a preparatory course, he entered Bethany College, Va., in 1855. In 1858 he was graduated.



ROBERT MILLIGAN.

In the same year he was chosen pastor of the church in Frankfort, Ky. Having been elected to a Professorship in Kentucky University, he in February, 1866, entered at once on the labors appointed to him. In the mean time he had received a call from a congregation in Cincinnati;



JAMES S. LAMAR.

and having ascertained that for the present the duties of his University chair could be met by a brief course of lectures in each session, he accepted the call of the church, and has to the present time very successfully performed the labors of its pastorate.

LEWIS L. PINKERTON.

Dr. Pinkerton was born in Baltimore County, Maryland, January 28,



CHARLES C. FOOTE

1812. In 1835 he attended a course of lectures in the Medical College of Ohio, at Cincinnati. In 1836 he removed to Carthage, Ohio, where he continued to study and practice medicine till May, 1838, when he gave up the profession, in which he had been quite successful,



ISAAC ERRITT.

and began to preach the Gospel. In 1862 Dr. Pinkerton entered the army of the United States, as Surgeon of the Eleventh Regiment Kentucky Cavalry. From the beginning of the great struggle for the pres-

ervation of the national existence to the present day he has been an earnest and unflinching loyalist. Besides being a successful preacher and teacher, the Doctor is one of the most accomplished writers in the ranks of the Disciples.

WILLIAM KIMBROUGH PENDLETON.

President Pendleton was born in Virginia, Sept. 8, 1817. He is of English descent, and his ancestors, both paternal and maternal, have from



O. A. BURGESS.

the earliest history of this country occupied distinguished positions in the state and the church. From boyhood his education was carefully provided for. After attending for several years the best schools in the State, he entered the University of Virginia, where, besides



ROBERT GRAHAM.

the academical course, he studied law two years, and was licensed to practice. He was appointed Professor of Natural Philosophy in Bethany College in May, 1841 (the year the college was founded), and has been connected with it ever since as Professor, and much of the time as Vice-President, and now as President. In 1844 he was united to the editorial corps of the *Millennial Harbinger*, and has continued in that relation ever since, being at this time its proprietor and senior editor. On the death of Mr. Campbell, Professor Pendleton was unanimously elected President of Bethany College.

HENRY T. ANDERSON.

Henry T. Anderson was born in Caroline County, Va., on the 27th of January, 1812. He enjoyed the advantage of a good classical education, and began to preach in 1833. From 1853 to 1861 he was engaged at various points in Kentucky, preaching the Gospel and teaching classical schools. In 1861 he began to translate the New Testament, which was published in 1864, and is very popular among the Disciples, and has had an extensive sale. His preaching partakes largely of Scripture exposition. For many years he has ranked as a thorough student, and as an able thinker and highly instructive speaker. He has not been so much a proselyter of the masses, as an efficient instructor of the studious and thoughtful. His has been the work of laying deep the foundation on which others have reared the structure.

ROBERT MILLIGAN.

Robert Milligan was born in the County of Tyrone, Ireland, on the 25th of July, 1814, and came to America in 1818. He graduated in

Washington College, at Washington, Pa., in 1840. In the same year he was elected to the Chair of English Literature in his Alma Mater, in which department he taught for nine years. In 1844 he was ordained to the work of the Christian ministry. His name, however, is better known in connection with educational institutions and periodical literature than in the ministry of the Word. Teaching has been the great business of his life, and he has taught nearly every branch in the college curriculum. He is, nevertheless, an earnest, instructive, and efficient preacher.

JAMES S. LAMAR

was born in Georgia, May 18, 1829. In 1850 he was admitted to the bar. Being introduced about that time to a knowledge of the primitive Gospel, he was earnestly desirous of devoting his life to the ministry. He was not willing to assume the responsibility of preaching without a finished education, and he entered Bethany College, where he was graduated in 1854, and ordained in the Bethany church. Soon afterward he was called to the church in Augusta, where, with one brief intermission, he has been ever since, until he was appointed, in 1871, Corresponding Secretary of the Georgia State Missionary Society.

CHARLES COOLMAN FOOTE.

This eloquent minister of the Gospel was born in Massillon, O., March 19, 1831. His father was a native of Connecticut, and a descendant of the Puritans. His mother being left a widow soon after his birth, it fell to his lot to be at the expense of educating himself. This was accomplished at various district schools and seminaries in Ohio. From his sixteenth year he supported himself by clerking in a drygoods store, surveying, and preaching and teaching, as circumstances seemed to suggest. He delivered his first regular sermon in Garrettsville, O., September, 1852, since which time the Gospel ministry has been the main business of his life, in which he has been eminently successful. In 1870 he commenced his present labors with the congregation of Disciples in Twenty-eighth Street, New York.

ISAAC ERRITT

has a commanding personal appearance; he stands six feet one inch high, with a well-developed muscular organization sustaining a large, active, and powerful brain, which is well developed in the frontal and coronal regions. He was born in the city of New York, January 2, 1820, and was trained from infancy in the principles he now cherishes. From the tenth year of his age he has been dependent on his own exertions for support. Hence the ordinary advantages of high school and college training have been denied him. Yet, while laboring as farmer, miller, lumberman, bookseller, printer, editor, and school-teacher, he has by persevering industry so far overcome these disadvantages, that he occupies a position equal, if not in many respects superior, to many more highly favored than he. Mr. Erritt commenced preaching in

Pittsburg, Pa., in 1840, and at once displayed superior ability. In 1868 he was elected President of Alliance College, Alliance, O. At the end of a year he was, without his knowledge, elected President of the College of Agriculture and Mechanics, of Kentucky University at Lexington, and also to the Chair of Biblical Literature in Bethany College, W. Va. Having determined to devote his main labors to the *Christian Standard*, these positions were declined, as well as new inducements held out by Alliance College.

O. A. BURGESS

was born August 26, 1829, in Thompson, Conn. In the fall of 1851 he entered Bethany College, then presided over by Alexander Campbell, with a view to the "ministry of the Word." He graduated in 1854, making his way by his own labors. His entire stock in money on the day he entered college was "four dollars and fifty cents." After graduating he went to Illinois, where he was pastor of churches in Metamora and Washington. For one year he was acting President of Eureka College. Shortly after this he became pastor of the First Christian Church at Indianapolis, Ind. Over this church he presided for six years. His indomitable energy gave to it an impetus which no circumstances since then have been able to control. Two years he occupied the chair of President of the Northwestern Christian University at Indianapolis. At present he is the pastor of a church in Chicago. About the only objection urged against him in debate is that he "kills his opponent *too dead*." He has held public debates with several of the religious denominations, with Universalists, Spiritualists, Infidels, and Atheists.

ROBERT GRAHAM.

This distinguished preacher and teacher was born on the 14th of August, 1822, in the city of Liverpool, England. On the 1st of January, 1843, he entered Bethany College as a student, having been previously employed as carpenter on the college building. Mr. Graham was graduated in 1847. Soon after he was invited to become pastor of the church at Fayetteville, Ark. Here he eventually established Arkansas College. In 1866 he was elected presiding officer of the College of Arts and Professor of the School of English Language and Literature in Kentucky University. He accepted, and entered upon his work in the following October. In 1867 he resigned this position, and accepted the Presidency of "Hoeker Female College," Lexington, Ky., which position he now occupies. He is also associate editor of the *Apostolic Times*.

WE look forward hopefully to the time when teachers shall be so well versed in the science of Phrenology and Physiology that they will be able to estimate correctly the bodily and mental peculiarities of their pupils, and to adapt to each such training and instruction as will secure the highest health of body and vigor of mind. Then would they be qualified for their high position.

THE ORANG-OUTANG, HIS PICTURE.

THIS peculiar specimen of "animated nature" has caused the world much speculation. Those fingers and thumbs,—the manual dexterity suggests a relationship with the human race. Since the modern theory of the origin of species, according to development or outgrowth of man from the lower animals, is being discussed so widely, whatever relates to the monkey tribe, whether it be the gorilla—the largest and most powerful of that family—or the orang-outang, or the smaller apes, nothing on the subject is without interest. There are lame places in the arguments. The chimpanzee is considered the most intelligent of the ape family, yet he is comparatively small, rarely standing over three feet high. But he has a far better head than the gorilla that stands six feet high and sometimes weighs three hundred pounds. On another page we present the skull of a gorilla. This orang-outang shows something of a forehead, but it is developed only in the region of the preceptives. The reasoning, moral, esthetical, and sentimental organs are wanting. One reason why people think the monkey knows so much, is because his form is more like that of man. We estimate him more for his appearance and motions than for the real merit of what he does. A dog or parrot exhibits marks of far greater intelligence than is shown by any of the ape tribe; yet nobody thinks the dog or parrot belong to the human race, or that man has grown out of or been developed from him.

The feet of the orang are very unlike man's. Behold the thumb of his foot! the fingers curl under in walking, so that he is obliged to use his hands as well as feet, and sometimes swings himself between his long arms as if they were crutches. He is organized for arboreal life.—for climbing trees and swinging himself from branch to branch; and the arms are larger and stronger than the legs, and nearly twice as long, for when the animal stands erect he can almost touch the ground with his hands. He is, in fact, four-handed, and monkeys with prehensile tails have the equivalent of a fifth hand.

As an evidence of the want of intelligence on the part of the monkey tribe, it may be stated that their arms and hands are so adapted to dexterous performances that they could use tools. There is no reason in the world why the orang or gorilla should not be able to handle the broadaxe, augur, plane, saw, chisel, hammer, axe, or gun; but his head lacks the brains, the intelligence to guide his manual facility. The monkeys at Gibraltar, being numerous, when the ship carpenters leave their work at night, these chattering "*forefathers* of the human race" canter down and warm themselves around the fires which have been kept burning during the day; and though there are chips and pieces of wood in abundance, which they could readily handle, they never replenish the fire with fuel, and thus keep it up during the night. And though they see the men throw wood on the fire during the day, they have not the slightest conception of the relation existing between

fuel, combustion, and warmth. So they draw nearer and nearer to the expiring embers until the fire is gone; and then scramble back to their holes in the rocks.

Moreover, all the monkeys in the world, even trained ones, if not



THE ORANG-OUTANG.

trained in that, might see a boy with a bow and arrow strike down fruit from the tree, and never think of using the bow for the same effect; though their hands and strength qualify them amply to use the bow and arrow. They would see no relation between the bow and

the bringing down of fruit. REASON—that human faculty—is lacking. He has perception; so has the dog and horse. No animal without perception is complete. But when the line which divides animals and men is crossed, instantly reason, moral sentiment, aspiration, invention, and all the spiritual conceptions are evinced. The monkey has not advanced since his acquaintance with man, and the animal which is taught by man can not teach his companions that which he has thus acquired. Instinct teaches an animal to burrow, or to build a nest, according to his nature, and experience does not add to his sagacity. The young bird builds a nest the first time, and she is quite as wise as her mother. Instinct taught her and experience does not help her. Instinct has taught her young, and it needs no advice or counsel from its mother.

When the realms of instinct and reason are interblended,—shaded into each other,—we may begin to look for evidences of the development theory as applied to man; but while animals have instinct only, and not reason and moral sentiment, we must cross the line of manhood and enter a new creation or order to find these distinguishing marks of the “image of God.”

JOHN A. ROEBLING,

THE GREAT ENGINEER OF SUSPENSION BRIDGES.

THE sudden death of Mr. Roebing, the distinguished civil engineer, awakened a strong emotion throughout the country. He was born June 12, 1806, at Muhlhausen, in Thuringia, Prussia. He received the degree of C. E. from the Royal Polytechnic School at Berlin, and it is worthy of notice that the subject of his graduating thesis was “Suspension Bridges.” With this class of structures his name will ever be identified.

He came to the United States in 1831, and bought a considerable tract of land near Pittsburg, Penn. He soon after commenced the practice of his profession, and continued it upon various railways and canals for more than ten years before the time ripened for him to carry out his ideas of a suspension bridge.

In 1844, having previously commenced the manufacture of wire rope, he was awarded the contract for reconstructing the wooden aqueduct of the Pennsylvania Canal across the Alleghany River, upon the suspension principle, which he successfully accomplished. This aqueduct consisted of seven spans, each 162 feet in length. The wooden trunk which held the water was supported by two continuous wire cables, seven inches in diameter. The suspension bridge across the Monongahela at Pittsburg succeeded. This bridge has eight spans 189 feet long, and the cables are four and a half inches in diameter.

Mr. Roebing contracted, in 1848, to erect four suspension aqueducts

on the line of the Delaware and Hudson Canal, all of which were completed in due time. In 1851 the great suspension bridge at Niagara was commenced, and was completed so that the first locomotive crossed in March, 1855. This was an engineering feat that compelled the universal acknowledgment of Mr. Roebling's great genius.



JOHN A. ROEBLING.

The subsequent works of Mr. Roebling were the bridge over the Alleghany River at Pittsburg—the most elegant suspension bridge, probably, on this continent—and the Ohio bridge at Cincinnati, completed in 1867.

His name and reputation have acquired a greater prominence within the past few years because of his zealous activity in connection with the great East River bridge, which is to connect New York city with Brooklyn. His plans and specifications were accepted as the most practicable, and he was engaged for some months previous to the acci-

dent which caused his death, July 22d, 1869, in perfecting the surveys of the river banks, and other matters preliminary to the actual beginning of the great work.

The injury he sustained was received while examining the approaches of the projected bridge. Being absorbed in some measurement, he did not notice a ferry-boat coming into its slip, which, colliding with the rack, forced it back, and so crushed his foot.

Mr. Roebling left a son, who has given his whole attention to the same line of business, and who is said to be fully competent to carry on the work so well designed by his father.

The work upon which, at the time of his death, he was just entering—the bridging of the East River by a single span, 1,600 feet long—was with him a favorite idea for several years before it attracted much attention from those most nearly interested.

There is no doubt that the plans which he had so carefully and studiously matured for this magnificent projected bridge are being followed by his son, who has been selected to succeed him as chief engineer.

His life, character, and habits afford a splendid example for young men. He entered upon life without means or influential friends. His honor, his earnestness of purpose, and perseverance against all difficulties and the prejudices of men who opposed and sometimes ridiculed his projects, secured for him both.

Mr. Roebling had a full-sized brain on a well-proportioned body; a very active mind, in keeping with his clearly marked Motive-Mental temperament. His Constructiveness, Concentrativeness, Firmness, and Self-Esteeem were large. His perceptive organs were also large and active. As a whole, the head and body were well formed, and the character was in harmony with the same. It was by close industry, by the use of his faculties, not in themselves remarkable, that he gained fame and fortune.

THE FEET—THEIR DRESS AND CARE.*

IN no department of dress or costume has there been shown more impropriety or disregard of nature's requirements than in the foot-coverings which have been in vogue among the nations claiming the highest civilization during the past one hundred years. Figs. 1 and 2 represent the foot and the bones of the foot in their natural shape. Disfigurements thrust themselves upon our attention every day: crooked feet, stumpy feet, flat feet, feet with enormous joints, feet with crossed toes, with nails grown in, with corns hard and corns soft, with callosi-

* THE FEET—THEIR DRESS AND CARE: Showing their Natural Perfect Shape and Construction; their present Deformed Condition; and how Flat-foot, Distorted Toes, and other Defects are to be Prevented or Corrected; with Directions for Dressing them Elegantly yet Comfortably; and Hints upon various matters relating to the General Subject. With Illustrations. 12mo; pp. iv., 202. Price, \$1 25.

ties on the bottom, or on the sides, or on the heels, etc.,—any of which infirmities affect the sufferer's gait and render his walking more a pain than a pleasure. Now, the principal causes of these depravities are

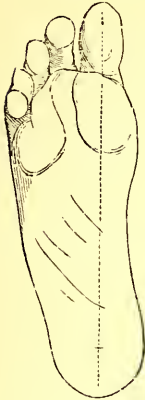


FIG. 1.

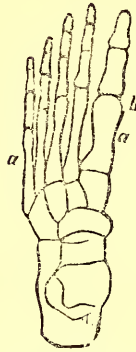


FIG. 2.

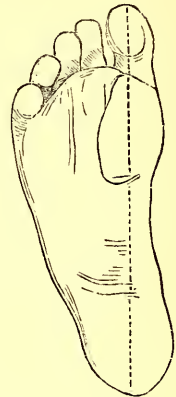


FIG. 3.

found in the earnestness with which people follow the mandates of fashion with respect to the shape of boots and shoes, quite ignoring the adaptation of the "style" to the shape and condition of their feet.

The great toe plays the most important part in walking, and unless it be free to exercise its function in that particular, the ease and naturalness of one's walk will be more or less impaired. The springy, elastic tread of the Indian, so



FIG. 4.



FIG. 5.



FIG. 6.

much remarked upon by travelers in the Western wilds, is due to the fact that his moccasins in no way hamper the play of every part of his feet (fig. 3).

One's foot has a right to grow in all directions in accordance with the symmetrical rule of development in the ease of the person, and any method applied to dwarf or modify that growth must result in injury. That form of covering only is suitable which gives to all the toes the freedom which properly belongs to them, and to that form the shoe-maker should endeavor to approximate. The shape of the shoe which produces such a deformity as seen in figs. 4 and 5 can not be too much censured, and yet this deformity is very common. The shape of the sole determines the general outline and style of a shoe; that which is very generally in use is fairly represented in the accompanying fig 6. A reference to fig. 1 shows how disproportioned such a shape is to the natural foot.

Narrow-toed shoes and boots contribute to the production of corns, callosities, inflamed and enlarged joints, bunions, etc.; high heels also do their share in the same direction. They cause the foot to pitch downward on the toes, and thus crowd the latter into a smaller space than they would settle in were the heels but reasonably elevated. High heels to-day are fashionable, particularly with the styles of shoes worn by the ladies. It is intended by nature that the heel should perform the major duty in sustaining the body, therefore an adjustment which throws the bulk of weight forward upon the ball and toes of the foot can not fail to be productive of injury.

It is particularly important that parents consider the suitability of the shoes worn by their children. By permitting a child to wear an ill-shaped and too short shoe, perhaps because the mother wishes its foot to be small, the result will soon exhibit itself in a distortion, which will become worse and worse if the imprudence be persisted in. If parents but half do their duty for their children in this matter, *i. e.*, select those shoes from the prevailing unnaturally shaped styles in the market which come nearest to what common sense and anatomy prescribe, they will save them from much torture and mortification in their after-years, and bless them with far more pedal comeliness than is now the rule.

MEMORY.—The human mind in this life may fail to recall or recollect, but all it learns will be remembered eternally. Some evince in this life this wonderful power of recollection; but hereafter all shall remember the facts of life as well as any remember them here. The notorious Count of St. Germain is a wonderful instance of the power of recollection. Any newspaper he read once he knew by memory, and was furnished with such a gigantic, comprehensive power of numbering, that he retained a series of a thousand numbers, which he could recite forwards, backwards, and pulled out from the middle. From the court of Henry III. in Cracow, he demanded one hundred packs of picket cards, mixed them together in disorder, let him name all the succession of the cards, ordered it to be noted down exactly, and

then repeated them, following one after the other, without being wrong once. He played almost every musical instrument, was an excellent painter, and imitated any handwriting in the most illusive manner. He had but one passion—playing all games with absolute mastery. In chess, no mortal had vanquished him, and in faro he could break every bank by calculation.

PROGRESS OF PHRENOLOGY.

THIRTY-THREE years ago Phrenology was but little known in this country; and comparatively few understand it to-day. At that time the PHRENOLOGICAL JOURNAL had a bare existence, with a few hundred subscribers. There was, perhaps, but a single American book on Phrenology, and that not very widely read. Now, we have a long list of publications—several heavy volumes, and a large number of medium size. Of these we have published hundreds of thousands of copies. They are read more or less wherever the English language is spoken. The PHRENOLOGICAL JOURNAL, which was a thin pamphlet in the beginning, has come to be, as to size and appearance, a magazine of the first class, having a circulation of more thousands than thirty years ago it had hundreds. Now, Phrenology is understood by many clergymen, and constitutes the flavoring element of all their discourses. They employ it as the proper means of analyzing the human mind and comprehending its complex nature, which for ages has been a mystery. It is working its way into our courts of justice. When a criminal is arrested, his phrenological developments are considered as to whether he is so organized as to be responsible. It has found its way into schools and colleges; systems of education are modified. Modes of treating criminals, and especially of treating the insane, have been reformed. Parents, in their domestic management, have sought its aid, and been guided in the proper treatment and training of their eccentric and peculiar children. It has been consulted relative to the selection of proper vocations, trades, and professions. There are many families who would not think of putting a boy to a trade or profession without first consulting Phrenology; and though they are not sufficiently versed in the subject to decide the questions satisfactorily for themselves, they seek the aid of those who make Phrenology a profession. The question *What can I do best?* is now often asked with all sincerity; not “*What would I like to become?*” but “*What am I best fitted to become?*” This we regard as one of the main features of the value of Phrenology. If all men could be rightly placed, could have congenial occupations in which their talents and their tastes could be combined, success, prosperity, and ultimate happiness would be the result. Phrenology has already done this for thousands, and the day is not distant when millions of our countrymen will seek phrenological aid, in reference to the great duties

and events of life, as we seek engineering aid if we wish to construct a railroad or navigate a ship.

Phrenology is also seasoning literature. The novel writer describes his characters according to phrenological principles. The daily press speaks of men with "foreheads villainously low," with "strong development of the animal propensities," with "little or no Cautiousness," with "a predominance of Self-Esteem and Approbativeness." These phrases are becoming so common that the people who have not fought this battle, and seen Phrenology endure its early history of opposition and ridicule, would hardly recognize the fact. They hear Phrenology spoken of and referred to as a matter of course. They do not know when it was not so, and, we may say with pleasure, many thousands would as soon think of disputing the multiplication table as to doubt the genuine truth of Phrenology—and they are right.

SELFISHNESS AND LIBERALITY.

A MERE glance at these portraits will be sufficient to show the marked contrast in the shape of the heads, as well as in the expression of the faces. One need not be a professional phrenologist or physiognomist to see the difference in the form of these heads



FIG. 1.—FLEMMING.

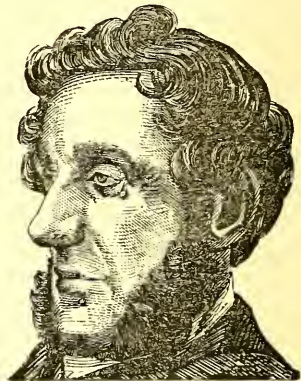


FIG. 2.—SHAFTSBURY.

and in the expression of the countenances; and we fancy a child would instinctively look upon one as hard, selfish, and unkind, and upon the other as benevolent, sympathetic, and good. Fleming, fig. 1, is thus described by a former apprentice of his:

"I can truly say that he was one of the worst characters that I ever knew and ignorant to a degree that perfectly amazed me. He was a most profane swearer and a vile drunkard, and withal he had plausi-

bility (large Secretiveness), so that he could, and did, impose upon almost all with whom he came in contact. He had a small head, which swelled out above and behind the ears; his forehead was 'villainously low' and retreating, and the vertex of the head very high, but rapidly declined toward the forehead, and also sloped downward from the parietal (or side) bones. His harshness and cruelty almost exceeded belief."

It does not need a cultivated eye to see that low forehead, indicating a weak intellect and small Benevolence. The broadness of the head about the ears shows strong animal and selfish propensities, such as Destructiveness, Combativeness, Alimentiveness, Acquisitiveness, and Secretiveness, giving the tendency to be severe, quarrelsome, intemperate, greedy for property, and sly and deceptive in character. The high crown of the head indicates large Firmness, which, in such a head, gives a stubborn, determined spirit; also large Self-Esteem, which, acting with his strong propensities and deficient moral and benevolent dispositions, led to feelings and acts of tyranny, obstinacy, unkindness, and cruelty.

The head and face of the moral and amiable Earl of Shaftsbury, fig. 2, present differences of form and expression as marked as were the contrasts in character. Anthony Ashley Cooper, Earl of Shaftsbury, was born in London in 1801, and graduated at Oxford in 1822. He is noted for his philanthropic efforts for alleviating the condition of the working-classes, and in behalf of religion and other reforms. The great height and fullness of the front and top-head show large Benevolence and Veneration, while the lightness and thinness of the side-head, above and about the ears, indicate a lack of severity, cunning, and selfish love of property. And the face, how mellow and benignant! one which a child or a beggar would approach with confidence.



FIG. 3.—A MISER.

In fig. 3 we have the head and face of the miser. See how broad the head is upward and backward from the outer angle of the eyebrow, and upward and forward of the ear, indicating a large development of Calculation, Acquisitiveness, and Secretiveness, the faculties



FIG. 4.—A LIBERAL.

chiefly used in getting, prizing, and hoarding property. Observe the face; see how overmastering Acquisitiveness and Secretiveness compress the lips, corrugate the forehead with irregular furrows, and pinch and purse up every feature. Fig. 4, on the other hand, presents a most marked contrast in nearly every respect. The side-head backward from the external angle of the eyebrow, and all about the region of the ears, is narrow and thin, showing small Acquisitiveness and Secretive-

ness. Contrast the two heads and mark the difference. The top-head is high and full in the region of Benevolence, Veneration, and Conscientiousness, while the miser is moderate in these respects. The face, too, is very different. How open, frank, liberal, and kind the expression! how soft the eye! how mellow the mouth! how calm and kind the entire face!

MY EXPERIENCE IN PHRENOLOGY.

BY MRS. M. A. DENISON.

WHEN I was very young, I borrowed my uncle's phrenological chart and conned it over, and after a time every member of our household, from gray-haired grandfather down to the very cat, had to submit to my manipulations.

My thoughts by day and by night ran upon that particular study—now, a science established, and controlling many minds; and if I had learned properly to estimate my capabilities, I might have made a first-rate examiner—who knows?

Every visitor who came to our domicile learned that "Mary could read heads first-rate," and Mary, of very diminutive stature, had often to stand on a stool behind the willing victims and finger their bumps.

Mother Bowles, an old nurse, and a great favorite with us children, came to see us one day. Her physiognomy was, to say the least, peculiar. Her nose was so set that I can liken it to nothing but a small triangle in the flesh, and her eyes were continually looking past each other.

I well remember what a time she had in taking off her elaborate dress-cap, under which she wore another of silk, then untwisting her parti-colored hair, with many "bless-me's!" and "la, sakes!" and also with what reluctance I passed my hands under the poor, thin, wispy locks.

But such a head! if each particular hair did not stand up, I am sure each particular bump did. It was none of your smooth, unangular craniums, but as ridgy as the horns of a rhinoceros.

"Laud a massy me!" she cried, her hands extended, while my brother Ben sat at a distance drawing her portrait and laughing to himself.

"Mother Bowles," said I, "you've got an awful bump here, and it's Philoprogenitiveness."

"Laud, I haven't got anything like that, have I?" she asked.

"Yes you have; it's the biggest bump in your head."

"Well, I never knowed it," said the old lady, with a rueful look; "I s'pose I can't help it, though. 'Twon't do me any great harm, will it, after all these years?"

"I never heard of that sending any one to State's Prison,—did you, Molly?" chuckled Bob.

"Look here! I won't have anything to do with it," cried Mother Bowles, catching up her cap in her nervous fashion. "If I've got such

things in my head, I don't want to know it. Children can teach their grandmothers now-a-days; not that I am above bein' taught by a child, but I'm not going to have *my* fenologies made public property.'

"But it's good," cried Ben.

Her hands were stayed.

"Yes, it *is* good, Mother Bowles," I said.

"Laud a massy!—tell a body what it is, then. Such a powerful ong name as that ought to be good for something."

"Well, it just means that you love little echildren dearly."

"Lauds! you don't say! well, it's as true as gospel. You're all my children, every one on ye, and my children are al'ys cute. Never had a simple one out o' the hundred an' thirty; some on 'ems nigh twenty-year-old to-day. Well, what else are you going to tell me?"

"You like good things, don't you?" I asked, "eandies, and sweets, and everything that tastes nice?"

"Well, I reckon I do. It's a sort o' failin' of mine, I al'ys thought. I'm a real child for peppermint-drops, to this day, and al'ys have 'em in the house. Why, the girl's a witch. When Seth—he's my grandson—comes in from the city, he never forgets to bring me a box o' the best—the rale stuff, and I tell you I do enjoy 'em."

"You think a good deal of your minister," I said.

"There you hit it; I guess I do. Why, there ain't nothin' I wouldn't have on my table for the minister, blessed man; and my seat's never vacant in the tabernacle, not if I can help it. *The*m's privileges I couldn't do without. Everything else I can—but not the gospel."

And so I went on, questioning, and she expressing her wondering surprise, until, about an hour afterward, with both caps safely mounted on her yellowish-gray hair, she turned about and looked at me as if I were some heathen curiosity.

"Well, I never, Miss Willis," speaking to my mother, "see such echildren as youn. They beat everything. Where in the world did your Mary learn so much? Why, kaud! I sh'll never feel as if I owned myself—which I don't, the Lord forgive me, when I came to your house—and she's a little one yet, was the littlest of all when she was a baby. Cur'us how knowledge does run and spread over the yearth; I didn't know there was anything o' that kind in *my* head."

Mother Bowles spread the news, and our company increased.

Mothers brought their sons, and maiden ladies brought their knitting. As we were social people, and never minded the trouble, it did not matter much; but I always knew what was coming when the maiden ladies screwed their faces up very tight and gave a half-scared glance around the room as they asked, in a suppressed whisper, if I wouldn't "tell their heads." Of course, I was always pleased to do so, and sent one of them off in a terrible rage because I told her she liked the company of gentlemen better than that of ladies. It proved to be true.

Another, who always went by the euphonious name of Aunt Sadice

—the children used to whisper that she was christened Saducees,—came to our house one afternoon with a small basket of cherries for me, but when pressed to stop declared that she was in a dreadful hurry. As she kept giving me peculiar glances, however, and sat nearly an hour after proclaiming that she *must* be going, I took pity upon her and asked her if she didn't want me to examine her head.

"Laud! there's nothin' in it of no consequence, I guess," said Miss Sadice; "but then, if 'tain't any trouble, I *would* like to know whether any of uncle Keziah's fambly is sick."

"But," said I, "I don't tell anything like that."

"Oh, ye don't? Why, there's a man over in Berks that tells all sorts o' things by the bumps, whether you're going to get married, and how your folks is. I thought you had a gift, too."

"She means a clairvoyant," said mother; "Mary only tells your disposition, and such things."

"Laud! I know my own disposition, I should *hope*," retorted Miss Sadice. "I sh'd like to hear something I don't know."

"Perhaps she will tell you," said mother, laughing inwardly.

"Pray don't mention Deacon Sykes," murmured the fair spinster, as she blushingly sat down,—by which little speech I lost my composure, and had to go out for a glass of water, and be a long time drinking it.

After she had gone, I said to my mother, "If I hadn't known Miss Sadice, I should have said she had a propensity to take other people's property."

Noticing a peculiar smile on my mother's face, I inquired the reason, and—well, I learned that the neighbors were particularly watchful when the unfortunate woman was around, and that she had been known to purloin a few articles of value. That established my faith.

Not long after Miss Sadice's visit, a neighbor with whom we had recently become acquainted, brought over her Peter—said Peter being a stout boy of twelve or thirteen.

"Your Mary can tell most everything," she said to my mother; "I wish I could learn what trade that boy is fit for."

Peter grinned in my face, and I grinned in Peter's face. Evidently, he was quite unaccustomed to girls. What a short-haired head it was! almost as smooth as a bullet. Peter's mother stood wistfully by.

"It don't do much good to send him to school," I said.

"Not a bit," echoed his mother.

"And I don't think he will ever stick to a trade of any kind."

"Been to 'em all," said Dick, with a giggle,—“you're bully! I don't want no trade.” His mother's face was the picture of distress.

Not long after that I learned that Dick had been sent to sea, the great longing of his life,—and to-day he is a jolly, red-faced captain, and the owner of two of the finest ships that sail the ocean. So much for Phrenology.

I might tell of many more experiments on my part, and of their almost wonderful correctness, but time and space will not permit. I can

only add that I have always been a firm believer in Phrenology, that under my advice, as I became older, a few children with glaring peculiarities or unusual faults have been so molded in consequence of attention to the laws of this science, that the world has gained, instead of lost, by their happier culture.

TAKING PLASTER CASTS.

FOR this purpose calcined plaster is used. It can be procured in cities by the barrel or smaller quantity. Mixing: This is done with cold water, sufficient plaster being put in to make the substance about as thick as thin batter. Plaster of this description will set and become hard in a few minutes, so that it has to be worked quickly, and considerable skill in its manipulation is required. In forming a mold upon an irregular surface, it must be made in as many pieces as is necessary to permit the mold to be lifted off. If an apple or an egg, for instance, is to be cast, one end of the egg may be pushed half way into sand, and then the plaster poured from a spoon upon the portion which is exposed; it will flow over and adhere to the surface. When it is half an inch thick it may be allowed to stand for a few minutes, and the whole matter lifted from the sand, the edge of the plaster being carefully shaved with a knife to make it smooth, and some flaring holes bored with the point of the knife in order to make dowels to hold the two halves of the mold in place. The edge of the first half of the mold where the joint is to be, should be oiled; then let the plaster be put over the end of the still exposed part of the egg, coming down against the edge of the half of the mold already made. A sufficient amount should be put on to make the mold as thick as the first half; let it stand twenty minutes, and by a gentle effort the mold will come off, leaving an orifice exactly the size and shape of the egg. A hole should now be cut at the joint through which to pour the material for the cast, like that in a bullet mold. Let the mold be now oiled completely and tied together, then wet up some plaster and fill the mold full and roll the mold, so that the plaster will cover all the surface, and when it has stood twenty minutes to get set, the mold may be removed, and there is a cast of the egg.

Taking casts of the face and head is a more difficult task, and we recommend no person to try it until he has made at least twenty-five casts of the human hand or of various other articles.

TO TAKE THE CAST OF A HEAD.—Let the subject be laid down on the back, and cloths brought around the head at the ears as if the head were buried in a pillow up to that point. Fill the hair and eyebrows and lashes with paste made of rye flour and cold water, and lay the hair in smooth folds or masses; then oil it, and with a spoon, beginning at the forehead, pour the plaster on, and let it flow down till it strikes the cloths that surround the head. Leave the nostrils open, and with

skillful manipulation this can be done; or quills surrounded by cotton may be nicely put into the nostrils to breathe through. The eyes must be closed, and the face kept in a quiet state. When this mold is made, say half an inch thick all over, and has been allowed to remain till it gets set, it must of course be removed, the edges whittled, places for the dowels bored, the edge of the mold oiled, and the mold put back on the face again. The subject may then lay his head forward with the face firmly in the mold, the hair of the back-head having been filled with paste and laid as desired; the back half of the mold may now be made like the first. If the hair sticks to the mold, a pair of scissors may be used to clip off such hair as adheres. Generally, the mold of the face has to be sawed through the center exactly up and down before taking a final cast, because the wings of the nostrils, sometimes the external angle of the eyebrow, of the cast will not draw from the mold. Sometimes a thin mold is made on the face and head, and is wet inside with soapsuds, and then the whole interior is filled up with plaster solid; then the mold is carefully clipped off, leaving the cast of the head entire. That head may then be polished with sand paper, and the eyes in the cast be opened, and the hair be built up handsomely with potter's clay; then a new mold in small pieces must be made that will draw from the ears and other parts nicely. That mold is to be dried, finished, and oiled with linseed oil till the surface becomes hard like paint; then, when used, it must be oiled with sweet oil.

We repeat, that we do not recommend people to undertake casts of heads until they have tried other things and become familiar with the working of plaster.

LONGEVITY IN MAN AND THE LOWER ANIMALS.—The duration of life of larvæ in closely allied forms varies from four hours and more to a week. Fleas are said to live as long as nine months. Fish have great tenacity of life. The crab is stated to have reached one hundred and fifty years. A pike which was taken at Halibrun in Suabia, in 1470, weighing three hundred and fifty pounds, and measuring nineteen feet, had a ring attached to it bearing an inscription which, if genuine, would warrant us in believing the age of the fish to be two hundred and sixty-seven years. The toad lives thirty-six years, the frog twelve to sixteen years; and tortoises must have seen many years, if we may judge from the sizes to which they attain. Parrots and geese reach an age between one hundred and one hundred and twenty years, and falcons and ravens outlive one hundred and fifty years; but the little wrens live only two or three years. Of mammals, the whale and the elephant have the longest term of existence, living as they do over one hundred, perhaps two hundred years. The horse lives twenty-five, but sometimes reaches forty years; the sheep and goat twelve years; the lion from twenty to fifty years. Man, there is no reason to doubt, has lived over one hundred years; but it is only among highly civilized nations that satisfactory

data can be obtained regarding his longevity. A minute investigation of the conditions that conduce to length of life goes to support the theory, that the longevity of animals is influenced by their amount of procreative power, and their ability to sustain wear and tear.

THE TEACHER.

THIS most important post of duty requires no mean order of capacity and talent. Some suppose if a person be genial, good-natured, a good scholar, and have force and pride enough to control the rough boys, he is qualified for a teacher. Though these qualities are requisite, they are by no means the only ones called for in the teacher, when it is remembered that the young require to be molded in all that belongs to a noble humanity, and that in proportion as they are weak and wanting in these qualities, is there the greater need that the teacher should have a surplus, an overflow, to supply the deficiencies of the pupil, and lead him to look to his teacher as an embodiment of wisdom, goodness, and power. It is not enough that the teacher have education, or that he can communicate his knowledge, nor that he has governing power. He must have these, and in addition he should have both the moral and social affections strongly marked.

MENTAL CULTURE.

EDUCATION does not so much create faculty as it trains and invigorates it. It is to the mind what the grindstone is to the axe, giving it sharpness, not necessarily adding quality. A little more than this, however, is true, when we apply it to the culture of the mind; the very process of thinking and study has a tendency to work out the dross, thereby refining it, like hammering iron on the anvil; but the training of the mind, of which we hear so much among educationists, is that to which we now allude. It is not so much that the mind by exercise gains facility of action through habit, as that it learns the *lure* of its own action. It finds out its own natural channel, and like the river, wears it broader, deeper, and straighter, as it may have occasion; while the untrained mind is like a river emptied out upon an unmarked prairie, having no channel sought out adapted to its use, and thus left to spread and wander and stagnate.

Education has an effect upon the mind analogous to that of the training of a horse to work in the harness. When first put to service, the horse may be strong; but the collar feels strange to his neck, and often chafes it. He is strong, but knows not how to use his strength to advantage; but by habit his muscles become more vigorous and harmonious in their action, until at the end of twelve months, without, in reality, being a pound heavier, or any stronger, he can move a load with ease, which at first it would have been impossible for him to start

OBJECTIONS TO PHRENOLOGY CONSIDERED.

SCARCELY a month passes that we do not receive one or more letters asking an explanation of some objection which skeptics and opponents have propounded. Most of the objections, however, which are now made, have been made by the generation just passing away, and have been often answered. Whoever will refer to the files of the PHRENOLOGICAL JOURNAL for the last thirty-five years will find fierce discussions of disputed points, and, as we think, triumphant vindications of the great truths of our science. We, however, have a source of faith which is not produced solely by logical argument. We have the logic, to be sure, and we have, in addition, the practical facts. Every day proves to us, beyond question, the truth of Phrenology. Persons of learning and experience who come under our hands assure us that we have read them and their friends accurately, and we know we do it, by an application of phrenological principles.

Some time since we asked our readers to send in such objections as they heard their friends propose, or which they themselves entertained, and we promised to reply to them. In the present article we present some of these objections, and our responses.

QUESTION. If Phrenology is true, why is it not more generally accepted? and why do men of talent sometimes oppose it?

REPLY. The most sublime and valuable truths have always obtained tardy recognition from the general mind. Eighteen hundred years have not been sufficient to convert half the world, nominally, to Christianity; and even Christian nations have many men of talent and learning who are skeptical on the subject.

QUESTION. "By their fruits shall ye know them," saith the Scriptures; but Phrenology says, "By their bumps ye shall know them." How do you reconcile that passage with your teachings?

REPLY. When Phrenology was not known, the "fruits," or *conduct* of men, was the only means available by which to estimate the stranger. The "bumps" indicate what the fruit is likely to be; so the statement resolves itself into simply this: "Estimate men by what they really are,—not by their dress or professions." In the absence of any science of Physiology or Pathology, wait for the disease to break out and then treat it; but when you have learned the symptoms, you can treat for diphtheria, small-pox, measles, or consumption before the disease has become so seated that it is too late to save the patient. If by Phrenology you can see beforehand what temptations the boy will be most likely to yield to, you can shield and guide him accordingly; or if he has indications of talent for education, in literature, science, art, mechanism, or merchandising, he may be trained accordingly, and thus be made the most of, and not be blindly put to wrong pursuits, and at thirty years of age find out the mistake by the *bad* "fruits."

QUESTION. How can phrenologists determine the size of each organ when there are evidently no protuberances on the skull?

REPLY. We have been laboring for a third of a century in lectures, personal conferences, and through the pages of the *Phrenological Journal* and other works, to prove to the world that we do not estimate the organs of the head by "bumps or protuberances," but by distance from the *medulla oblongata*, or capital of the spinal column; on the same plan as the size of half an apple would be estimated by the distance of the surface in every direction from the core. A head perfectly balanced has no bumps or protuberances; an apple does not need to be covered with knobs in order to be large in every part, nor need it be covered with hollows or cavities in order to be small;—it can be smooth and large all over,—it can be smooth and small everywhere.

QUESTION. How can you tell when an organ, say Constructiveness, is large, that it is not neutralized by other large organs?

REPLY. The harmony of character is made up of the combined action of many different faculties, and even opposite ones; for instance, caution and courage, kindness and severity, prudence and positiveness. If this were not so, the character would be one-sided and warped. The fighting cock and the terrier dog are all courage and no prudence; the rabbit and dove are all prudence and no courage. Some men are almost as much out of balance. We have the pugilistic and the pusillanimous. We have also the model man who has power for every occasion; talent, tact, prudence, courage, firmness, and gentleness; in short, he is well rounded and ample in every department of force, feeling, and intelligence, and has no special "bumps" on his head, because he has no marked excesses and deficiencies.

QUESTION. The great English preacher, Rev. Frederick W. Robertson, used to object to Phrenology on this ground, that he was subject to, and suffered much from severe pains in the back of his head, while his forehead seldom ached at all. If the forehead is the seat of intellect, and the back-head the seat of the social emotions, why should the back-head, which has none of the labor of thinking, ache? and the forehead, which has all the labor of thinking, not ache at all?

REPLY. Headache more often comes from some physical disturbance than from study or mental labor; and he who overworks mentally, and thereby depresses the physical health, will more likely feel the recoil of the bodily difficulty in the base or back-head than in the forehead; since those portions of the head, being animal and emotional, have more relation or sympathy with the body than does the anterior, or intellectual portion of the brain. A foul stomach is a frequent cause of headache.

QUESTION. If Phrenology is true, is not fatalism the natural result? If mental action depends on organization, how can there be free-will and accountability?

REPLY. Phrenology alters nothing in regard to the subject one way or the other. Character existed thousands of years before Phrenology

was known. All the organs and faculties had free play before the phrenologists learned their location or gave them a name. The Creator has organized nature, including man, and all his functions, mental and physical. The whirling spheres of the planetary system obeyed the law of their being, while, in ignorant wonder, man misunderstood entirely, and misrepresented the facts and laws of their motion. The human heart, brain, and stomach also had laws of action before the days of Harvey, Gall, or Beaumont. They simply explained facts as old as the race, and changed no law or fact one whit by their discoveries, but they greatly increased man's knowledge of himself. If there is fatality in respect to man's mental power and limitation, Phrenology is not to blame for it. That question Phrenology leaves just where it found it. As we understand Phrenology, however, it does not teach fatalism in any such sense as that fatal word is generally understood. Of course man has his human sphere; he can not transcend it; but within that sphere there is large liberty of choice and action. A man of ordinary intellect can not rival a Webster or a Chalmers, nor is he required or expected to do it; and his responsibility is in exact ratio with his capacity. The parable of the talents (Matt. xxv. 14-30) tells the whole story, and shows a harmony of theology with Phrenology as well as with judicial law and common sense.

QUESTION. THE FRONTAL SINUS, or opening between the external and internal tables of the skull, seems to preclude the formation of a correct judgment as to the organs above and about the root of the nose.

REPLY. This subject has been harped upon very often, but it offers nothing insuperable against Phrenology as a system of truth. In some cases one might be misled as to the size of two or three organs; but the skillful observer will generally be able to estimate the presence of this opening when it exists, and its approximate size when it is considerable. The frontal sinus, or opening between the external and internal tables of the skull, occurs above the root of the nose, in the region of Individuality, and sometimes extends up to the margin of Locality and Eventuality. Figure 1—A and B—illustrates the subject of the frontal sinus or opening. A, shows a child twelve years of age, and the opening is represented entirely below the base of the brain, and up to that age it could offer, therefore, no possible impediment to the correct examination of all the organs across the brow. When the voice changes and the person emerges from child-life to adult-life, the frontal sinus increases in size and extends upward. Sometimes it is very slight; at other times the opening is greater. The celebrated Dr. Rush maintained that the frontal sinus constituted a kind of sounding-board for the voice; that those in whom it was least had the most shrill voices, while those in whom it was the largest had the more grum voices. Before the voice changes from childish treble, the frontal sinus is known always to be small. Woman has less of this sinus than man, and we believe those who have light, sharp, soprano or tenor voices

have less than those who sing a deep alto or a heavy bass. We believe, moreover, we can generally determine those who have a large and those who have a small frontal sinus by the external appearance of the head, temperament, etc.

In fig. 1, B, the sinus is seen to have risen from below the base of the brain to some extent upward. We have judged of many skulls relative to the size of the frontal sinus, and then sawed them open, and compared our estimate with the facts. It will be seen, therefore, that up to twelve years of age the frontal sinus offers no difficulty to the practical phrenologist, and, in most cases, comparatively little afterward.

QUESTION. Some assert that phrenologists maintain that "large brains mean great intellects, and weight of brain means mental strength." But they say this is false, because man is inferior to some apes in

the relative proportion of brain to body. One physiologist has been gauging the skulls of various quadrupeds, and weighing their contents. There are beasts whose instinct approaches reason, and they style such intelligent; but this high instinct is not in accordance with their cerebral development. They range a few animals in the order of brain-weight in the following declining scale: cat, dog, rabbit, sheep, ass, pig, horse, and ox. The last two have the same amount of brain in proportion to the capacity of their bodies, but the cat has six times as much brain in proportion to its size as the horse—the pig has more in proportion than the horse, and the sheep more than the pig.

REPLY. A large and weighty brain does not necessarily mean "great intellect," for the whole brain is not devoted to intellect. Some heads are large everywhere except in the forehead, and the intellect is weak, while the other qualities are strong. Proportionate size of brain to body is not requisite to the possession of talent. Some of the small birds are said to have more brain than man, in proportion to the size and weight of the body; but how large *is* their brain? They may have, relatively, more muscle than man, in proportion to the entire weight of the system, but do that necessarily give them greater absolute muscular power? Birds, cats, and apes are, for obvious reasons, largely endowed with the power of motion, and their nerves of motion are extremely ample. The brain which is necessary to preside over these activities should be, and is, ample. The bird, which requires great wing-power in proportion to its weight, and as little weight as possible, needs as much brain to carry on its active energies as many a dull and inefficient animal with

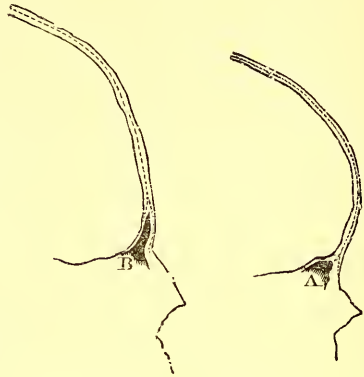


FIG. 1.—FRONTAL SINUS.
A. Childhood; B. Manhood.

a much greater size. The little, active canary-bird will use up as much brain-power in the generation of motion in one hour as the dull turkey buzzard would in a week.

The cat is slight in frame, but very active, and stronger than any other animal we know of its size; but the cat is not very intelligent, and its intellectual region of brain is not large. The chief parts of its brain are devoted to activity and strength, and to those ferocious and secretive traits for which the cat is remarkable. The food of the cat is not bulky, hence it does not need a big frame in order first to grind coarse and bulky herbage, and then, like the ox, require a large reservoir in which to soak and macerate it for digestion. The whole family of carnivora, from the lion and eagle down, have very great strength for a given effort, but when fed on their normal food never get fat; while the horse, ox, sheep, and pig, which feed on bulky grass and grain, become fat, large, and heavy. In short, the cat's phrenology harmonizes with its character. Another fact should not be lost sight of. The horse and ox have a great frame, partly on account of their bulky vegetable food, hence they have great weight. The very food at one time contained in their system will outweigh the whole body of twenty cats: hence the ox and horse must be weighty. Observe what a large head the horse and ox have as compared with the size of the brain, the object of which is to constitute a great mill for the grinding of their food. Besides the bulky digestive apparatus, the horse and ox need, and have, large and heavy frames, to give harmony to the parts, that all the bodily functions may be properly carried on. Comparisons between large and small animals—between birds and horses—can not be made with fairness or success, because the conditions are so unlike. The sheep has a much greater digestive apparatus than a wolf, and so has the rabbit much more than his natural foe, the cat; and why not compare the strength and courage of these animals according to their stomach? When we compare the brains of eagles and geese, we find in the former very great width in the region of Destructiveness; while the goose, partridge, and pigeon are narrow in the same region, and relatively wide in the region of Cautiousness. The brain of the cat is wide in the base, or carnivorous region, while that of the rabbit is narrow in the same region, and wide at Cautiousness.

The way to study comparative Phrenology is to compare the carnivorous tribes of animals with one another—the herbivorous in the same way, and then study contrasts; but this comparison of cats with horses, according to relative size of brain and body, is by no means to be depended upon. The elephant and the whale have larger brains than man; but a considerable portion of brain in each case is allotted to the carrying on of the bodily functions, and, relatively, much less brain is devoted to the intellect than is the case with man. To carry on the physical functions of such a mountain of organic matter must require a large amount of brain force, indeed, nearly all that the great animal possesses.

QUESTION. I am a believer in Phrenology, and have derived much benefit from it. Some objections have been urged, which with my present information I am unable to explain.

I. It is asserted that the posterior lobes of the brain are much smaller in the quadrumana (four-handed animals—monkeys, etc.) than in man; and that they are altogether wanting in the carnivora (lion, wolf, cat, etc.); and that the middle lobes are wholly wanting in birds and reptiles.

II. They assert that the present system of Phrenology leaves undetermined some portions of the cerebral surface, viz., the convolutions lying in the base of the cranium, and those surfaces which meet at the median line.

III. They say that the brain may be molded in such a manner as to undergo considerable alteration of the external form, without any change in its internal structure, or in the relative development of its several parts.

REPLY. I. As to the different lobes of the brain in animals, birds, and reptiles, we remark that so far as lobes of brain are concerned, it is a matter of perfect indifference whether their outlines and demarkations can be traced so as to compare with the human brain. If the statement proves anything, it proves too much. If well-defined middle and posterior lobes can not be discerned in birds, carnivorous animals, or reptiles, it does not prove that the enormous middle lobe of the brain in the tiger, dog, and cat does not in their character represent both middle and posterior lobes in man. If the bird seems to have a posterior lobe of brain, and not a middle lobe, who shall say it does not represent not only what the objector calls the middle lobe in the dog and also the middle and posterior lobes of man? There is just as much reason to say the lobe in a bird is middle as to say it is posterior; and of the dog that his is posterior and not middle. They do not seem to be divided like the human brain, but the fibers which make up the objector's middle lobe in the carnivora, and his posterior lobe in the bird, may each have all the characteristics of the human two lobes. Suppose in man the ridge of Sylvius were removed, so that the fissure of Sylvius did not mark a division between the anterior and middle lobes of the brain would that change the origin of the fibers or the character of the convolutions which constitute these two lobes of brain? The argument is this: A has a lot of land, and he divides it by fences into three lots. In the first he raises corn, in the second wheat, and in the third grass. B has a similar lot of ground, but he has it divided by one fence into two lots, or has no fences at all, but he raises the same crops as his neighbor. The fences, or the absence of fences, evidently do not change the character of the soil nor of the several crops raised upon the three sections of its surface.

The optic nerve, for instance, is connected with the middle lobe of the brain in man—the bird has an optic nerve—where does that originate if it have no lobe of brain corresponding to the middle lobe in man, and in carnivorous animals? The form of the skull and brain of the cat, bird, and man differ; but so far as they possess faculties in com-

mon, the brain and nervous centers serve their respective purposes in like manner. All fruits need not be alike in form to have similar characteristics.

It has been a standing objection to the doctrine of special organs in the brain, that there were no fences or lines of demarkation in the brain showing where one organ left off and another began, as we see in the compartments of an orange. To this old objection the phrenologist replied that a single branch or bundle of nerve is sent off from the spine to the arm; that this bundle of nerve is inclosed in a common

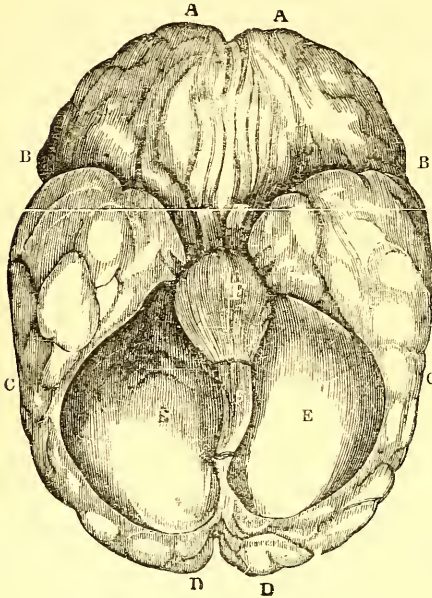


FIG. 2.—BRAIN, BOTTOM VIEW.

Anterior lobes from A, A to B, B. Middle lobes from B, B to C, C. Posterior lobes from C, C to D, D. Cerebellum, E, E. Medulla oblongata, F. Spinal cord, S, proceeding from the medulla oblongata, cut off below the skull, and laid on the cerebellum (see Brain, Side View). Fissure of Sylvius, dividing between the front and middle lobes of brain near B, B.

sheath, and no man can tell by examination that it is not individual or homogeneous in function. There is no fence, no partition, no dividing line; it looks as nearly alike in structure as custard in a quill; yet experiment has proved that one half of that undivided bundle is composed of nerves of motion and the other part nerves of feeling — functions quite as opposite in character as the functions of hearing and seeing. Now, let us ask, what is the need of a fence or line of demarkation between the lobes of the brain? Take a cauliflower and trace the fibers from the stem to the developed surface of the full-grown plant, and you have a fair analogue of the manner in which the brain is developed

from the top of the spinal cord. In the medulla oblongata, or just above it, there is a connection and power of co-operation between each and all parts of the brain, and it is of no earthly consequence whether the brain is divided into several lobes, or appears to be all one lobe. If it does its work, and has powers in any degree analogous to those of others. it may fairly be presumed that organism is practically

and essentially similar. The tiger, cat, and eagle have a stomach for the digestion of flesh. It is small, sack-like, and simple in each, perfectly adapted to the quality and required amount of food. The turkey and hen, feeding on different food, and having no teeth, have a crop or sack in which to soak corn and other seeds, and a gizzard half full of pebbles to triturate or grind the food; while the horse or ox has four or five stomachs in which to macerate and afterward digest grass and twigs of trees. The ultimate of all these several apparatuses is *digestion*, and the upbuilding of their systems by nutrition. The apparatus may be of different construction in each, but the end is similar; which proves a substantial similarity in the character of the apparatus, if not in its form, size, and relative position. So a dog may have a brain which learned anatomists may say has a front and a middle lobe only, and a bird a front and a posterior lobe of brain only; but it matters not one whit what name we may give to divisions of the brain, or whether these divisions appear alike or not, or whether we can trace divisions at all. Does the brain in the cat or eagle do what it does in the man? if so, what need is there of similarity of appearance?

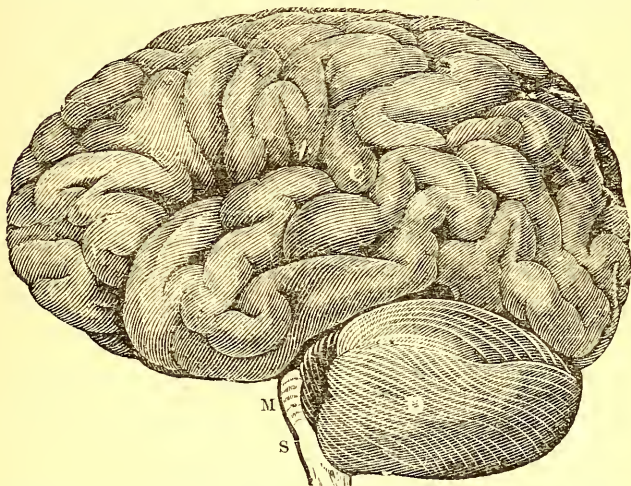


FIG. 3.—BRAIN, SIDE VIEW.

C, Cerebrum. D, Cerebellum. M, Medulla oblongata. S spinal cord, where it passes out of the skull.

Brains may and ought to differ in form and other appearances as much as the eggs of birds differ. Each brain is related to the mind and character of its possessor, and so each egg carries in itself the gray goose or the brilliant peacock, according to its interior quality and character.

II. Respecting the unappropriated portions of the surface of the brain, we remark, that we regard the base of the brain, especially of

the middle and posterior lobes, as devoted to the vital functions. That part of the brain nearest the spinal cord and the body is appropriately devoted to presiding over the physical functions.

Among the lower animals which have but little brain, it is nearly all base. They have powerful vital and muscular functions, and these, we think, are presided over by the brain located in the base of the skull.

Man has the same bodily needs, and also such a supply of brain as is needed to carry on similar functions according to their power respectively. As man is expanded in mind, so also is he in added portions and amounts of cerebral development. His brain rises, expands, and is more amply developed in the regions of intellect, morality, and esthetic taste. The unapproachable base of brain, therefore, we allot to animal and vital labor, and leave it there.

It is a doctrine taught by some phrenological observers, that vitality seems to be proportioned to the depth of the middle lobe of brain. Drawing a line from the external angle of the eye to the occipital spinalis, or sharp bony point above the nape of the neck, if the opening of the ear is much below that line, the man has vital or life power in proportion. Hence this is called the "life line." The convolutions of brain along the median line of the hemispheres offer a point more difficult of solution. There may be traits of character which modify conduct, the organs of which are located along that line. We shall study the matter, and if no light dawn on our research, we shall still be thankful for so much as has been revealed. Since what is accepted by phrenologists enables them to describe strangers by the dozen, so that their acquaintances readily recognize the general truthfulness of the descriptions given, and are able to assign to each of their friends the written delineation made from an inspection of his head, we challenge the world to produce a mental philosophy equal to it. Give us something better, gentlemen—something as good—half as good, or cease to spend your judgment and wit in opposition to the best system of mental philosophy the world has yet seen.

III. "The brain may be molded," etc.

Yes, that is true, and really *needs* no reply. Some children have so little bone-food before and after birth (the mother living on superfine flour bread, sugar, butter, etc.), that their skulls are not strong enough to sustain the weight of the brain, and the result is that it settles out of shape; the back part sometimes droops so that the whole crown is two inches lower than the top of the forehead. But the quality and character of that brain may be unchanged. We have such children brought for our inspection as often as once a month. The flat-head Indian, by gentle and steady pressure, causes the heads of infants to be flattened in front, and the sides expanded; still the subject is not thereby made an idiot, though an unnatural pressure or disturbance of the normal form of brain is to be deprecated. A melon, when little, might be put into a long square bottle, and it would grow long and with square corners to fill and conform to the shape of the bottle, and still be

a melon, retaining its general characteristics; but if it had a better chance, a more natural growth, it would become a better melon.

QUESTION. How can the size of the brain indicate the degree of mentality, as the brain is composed of two portions, the cortical and the white; the cortical or gray matter alone being concerned in evolving thought? If a head be large, how can you tell whether the size be made up of the thickening of the cortical substances or by the length of the white fibers?

REPLY. This question involves the subject of physiology or temperament. The depth of convolutions of the brain is greater in those who are sharp, clear-headed, and intelligent than in those of dull, sleepy natures, and the temperamental differences in persons it is the office of practical Phrenology to estimate and determine. There is a wide difference in the texture, strength, and elasticity of hickory and chestnut timber. One does not have to split open a piece of timber and examine its interior structure in order to know its quality. The quality is the same outside and inside. The same is true of the quality and temperament of different persons. The coarse and flabby, or the fine and tough are as quickly discerned and understood as are chestnut and hickory timber. We judge by quality and temperament as to the depth of the convolutions and as to the amount of the gray matter of the brain.

QUESTION. If different parts of the brain were the seat of different faculties, its convolutions should be separated in such a way as to indicate such divisions; but we find none of this.

REPLY. This is an old objection, but of late years it is seldom offered by an anatomist. Every anatomist knows that the spinal cord, as it passes from the brain, contains, within its covering, nerve fibers which go to every minute part of the body and limbs; that the nerves of the little finger and little toe are entirely separate from those which are distributed to each of the other toes and fingers. Yet these nerve fibers are not fenced off and separated from each other. Moreover, the nerves of feeling and of motion, though widely apart in character and function, are sent to the extremities side by side, growing together, as it were, and no eye or microscope or anatomical wisdom can tell which is which by their appearance. And the organs of the brain are not fenced off; for nature doubtless supposed men, versed in anatomy, at least, would not demand any test respecting the brain which they do not require respecting the divisions of the nervous system.

QUESTION. The cerebellum is small in the monkey, yet his amative propensity is prodigious.

REPLY. We have several monkey skulls, and they do not bear out the statement that the cerebellum is small. Moreover, we are not certain that the monkey is specially distinguished for the amorous tendency. Rabbits breed oftener, but they do not exhibit perhaps so many amative traits, nor so much of anything else. If this propensity should be measured by results, some other animals would bear off the palm. The monkey looks so much like a human being that his amatory tenden-

cies attract more attention. We could name animals and birds which evince more amative tendency than the monkey,—indeed, those which seem to think of little else.

If the cerebellum of the monkey is relatively small, it proves too much for the class of observers who make the objection; for they maintain that the cerebellum is not the seat of Amativeness, but is devoted to muscular co-ordination. Now if this be so, where is the animal with such wonderful muscular power and balance? If the cerebellum be devoted to muscular action, it should be large in the monkey, for he is the prince of animals for muscular activity, accuracy, and strength.

QUESTION. The cerebellum is larger in the gelding than in the stallion. How could this be if it is the organ of Amativeness?

REPLY. This proves nothing, for the animal is in an unnatural state. The ox is larger than the bull. His horns are four times as large, and his whole organization is enlarged. Breeders of poultry for the larder are in the habit of spaying both the male and female chickens, and they grow as big as turkeys. And this proves little for Anatomy or Physiology. The animal is in an abnormal condition, like that of the ox and gelding. The human eunuch is changed in his appearance, size, strength, voice, and mental dispositions; and consequently little can be learned by the study of such specimens.

Flourens attributes to the cerebellum the power of associating or co-ordinating the different voluntary movements. This opinion is reached by experiments in vivisection, cutting away a part of the brain of the living subject. Dalton, in his work on physiology, says:

“If the cerebellum be exposed in a living pigeon, and a portion of its substance removed, the animal exhibits at once a peculiar uncertainty in its gait, and in the movements of its wings. If the injury be more extensive, he loses altogether the power of flight, and can walk or even stand with great difficulty. * * * If the entire cerebellum be destroyed, the animal is no longer capable of assuming or retaining any natural posture.”

Professor Dalton goes on to state a very important fact, and one that we are puzzled to understand on the theory he is maintaining, viz.:

“We have met with another very important fact, in this respect which has hitherto escaped notice. That is, that birds which have lost the power of muscular co-ordination from injury of the cerebellum, may *recover this power in process of time*, notwithstanding that a large portion of the cerebellum has been *permanently* removed. Usually such an operation upon the cerebellum, as we have mentioned above, is fatal within twenty-four hours, probably on account of the close proximity of the medulla oblongata. But in some instances the pigeons, upon which we have operated, have survived, and in these cases the co-ordinating power became re-established. In the first of these instances, about two-thirds of the cerebellum was taken away. Immediately after the operation the animal showed all the usual effects of the operation, being incapable of flying, walking, or even standing still, but reeled and sprawled about in a perfectly helpless manner. In the course of five or six days, however, he had regained a considerable control over the voluntary movements, and at the end of sixteen days his power of

muscular co-ordination was so nearly perfect, that its deficiency, if any existed, was imperceptible. He was then killed, and on examination it was found that his cerebellum remained in nearly the same condition as immediately after the operation—about two-thirds of its substance being deficient, and no attempt having been made at the regeneration of the lost parts. We have also met with three other cases similar to the above, * * * and in a little more than a fortnight the animals had nearly or quite recovered the natural control of their motions.”

Professor Dalton’s candid inference from the teaching of these cases is this :

“It is probable that the loss of co-ordinating power, which is immediately produced by taking away a considerable portion of the nerve center, is to be regarded rather as the effect of the *sudden injury of the cerebellum as a whole*, than as due to the removal of a portion of the mass. Morbid alterations of the cerebellum, furthermore, particularly of a chronic nature, such as slow inflammations, abscesses, tumors, etc., have often been observed in the human subject, without giving rise to any marked disturbance of the voluntary movements.”

REPLY. We think this plain statement of Professor Dalton answers itself. It seems to prove what we have all along confidently believed, viz., that the shock to the nervous system, the injury being “so near the medulla oblongata,” was amply sufficient to produce all the symptoms. The fact that the animal recovered entirely his muscular control without “any attempt having been made at the regeneration of the parts,” is ample proof that the control of the muscles did not depend upon the part injured and taken away. But the clincher is yet to come, and this settles the whole matter, and we give it in Professor Dalton’s own words before quoted :

“Morbid alterations of the cerebellum, particularly of a chronic nature (not a sudden shock), such as slow inflammations, abscesses, tumors, etc., have often been observed in the human subject, without giving rise to any marked disturbance of the voluntary movements.”

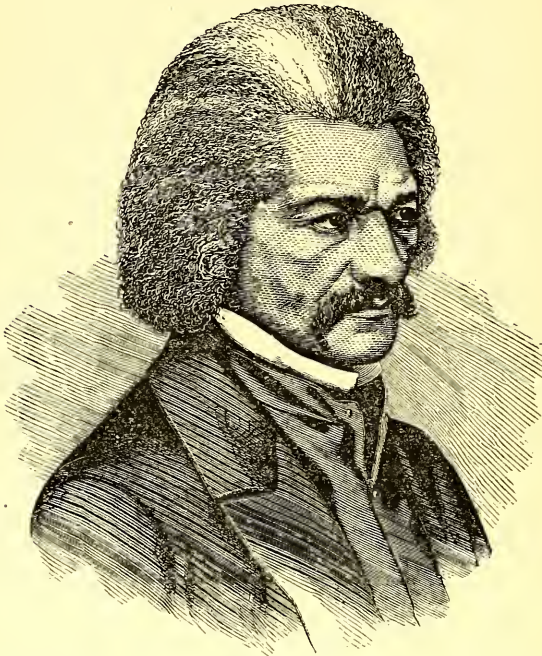
If the cerebellum had been suddenly and violently ruptured in the human subject, a similar disturbance might have occurred; and if “slow inflammations, abscesses, tumors, etc.,” had occurred in the cerebellum of the pigeon, no “marked disturbance of the voluntary movements” would have occurred. Thus this Gibraltar of objection melts like wax under the calm gaze of reason, by the showing of facts furnished by the objectors themselves.

Professor Draper repeats the substance of Professor Dalton’s statement relative to vivisection of the cerebellum and the co-ordination of muscle. He also speaks manfully and frankly as follows, relative to the cerebrum or great brain :

“Upon the size and development of the cerebrum the position of the individual in the scale of intellect depends, the anterior lobes seeming to be the special seat of intellectual power.”

In the last work of the great German physiologist and “renovator of the Dutch Institution for the Insane,” published in London (July, 1870), entitled “Pathology and Therapeutics of Mental Disease,”

the author assigns "to the anterior lobes the processes of ideation, and to the middle and posterior the emotional functions." That is right, gentleman. Go on, and you will ultimately be able to accept the doctrine of special organs in the brain for each particular faculty. You have done well "as far as you have gone."



FREDERICK DOUGLAS, THE COLORED ORATOR.

FREDERICK DOUGLAS stands not far from six feet high, and is well proportioned. He is not stout, but very tough, wiry hardy, and enduring. There is considerable of the motive and mental temperaments. The brain is of full size, high in the crown and full at the base. If his forehead does not indicate the philosopher, it certainly indicates the practical observer and the man of facts. There are indications, also, of dignity, will, self-reliance, and independence. Combativeness is clearly expressed. Destructiveness is not wanting, and Executiveness is seen in every line and wrinkle.

Intellectually, he has good literary abilities, especially descriptive power. There is large Language to make him copious in expression :

and there are large perceptive faculties, enabling him to be a good observer, disposed to look into all subjects of a scientific or practical nature. There is no great amount of the abstract, metaphysical, or theoretical element, but it is eminently an available intellect.

His Caution is moderate, hence he is the opposite of an irreolute or timid person, and would venture wherever occasion should require without a feeling of hesitancy. He is mindful of appearances, regardless of his honor, and somewhat irritable when annoyed.

He was born at Tuckahoe, Talbot County, Maryland, in 1817. His mother being a black and his father a white, he combines, of course, the qualities of both races. Until the age of ten he worked as a slave on a plantation; then he was sent to Baltimore, where he was hired from his master by the proprietor of a ship-yard. Here his indomitable spirit secretly cherished the hope of casting off the shackles which galled him. By persistent and clandestine effort he learned to read and write; and making good progress in his occupation, earned good wages—for his owner, receiving for himself but a small pittance. At the age of twenty-one he availed himself of an opportunity, and fled from Baltimore northward. He made his way to New Bedford, Mass., where he worked on the docks and in various shops, supporting himself and his family (for he married soon after his arrival in New Bedford) by daily labor. In 1841 he attended an anti-slavery convention at Nantucket, and in the ardor of his enthusiasm made a speech, which was so well received that, at the close of the meeting, he was offered the position of agent by the society, to travel and address the public on the subject of slavery. This he accepted, and immediately set about; and during four years went from place to place through the New England States lecturing. Subsequently he visited Great Britain, and delivered public addresses in the principal cities and towns there, receiving a cordial welcome, and being honored with large audiences.

In 1846 his friends in England subscribed £150 (\$750) for the purpose of purchasing his freedom in due form of law. After his return to the United States in 1847, Mr. Douglas took up his residence in Rochester, N. Y., where he commenced the publication of "Frederick Douglas' Paper," which was conducted with considerable ability, in the interest of the anti-slavery movement. This paper was suspended some years since. In the summer of 1872 his home was burned.

In 1845 he published an autobiography, entitled "Life of Frederick Douglas," which excited no little interest. This work he revised and enlarged in 1855, under the name of "My Bondage and My Freedom."

In 1871 he visited Santo Domingo as a member of the commission appointed by Congress to examine that island and report with reference to its eligibility for annexation to the United States domain. Mr. Douglas has been prominently connected with other national and political movements since the war, and during the late Presidential contest his voice has been heard in many parts of the country. Lecturing, writing for the press, and giving addresses constitute his chief business.

SHOULD PERSONS WITH CONSUMPTIVE TENDENCIES MARRY?

BY DR. HENRY I. BOWDITCH.

MORE than thirty years ago, we were consulted by a young man, who frankly confessed that he believed he had disease of the lungs, and he asked us to say whether or not he could rightly be married to an excellent young person to whom he had been for years engaged. We found that his opinion was correct, that decided disease of one lung existed, but it was not at the time in an active state. We found, however, at the same time, that an adverse opinion on our part would forever shatter the hopes of two lovers who had been for years devoted to one another. There was not an argument save this local disease which we could bring against the idea of marriage. We will not attempt to indicate the reasoning whereby we came to the decision that we ought not, by any motion of our own, to prevent the union. Ten or twelve years of sweetest married life were the result, and then the husband died of lung disease. But exactly what the youth feared came to pass, namely, one of his children died in very earliest infancy and the other at the age of twenty, both of consumption. The latter was particularly interesting to us. He seemed to be in perfect health. On arrival at an age to commence business, all his antecedents and his hereditary tendencies were forgotten. Instead of avoiding all excitants to consumption, he was allowed to settle on the borders of a lake in a large Western city, and there to become a clerk to a corporation doing an extensive business, by which he was very much confined to his desk and overworked. He should, of all things, have avoided just such a location and that employment; he should have sought for an active out-of-door life if possible, in some dry inland town. After he had been laboring at this desk, however, a comparatively short time, we were summoned only to find him past all relief. In a few months he died of rapid consumption.

In the above case we deemed ourselves justified in allowing the marriage to be consummated, because, as may be stated generally, we were not sure that the disease would progress, and there was a chance of the husband's getting well, and there was no certainty that children would be born. But there are cases every day arising in which it seems almost madness for either party to think of marriage—cases in which death seems foreshadowed with the certainty of almost absolute fate. In many of such, parents and physicians alike should protest.

A SMILE costs the giver nothing, yet it is beyond price to the erring and relenting, the sad and cheerless, the lost and the forsaken. It disarms malice, subdues temper, turns enmity to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, and a happy husband. A smile resembles an angel of paradise.

RACIAL TYPES OF FACE AND FORM.

FROM "EXPRESSION: ITS ANATOMY AND PHILOSOPHY."

ALL testimony agrees in showing that mankind was first planted in Western Asia; there, in the valleys, perpetual summer reigns; there the vegetable productions best suited to man's nourishment are most abundant; there are the animals, in a state of nature, which are led by their instincts to yield themselves up to his use—the horse the ass, the cow, the sheep, the goat, the camel, the dog; and there the climate is so favorable to the human constitution, that even now we look to these countries for examples of perfection, both in feature and color, of man himself.

From this part of the globe the varieties of man, distinguished as to exterior form and complexion, may be traced divergingly—to this point the sciences and arts may be followed back; and the study of the derivation of tongues, and of the grammatical construction of languages, does not negative the conclusion, but rather indicates that this part of the earth was the center from which the nations spread.

The grouping of mankind into races has occupied the ingenuity of many naturalists and physiologists from the time of Buffon and Lin-



FIG. 1.—GREEK GIRL

næus to the present day; but we rest principally on the authority of Blumenbach. In the valleys of the Caucasus, between the Black Sea and the Caspian, we may distinguish in the Caucasian family those features which, according to the views just presented, we should say were the nearest to perfection. The skull is large and fully developed in front; the face is small and the features well-proportioned; the forehead is elevated; the nose arched or raised; the teeth perpendicular in their sockets; the chin round, and the lips full of expression; the skin fair, the eyes dark, the eyebrows arched, the eyelashes long, and the hair varied in color. The Circassians have long been noted for the beauty of the women, and for the imposing stature, elegance, and activity of the men; and the Georgians and other tribes are remarkable for personal beauty.

From this center, proceeding westward, we recognize the Europeans.

The original inhabitants of Thessaly and Greece are designated as the Pelasgic branch—that enterprising and migratory people who at an early period extended to Italy, and from whom descended the Etruscans. The Hellenes, or Greeks, receiving letters from the Phœnicians, surpassed all the nations of antiquity in philosophy, literature, and art. The Greek face is a fine oval, the forehead full and carried forward, the eyes large, the nose straight, the lips and chin finely formed,—in short, the forms of the head and face have been the type of the antique, and of all which we most admire. The modern Greeks are still distinguished by athletic proportions and fine features.

The Roman head differs from the Greek in having a more arched forehead, a nose more aquiline, and features altogether of a more decided character; and this is even apparent in the busts of that people, as exhibited in the two splendid volumes of Visconti. The remarks of Bishop Wiseman on this subject are important, as

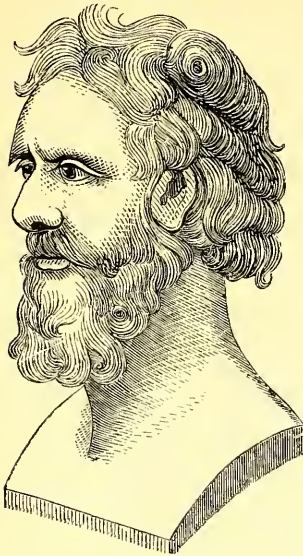


FIG. 2.—PLATO.

his lectures were delivered in Rome, and to persons who had only to step out of the college to ascertain their accuracy. Travellers have often stated that the countenances of the population beyond the Tiber resemble those of the Roman soldiers on the column of Trajan; but Dr. Wiseman observes correctly that any one slightly acquainted with the art will soon be satisfied that the model on these historical monuments is really Grecian, and can give no aid in ascertaining the physiognomy of the ancient inhabitants of Italy. He bids us look to the busts and reclining statues of the ancient Romans carved on the sarcophagi, or to the series of imperial busts in the Capitol, where we shall dis-

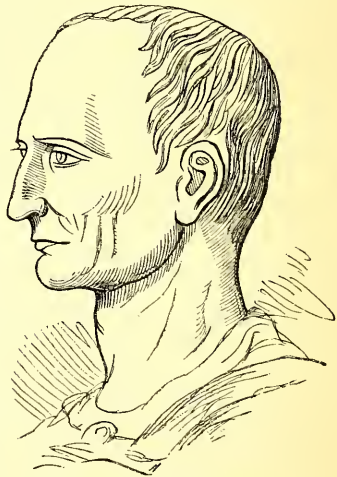


FIG. 3.—JULIUS CÆSAR.

cover the true type of the national figure, viz., a large flat head, a low and wide forehead, a face broad and square, a short and thick neck, and a stout and broad trunk; proportions totally at variance with what are generally considered to be those of the ancient Roman. Nor have we to go far, if in Rome, to find their descendants; they are to be met with every day in the streets, principally among the burgesses or middle class.*

The German race has been spread from east to west over a great part of Europe, blending with the Celts. It is separated into the Teutonic and Slavonian families; their military enterprises form the

history of the darker ages, when they came down upon the Roman Empire. Other hordes mingled with the Tartars, and are recognized



FIG. 4.—MONGOLIAN.

in history as the people who broke in upon the Persian and the Roman empires in the East. The Celtic Gaul of the Romans gave residence to a race which is now diminished to the remnant living in the mountainous districts of the extreme west of Europe.

The Mongolian Tartars occupy a great part of the north of Asia and Europe. The eyelids of this people are oblique, the nose is small and flat,



FIG. 5.—ARAB.

broad toward the forehead; the cheek-bones are high, the chin short, and the lips large and thick; the ears are flat and square; the general

* "For my part, I looked for the type of the Roman soldier among the Galleotti. There was a body of these condemned men, chained together, who were marched every evening from their work of rebuilding the great basilica of St. Paul's, beyond the walls. This church, which was burnt, stands some way out of Rome, and I walked beside and behind these bands; and finer figures are not to be conceived; their loose dress, and the gyves upon their legs, gave to their air and attitude something formidable. They seemed fit for the offices of a tyrant, and to subdue the world.

form of the head round. The Mongol Tartar tribes have become mixed with the neighboring nations, and exhibit a variety of physiognomy. Hordes of this people invaded China, and, settling in the north of that great empire, have blended with the original Chinese.

To the northwest they mingled with the polar races, and have merged in the Kamschatkans and Tungusians; the Huns, whose incursions into more civilized Europe are recorded in history, were Mongol Tartars. The primitive Turks were also of the same race; but, by



FIG. 6.—MALAY.

overrunning Circassia, Georgia, Greece, and Arabia, their physical character has been changed, and they have become a handsome people. The open nostril and short nose which mark the Turkish countenance still betray their original extraction; their eyes are dark and animated, and the whole face is expressive and intelligent.

The Chinese skull is oblong, the frontal bone narrow in proportion to the width of the bones of the face. Accordingly the countenance is

flat and the cheeks expanded; the eyelids are not freely open, and are drawn obliquely up toward the temples; the eyebrows are black and highly arched; the nose is small and flattened, with a marked depression separating it from the forehead; the hair is black and the complexion sallow.

The Malay race is scattered through the Indian Islands, Sumatra, Java, Borneo, Amboyna, Celebes, the Philippines, Moluccas. The

I must ever remember one evening, when I saw these men, with their mounted guards, passing under the Arch of Titus and the broad shadow of the Colosseum. Dr. Wiseman says, in regard to the sculptures on that arch, that the profiles of the soldiers show that there was a rule, or model, adapted to the common men, and from which the artist might not depart; while the figure of the emperor, seated in his chariot, forms a strong contrast to them. Though his features are now quite effaced, enough remains of the outline to show the full, heavy face and bulky head of a true Roman."

—Notes from Journal.

forehead in the Malay is prominent and arched, but low; the orbits oblique and oblong, the nasal bones broad and flattened, the cheekbones high and expanded, the jaws projecting. The head is, altogether, large; the mouth and the lips protrude; the nose is short, depressed, and flattened toward the nostrils; the eyes are small and oblique. They are of a brown complexion, varying in the different tribes.

Some uncertainty prevails as to the race to which the ancient Egyptians belonged. This has arisen from the difficulty of reconciling the early and extensive knowledge of that people with the acknowledged deficiency of capacity in the negro. We might expect that the mummies and drawings in their pyramids and tombs should have long since decided the question; but the position of Egypt may account for the obscurity. Being on the confines of two great continents, the Egyptians became early a mixed people. The skull is found to be well formed and unlike that of the Ethiopian. The probability is, that the negro was then, as now, a subjugated race.*

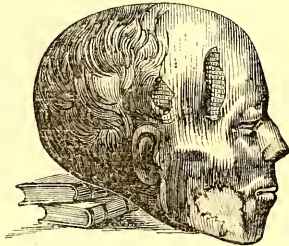


FIG. 7.—MUMMY HEAD.

The Greek applied the terms *Ethiopian* and *Indian* to all the dark people of the south. By *Ethiopian* we now correctly understand the different races which inhabit the interior of Africa, extending from the south of Mount Atlas and Abyssinia to the country of the Caffres and Hottentots.

The general character of the negro countenance is familiar to us. Of the great antiquity of the race there can be no doubt. When, indeed, the effigy of the negro is found depicted on the ancient walls of Egypt, and vessels are dug up, the characters on which are read by modern Chinese, we may well despair of obtaining anything like a satisfactory history of the spread of nations and the settlement of mankind in the different regions of the globe. The depression of the forehead and compression of the temples, which are distinctive of the Africans, although there be splendid examples of fine form among the nations of that continent, mark them as a peculiar race." †

* Blumenbaech thinks that he can discover among the mummies the heads of the Ethiopian, the Indian, and the Berbers. Denon conceives that the female mummies indicate that the women of ancient Egypt had great beauty.

† The great families of mankind are distinguished by color as well as form and features: the Caucasian by white; the African by black; the Mongolian by olive, tending to yellow; the Malay by tawny; the American by brown, or nearly copper hne. The color of the hair, and that of the iris, partake of the color of the skin. The Caucasian, with fair complexion, has red, brown, or light-colored hair, and the eyes of different shades of gray and blue. In those of darker complexion, the hair is black and the eyes dark. In the Mongol the hair is thin, stiff, and straight; in the European, soft, flexible, and flowing; in the negro, thick-set, strong, short, and curly. But in all races there spring up occasional varieties.

Diverging still from the presumed central origin of mankind, we find the Polynesian family in the islands of the Pacific Ocean. The inhab-



FIG. 8.--NEGRO HEADS.

itants of these isles are of middle stature, athletic, with heavy limbs. Their faces are round or delicately oval; the nose is well formed, straight, or aquiline, sometimes spread out, but not having the flatness of the negro; the forehead is low, but not receding; the eyes black, bright, and expressive; the lips full, and the teeth fine.*

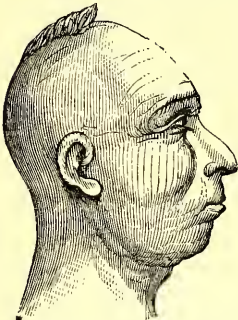


FIG. 9.—BLACK HAWK.

In America the same difficulties present themselves in relation to the origin and propagation of races as in the Old World. The most recent inquiries authorize the distinction of two families inhabiting America; first, a race called Toltec, belonging originally to Mexico and Peru, which, from the shapes of the skulls found in the graves, and the accompanying relics, give evidence of greater civilization than belongs to the present natives; and, secondly, a people which, extending over the greater portion of the vast continent, embraces all the barbarous nations of the New World, excepting the polar tribes, or Mongolian Americans, which are presumed to be

* It is amusing to find voyagers making distinctions here between the plebeian and the aristocratic classes. But it is so everywhere. Among the Lybians and Moors, as in the countries of Asia and Europe, the comforts and luxuries of life improve the physical condition of man.

straggling parties from Asia, such as the Esquimaux, Greenlanders, and Fins.

In the native American there is no trace of the frizzled locks of the Polynesian or the woolly texture of the head of the negro. The hair is long, lank, and black; the beard is deficient; the cheek-bones are large and prominent; the lower jaw broad and ponderous, truncated in front; the teeth vertical and very large; the nose is decidedly arched, and the nasal cavities of great size. They ought not to be called the copper-colored race. The color is brown, or of a cinnamon



FIG. 10.—INDIAN WOMAN.

tint. As in the Old World, the color varies, and the darkness does not always correspond to the climate or vicinity to the equator.

Of the imperfect sketch of the varieties of mankind which I have here presented, every sentence might be the text of a long essay. But in this, as in the whole volume, I have attempted only to awaken attention, and to make the reader an observer of what may pass before him; giving him the elements on which his ingenuity or acumen is to be employed in his intercourse with society.*

HOW TO BECOME A PUBLIC SPEAKER.

SOME wise one has said, "A few hints from a perfect master are of more value than the protracted lessons of an inferior teacher," and, as we are receiving frequent inquiries on the subjects of elocution and oratory, we offer some practical suggestions from the pen of an acknowledged master of rhetoric and action.

Some general hints, applicable to all young aspirants for public speaking, may answer a good end.

1. The earlier one begins to practice public speaking the better. For although the gift, in point of fact, develops late in life, it is only in the case of those who have a strong, though, it may be, dormant talent for it. No man has learned any art until he can practice it spontaneously, without conscious volition. If this proves true in music, draw-

* EXPRESSION: ITS ANATOMY AND PHILOSOPHY. With over 100 illustrations. 12mo; cloth. Price, \$1.50.

ing, in the dance, or graceful posturing, it is even more apparent in oratory. Parents and teachers should encourage children to narrate, to converse,—for story-telling and fluent conversation are essentially of the same nature as oratory.

2. The habit of *thinking on one's feet* is invaluable. Great orations may be prepared with elaboration and study, not alone in their substance, but in form. Such we know to have been the preparation of orations which continue to be read from age to age. But for the purposes of American life, one must be qualified to speak well without laborious preparation of language, and this can only be done when one can command his thoughts in the face of an audience. The faculty of doing this is greatly helped by an early and persistent practice. Aspirants for oratorical honors, without neglecting the severe preparation of the study for especial occasions, should lose no opportunity of speaking off-hand. One should not be down-cast at failures. They are often far better for the student than successes. He who goes to school to his mistakes, will always have a good schoolmaster, and will not be likely to become either idle or conceited.

3. Public speaking means business, or ought to. Although there is a great deal of fancy talking, after-dinner speeches, complimentary speeches, and religious exhortations, all of which are meant to fill up time, yet public speaking, in its nobler aspect, is an attempt to gain some definite and important end by the use of reasons and persuasions. When a man seeks his neighbor for a business conversation, he knows just what he wants, and he settles with himself by what method he will get it. This is the very genius of a good preparation for a speech,—to know definitely what you wish to gain of an audience, and the means by which you propose to secure it. All true oratory is practical psychology.

4. A man may speak deliberately or even slowly, but no man can succeed who speaks hesitatingly,—who goes back on a sentence and begins again. Such a speech is like a shying horse or a balking mule. At all hazards, the young speaker must learn to push on,—to keep a current moving from beginning to end of his address. If you drop a stitch don't stop to pick it up. If you stumble on a word, let it go. Don't go back to it. Keep right on, no matter what happens, to the end. Momentum is of more value than verbal accuracy. Of course, the best speech is that which is full of good substance, expressed by the best language, and fluently uttered. But while one is learning, he should never let himself be tripped up by a word, or the want of one. Jump the gap; run over the mistake. Keep right on. It will be time enough the next endeavor to profit by the experience of mistakes.

5. If one is slow of thought, dull of feeling, very cautious and secretive in nature, without that latent combativity which tends to project one's mind upon another's, or if one be excessively sensitive, so that a mistake gashes like a lancet, it is not likely that he will succeed as a public speaker.

PHRENOLOGY AND THE PHYSIOLOGISTS—A REVIEW.

BY R. T. TRALL, M.D.

OF the four fundamental principles on which the Science of Phrenology is professedly founded, all the standard authors on physiology admit three. They admit that the brain is the organ of mind; they admit that size is a measure of power, and they agree that education develops mental power; but, with respect to the fourth proposition, that the brain consists of a plurality of organs, they disagree.

The doctrine that special mental functions are performed by particular portions of brain-substance was not original with Gall, although he was the first to demonstrate it by a series of careful and long-continued experiments and observations; but, like most pioneers in a new field of scientific investigation, some of his definitions were crude, and some of his explanations erroneous; yet he has laid the only foundation the world has ever had for a rational mental philosophy.

Ever since the days of Aristotle, more than three hundred years before Christ, different parts of the brain have been supposed to perform distinct functions. Indeed, the proposition seems to me self-evident—a truism which every one's observation must illustrate. We can not look (nor can a child or an animal) at the head and face of a human being without instantly recognizing certain leading traits of character. We may be sometimes mistaken, but we invariably associate in our minds his more prominent mental faculties and propensities with the size and shape of the different parts of his head and face. It may be objected that this is all physiognomy. But as physiognomy is only the facial expression of the mental organs, the objection amounts to nothing.

All anatomists agree that the size of the cerebrum measures the intelligence of the individual; that the size of its upper front portion corresponds with his reasoning capacity; that the size of the lower front portion indicates the ability of his perceptive intellect; and that the size of the upper and back portions of the brain-substance indicates the intensity of the emotions and passions. Herein we have the admission that the same portion of the brain can not both think and feel; and this admission settles the whole controversy. But it is admitted, further, that the reflective faculties do not think as the perceptive faculties do, which means that they do not recognize the same objects or relations. Then why not subdivide the reflectives and perceptives into distinct organs having special relations to external objects, as well as divide the intellect into a reflective and a perceptive portion? We have exactly the same grounds for making the subdivision as the division. And then, if the intellectual portion of the brain is divisible into different functional parts, why not also the affectional portion?

Aristotle recognized these distinctions. Bernard Gordon, in 1296, made a division of the brain organs very similar to that of Aristotle.

In the thirteenth century, Albert the Great mapped out the seat of the different intellectual faculties. Servetus divided the brain into distinct mental organs. Peter Montagana, in 1493, published an engraving which recognized a similar division. A head by Ludivico Dolci presents a similar arrangement. Dr. Thomas Willis, in 1681, divided the brain into several distinct organs. Swedenborg intimated the theory, half a century before Gall wrote, that the brain consisted of a plurality of organs. We see, therefore, that whatever may be true or false respecting the details of Phrenology, that one of its principles which is now disputed has been recognized and taught ever since anatomy was systematically studied.

Such are the historical data applicable to our subject. Prominent among the text-books on physiology in our medical colleges is that of Prof. John C. Dalton, Jr., M.D. ("A Treatise on Human Physiology"), in which work the arguments *against* Phrenology are presented with as strong an array of facts (and a stronger array of assertions) as in any work with which I am acquainted. I propose, therefore, to regard Professor Dalton as the representative or champion opponent of Phrenology, and to reply to his facts, arguments, and assertions.

In introducing the subject to his readers, Professor Dalton says. "We shall not expend much time in discussing the claims of Phrenology to rank as a science or as an art, since we believe that it has of late years been almost wholly discarded by scientific men." And then, after devoting two whole pages to a discussion of the subject, the Professor concludes: "While Phrenology, therefore, is partially founded on acknowledged physiological facts, there are yet essential deficiencies in its scientific basis, as well as insurmountable difficulties in the way of its practical application."

Now, as phrenologists are constantly surmounting these insurmountable difficulties without difficulty, I propose to show that Professor Dalton's objections are neither insurmountable nor in harmony with the science of physiology, which he proposes to teach.

Professor Dalton's objections may be all summed up under three heads:

1. More comparisons and observations are required to establish the science than Gall and Spurzheim could have made in one life-time.
2. The gray matter of the brain has no anatomical divisions or limits, corresponding to the supposed phrenological organs, as have the ganglia which pertain to particular parts of the nervous system.
3. The convolutions of the gray matter of the brain penetrate deep into the central portions of the brain, and can not, therefore, be measured by external manipulations.

With regard to the first objection, it is enough to say that the question in issue is one of fact, not of time. The problem to be solved is, does the brain consist of a plurality of organs? not, how long has the subject been studied?

But if Professor Dalton wants to read the historical data for himself,

he has only to look through "Dunghison's Physiology" (a work contemporaneous with his own). In that work he will find ample evidence that the needed observations have been accumulating for more than two thousand years.

For conclusive evidence that different portions of the brain exercise different functions, I will refer Professor Dalton to his own book. On page 426 is a cut representing two Aztec children, a boy and a girl, aged respectively seven and five years of age. The foreheads are so low and sloping that any phrenologist would, at the first glance, pronounce them idiotic in the reflective intellect (reasoning powers), while the perceptive range is quite prominent. Now mark what the Professor says of these children :

"The habits of these children, so far as regards feeding and taking care of themselves, were those of children of two or three years of age. They were incapable of learning to talk, and could only repeat a few isolated words. Notwithstanding, however, the extremely limited range of their intellectual powers, these children were remarkably vivacious and excitable. While awake they were in almost constant motion, and any new object or toy presented to them immediately attracted their attention, and evidently awakened their lively curiosity. They were accordingly easily influenced by proper management, and understood readily the meaning of those who addressed them, so far as this meaning could be conveyed by gesticulations and the tones of the voice. Their expression and general appearance, though decidedly idiotic, were not at all disagreeable or repulsive; and they were much less troublesome to the persons who had them in charge than is often the case with idiots possessing a larger cerebral development."

Idiots may possess a larger cerebral development, that is, a larger mass of brain, and yet have smaller intellectual organs than the Aztec children. They would be more idiotic intellectually, but less idiotic affectionately. They might have normal feelings, emotions, sentiments, and passions; yet without intellect to guide and direct them, their manifestations would necessarily be, to a great extent, abnormal and erratic.

Dogs, cats, sheep, horses, cattle, monkeys, and elephants, whose reflective organs are small, or merely rudimentary, answer precisely to Professor Dalton's description of the Aztec children. They have a comparatively large development of the merely observing portions of the brain, but are idiotic (compared with man) in the reasoning powers. The expression and general appearance of animals (except the predaceous kind) are not disagreeable or repulsive, because the idiotic expression of their reasoning organs is their normal state, and is what we are accustomed to; but if we had been accustomed to see animals with high and broad foreheads, and this surmounted and crowned with a group of moral organs, with a facial expression, or physiognomy, manifesting to us the activity and power of these reflective and moral organs, the sight of an ordinary dog, horse, cow, or sheep, would

doubtless be as repulsive as is that of the most demented idiot ever known.

The Aztec children were fairly developed in the perceptive intellect; hence their vivacity and curiosity. And now, when Professor Dalton will find any person whose head is very small in the region where phrenologists locate Causality and Comparison (no matter how much brain he may have elsewhere), and who is a good reasoner, then he has one fixed fact to urge against Phrenology. If he had found the Aztec children capable of reasoning, and destitute of vivacity, and the disposition to notice things, he would then have had a fact against Phrenology; but, as the case stands, all of his facts are, "on the contrary, quite the reverse."

And now to the second objection. The gray matter of the brain has no anatomical divisions or boundaries, for the reason that it is a "unity in diversity." The brain, as the organ of mind, is a unit. The brain, as related to different objects and diverse functions, is a plurality of organs. The ganglia of the nerves are appropriated to various organs of different functions, or serve as reservoirs and distributors of nervous energy. The vital organs are not intimately associated in functional action as are the mental. The nervous ganglia may be compared with ten thousand electro-magnetic batteries scattered all over the world, each managing the telegraphic wires in its own vicinity. The brain may be likened to a telegraphic head-quarters, or general office, where the ten thousand batteries report and concentrate; and the brain-organs to the persons or officers who manage the general office. It is no objection to this theory that we can not see the functional divisions of the brain anatomically. The anatomy is too fine for our vision, as is the constitution of protoplasm, or the structure of the primordial cell, or the shape of the ultimate atom of matter.

That the different portions of the brain may have different functional recognitions (special relations to external objects), and yet have no anatomical divisions that our senses can recognize, is no more of an insurmountable difficulty than that the skin should have different manifestations of function in different parts. The skin is a unit—a homogeneous structure. As a whole, it is the organ of touch. There are no anatomical limitations or divisions anywhere to be found. Yet its feeling or sensibility is very different in different parts, both in degree and kind. The sensibility of the scalp is very different from that of the soles of the feet; and the sensibility of several other parts of the surface is different from either, and from each other. The skin exercises no function but feeling, yet one part feels differently from another.

The brain feels and thinks, yet one part feels or thinks differently from another part. This is essential to associated feeling or rapidity of thought. If the brain, as a whole, had to take cognizance of the properties of bodies—their form, distance, color, size, direction, number, relations, etc., thinking would be a slow and education a tedious pro-

cess. But as it is, each appreciably distinct property of matter is recognized by a different organ, so that all are appreciated instantly.

This principle is further illustrated in the action of the external senses. Physiologically they are all feeling organs. The eyes, ears, nose, and tongue feel as well as the skin; but how differently! Why? Because they are related to different objects. I use language here in its common acceptance. The reader will, of course, understand that I mean the organs of the external senses are the media or instruments by which the mind or being recognizes objects. In this sense the eye feels (notices or recognizes) the qualities of objects at a distance—form, size, color, etc. The ear feels (notices or recognizes) the motions of a distant body. The nose feels the molecular properties of bodies. The tongue feels the organic relations of matters in contact.

Now, although the skin is the general organ of touch, to prove that different parts of it exercise particular kinds of sensibility, one has only to manipulate his own surface in different places. And although the brain is the general organ of mind, to prove that different portions of its substance perform different functions, one has only to manipulate the head (or body even) so as to call different parts of the brain into exercise. Whatever errors there may be in the details of Phrenology (and no one pretends that its art is yet perfected), the rule will be found universal and invariable that large developments of certain portions of the skull are attended (other circumstances being equal) with corresponding manifestations of mental power.

Another fact, not often mentioned by phrenologists, and never answered by their opponents, yet in itself conclusive of the truth of Phrenology, is the motion of the head corresponding with and in the direction of that part of the brain which is in active exercise. This may be noticed more prominently when organs are excited singly. When several organs are combined in actions, the motions of the head are less apparent, or too various to be easily referred to particular organs or sets of organs. A man, or an animal, when angry, moves the head from side to side (shakes it) in the direction of Destructiveness. When a mother fondles her child, she moves the head in the directions of Philoprogenitiveness and Mirthfulness; that is, backward and then forward, with an inclination first to one side and then the other. Who does not know that a person with large Firmness stands fast and immovable, with lips compressed and fists clenched? and that a person with large Self-Esteem "carries his head high?" Who ever saw an excessively vain person whose upper and back portions of the head were not moving (rolling, not shaking) from side to side when he was talking about himself? Was a person ever terribly frightened without instantly inclining the head in the direction of Cautiousness?

All of these facts are matters of common observation and universal experience. How are they to be explained? They never have been explained by those who persist in the theory that the brain acts as a whole in each mental process. Phrenology solves the mystery, and

makes the whole matter as rational and intelligible as are the facts that the various portions of the bodily structures perform different functions.

The third objection appears more formidable at first glance; but it has been so many times answered by physiologists as well as phrenologists, that I wonder that Professor Dalton should have presented it. I am afraid he has not thoroughly "read up" the works of his contemporaries.

Vital organisms develop from within, outward—from center to circumference. This is an invariable law. The frame-work of the body, in all stages of development and growth, corresponds with the organs and structures. The bony walls of all parts are adapted to their contents. They grow or decline with them, as the skin of the surface, or the bark of a tree, does with the structures within. "All are but parts of one stupendous whole" in the vital processes.

The bones of the cranium, which constitute the walls which inclose, sustain, and protect the brain, are developed with the brain, as every anatomist knows; and they are developed according to the dimensions of its various parts. The convolutions of the brain, unfolding from a central point, where they are joined to and connected with the vital organism, enlarge the whole skull, according to the size of the whole brain, and enlarge particular portions of the skull according to the size of particular portions of the brain, thus making the anatomical basis of the phrenological organs. No matter how deeply into the substance of the brain the convolutions extend, their functional expression is on the surface; and these, when large, will be indicated by fullness or prominences of the corresponding portions of the skull.

Professor Dalton should be reminded that the "bumps" or protuberances, with well-defined depressions or valleys between them, as shown in the "Symbolical Head" of the phrenological teachers, have only an ideal existence. The symbolical head (as the term indicates) is so constructed as to show the location of the phrenological organs, or rather the places on the skull where development corresponds to and indicates development of the organs. If a phrenological organ were located in the very center of the brain, and without any connection with its surface, its greater or lesser size would necessarily cause a corresponding development (and a depression or prominence in extreme cases) in some portion of the skull. The only question is, whether we can ascertain where and how its development is manifested by the cranial bones—a question which does not affect the truth of Phrenology as a science, and is only applicable to its accuracy as an art. The simple statement of the obvious principle that the configuration of the cranial bones must, of necessity, correspond with their contents, ought alone to be a sufficient answer to the objection we are considering.

Were the brain divided into distinct portions anatomically, as Professor Dalton seems to think should have been the arrangement if the

organs were intended to be multiple, the unity, harmony, co-operation, and intimate association of the various mental processes would be destroyed. For the purposes of human life it is often important that one organ or mental power should be exercised alone and intensely. On other occasions, two, five, or ten may be associated in action; and these actions, singly or variously combined, must be rapidly changed. And for this purpose—to allow the greatest action with the least possible friction—the brain-substance is semi-fluid, eight-tenths being water. Were the more solid structures—the muscles and nerves, for example—subjected to such rapidity of action, they would soon wear out.

There is, indeed, more or less sympathy or associated action among the vital organs. They all co-operate in the nutritive processes, although each organ performs a special and distinct office in the process of nutrition; but in their moribific conditions they act each for itself, according to the first law of self-preservation. And in all cases their associated or antagonistic actions are extremely slow as compared with the mental processes.

Existence itself depends on rapid, instantaneous, associated, and often-changing actions of the mental organs. Almost every adult person has many times been placed in circumstances of “accidents and emergencies” wherein, if his mental processes and the combined action of various organs could not take place quicker than conscious thought, life would be lost.

We may compare the brain, as a whole, to the commander-in-chief of an army, and the various parts of the brain to the various divisions or sub-commanders of the army. The general must manage his army (which is a unit) so as to preserve all of its divisions (its multiple organs) if possible, and its most important parts at all events. Hence he takes a position where he can survey the whole field of operations, and regulate every part. The army is a unit (a single organ) as against the enemy; but it is very diverse (a plurality of organs) in the work of each regiment or company.

In the battle of life (the war between organic relations on the one side, and mechanical forces and chemical affinities on the other), the brain is the grand army—the mind, soul, or spirit is the “generalissimo.” The commander-in-chief must so regulate and direct the various divisions of the army (the organs) that their relations to the objects which they are constituted to take cognizance of shall conduce to the preservation of the whole domain of life. The “enemy” is the sum total of external objects and all surrounding influences except normal agencies. Now, if an army were obliged to act as a whole in each of its operations, a war would be one of the absurdest things imaginable. If the whole army had to go on foraging excursions, had to undermine a wall, or assault a fort, or attack an advancing column, or remove the wounded, or cook the victuals, or transport the baggage, war would be impossible, except on an extremely limited scale. But we all know

that in wars (especially as now conducted between civilized and *Christian* nations) special duties are assigned to particular divisions of the army. And if the whole brain (all its parts and organs) were obliged to perform successively the duties that are now performed by different parts simultaneously, mentality would be an absurd affair. It would be simply impossible, except on a very limited scale.

SKETCHES FROM EVERY-DAY LIFE.

WITH ILLUSTRATIONS.

WHAT phases and transitions of character are met with as one goes along in our modern society! The thoughtful observer finds on all sides abundant material for reflection. On one side he will find an opportunity for an expression of sympathy, on another a show of indignation, on another for an indulgence of mirth. Our views of things, however, savor much of our temperament and education. For instance, one person upon seeing two individuals in



FIG. 1.—SICK AND WELL.

close proximity, like the poor sallow, scrawny dyspeptic and the healthy, hearty, well-dressed man whom we have represented in the accompanying engraving, will bestow his chief attention on the invalid, and vent his emotions in expressions of sympathy and condolence, scarcely recognizing the personification of health except by way of reproaching him for his fine physical condition. Another would be disposed to congratulate Mr. Healthy on his robust appearance, and regard Mr. Dyspeptic with a criticising glance, as much as to say, "See what you, too, could have been had

you lived in accordance with the laws of health. Your wasted frame bears the impress of a life spent in a reckless, unconstrained way. You have not economized your physical resources. You have been led away by the appetites, and now you would claim our pity and sympathy for a condition which is nothing more than your just desert." Another, looking upon the two persons, would see a capital opportunity for mirth in the contrast between lusty health and hypochondriacal invalidism.

Perhaps the respective condition of the two ways already considered bear some relation to the persons exhibited in our next illustration, where one in the consciousness of duty and moral obligation is endeavoring to dissuade his companion from quaffing a draught of strong liquor. With one hand on the shoulder of the imprudent young man, he points to the pitcher of water, indicating that in that direction lies the way of health, strength, comfort, independence; while if he persists in following the foolish course of his inclination he will, ere long, find himself on the verge of ruin. "This way," he seems to say, "leads to prosperity and true manhood; that way, to a wrecked life and a pauper's grave."



FIG. 2.—WISE AND FOOLISH.

How very earnest and hearty some people are when they meet each other! Hands are extended, warm grasps are interchanged, and inquiries after each other's health and the health of those at home are repeated, until one would think that they had a surfeit of each other's solicitude. Some are cold in their greeting; some even show so much apathy as to extend but a finger or two. Here let us say that we always have our doubts concerning the character of a man who meets us in that extremely careless manner. There is no heart in such a salutation. How very glad is the man in the engraving to meet his friend! Both hands are extended; he is delighted with the opportunity, and he overwhelms him with the warmth of his consideration.



FIG. 3.—SOCIAL, OR GOOD-FELLOWSHIP.

How many people there are who precipitate whatever they attempt to do. In the very outset of an undertaking they show a zeal and an activity which impress one that no time is to be lost; that the opportunity for achieving the object in view is a quickly passing one. Our

artist has attempted to represent such a man in the engraving. He has a strong perceptive intellect, but is lacking in those faculties which contribute to careful, mature deliberation. When such persons are brought in contact with men of steady, moderate action, they can not understand them. They attribute their deliberate course to weakness or fear, and they are by no means slow to twit them for want of earnestness and resolution. To such it is well to preach the doctrine contained in the well-known proverb: *Festina lente*—Hasten slowly. Any undertaking which involves important issues should be conducted with care and moderation. A sudden outbreak of incautious activity may spoil the work of years. "The more haste, the worse speed."

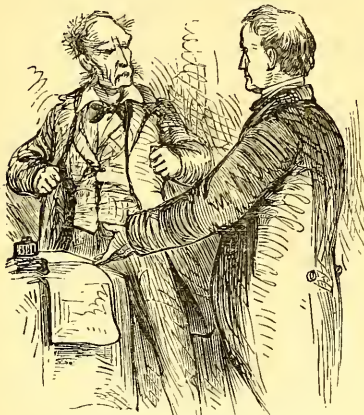


FIG. 4.—HASTY AND DELIBERATE.

activity may spoil the work of years. "The more haste, the worse speed."

EARS VERSUS BRAINS.—Prof. Lacock says that the form of the ear depends upon two fundamental elements, namely: First, the cartilage with its muscles; secondly, the helix and lobule. In man, the cartilage of the perfect ear is comprised within an ellipse or ellipsoid proportionate to the head, and to this is attached a geometrically formed helix and a pendent ellipsoid lobule. In proportion as these parts are defective, or as the ear is monstrous, triangular, square, or of an irregular form, it indicates a tendency to cerebral degeneration or defect. Monstrous ears, with defective helix or lobules, are very common in idiots. Men of high intellectual attainments, great capacity for mental labor, and great force of character, have a full, perfectly ovoid ear, and the helix well developed, the lobule plump, pendent, and unattached to the cheek at its anterior margin. These characteristics are seen in all portraits of great men, and are easily observed in living celebrities. In a perfect ear the ovoid lobule hangs from the cartilage with a rounded lower margin, which at its inner border is not confluent with the face. If this inner margin be adherent to the cheek, and at the same time the lobule be only a segment of an ellipse, there is more or less tendency to imperfect cerebral action.—*London Medical Times and Gazette*.

[The anatomy, physiology, and philosophy of this whole subject is given with illustrations in our **NEW PHYSIOGNOMY**; so, also, the eyes, hair, complexion, etc., are treated, giving the "signs of character" indicated, and directions how to improve them.]



DAVID LIVINGSTONE, THE AFRICAN EXPLORER
AND MISSIONARY.

AS there is such an interest felt now by the public at large in regard to this renowned explorer, the following brief sketch of his life, together with his portrait, we think will be highly appreciated by our readers:

“About forty-five years ago, a poor but bright-looking boy, ten years of age, went to the Blantyre Cotton Works, at Glasgow, Scotland, and asked for work. It was given to him, and he had to be at the factory from six o'clock in the morning until eight at night. Very few boys, after having worked so long during the day, would have had any desire to study at night; but not so with ‘Davie,’ as his companions called him. With a part of his wages he purchased a Latin grammar, and in the evenings he studied this, and read almost every book he could lay his hands on, except novels.

“So great was his thirst for knowledge, that he used to sit up longer than his mother thought was well, and often did she take his book from him and send him off to bed. He placed a book, too, on a portion of the ‘spinning-jenny’ in the factory, and would cast his eye on it from time to time, as he was able to do without neglecting his work. That he did *not* neglect his work is clear from the fact, that he rose from the lowest position in the factory to one in which he received very good wages. By the time he was sixteen he understood Latin better than most boys of that age in college.

“He had an earnest desire to be a missionary, and be able to do good to the bodies as well as to the souls of men, and so determined to study medicine as well as theology. He resolved, further, that he would himself earn the means for doing this, and so he gladly worked at the cotton factory during the summer to support himself while attending medical, Greek, and divinity classes at the Glasgow University in the winter. Such being the spirit of the boy and the young man, need we wonder that ‘little Davie’ of the Blantyre Cotton Works has become the world-renowned traveler and missionary, Dr. Livingstone?

“‘Looking back now on that period of toil,’ he has said, ‘I can not but feel thankful that it formed such a material part of my early education; and were I to begin life over again, I should like to pass through the same hardy training.’

“He wished to go as a missionary to China, but the London Missionary Society sent him to South Africa. There he married a missionary’s daughter, and for a while remained with his father-in-law. But he longed to search into the heart of Africa. A way was opened, and he started off—trusting in his Creator for protection and support.

“His station, Kolobeng, from which he set out on his wonderful journeys, is about two hundred miles north of the Kuruman, the station of his father-in-law, Mr. Moffat, and about one thousand miles north of the Cape of Good Hope. The regions through which he passed were peopled by savages and infested by wild beasts. In some districts he suffered from want of water, and in others from its excess, having to wade up to his waist for hours together. Sometimes the pathless swamp, and at other times the pathless forest, had to be crossed. Heavy rains drenched him by day, and he had to sleep in damp clothes at night. Sometimes the rain descended in such torrents that the only security he could find for his watch was to keep it in his armpit to prevent its being spoiled. Several attacks of fever were the result of these toils and trials. Often for weeks together he was entirely dependent on his gun for breakfast, dinner, and supper. Sometimes he traveled on a bullock; sometimes down the rivers in a canoe scooped out of the trunk of a tree, and sometimes in a pontoon, a small portable boat. His greatest perils were not from lions, but from men; and these men not the people of the interior, but those near the coast, who had been rendered more base and cruel and greedy from intercourse with vicious white men.

“In four years he traveled eleven thousand miles where no white man ever went before; and when he returned to England he brought a vast amount of interesting and important knowledge about the interior of Africa. He was gone from England sixteen years, and had scarcely spoken English in all that time.

“After spending about a year at home, Dr. Livingstone returned to endeavor to open up to commerce and the Christian religion the regions he had visited. He has been only partly successful in this, owing to the opposition of Europeans who are engaged in the slave trade. He visited England a second time, and published another book, which was also eagerly sought for. Not long afterward he again bade farewell to England, and returned to explore new regions.

“About a year after he started on his last, and what will doubtless prove his greatest, journey, some natives in South Africa reported that he and nearly all of his traveling companions had been killed by a hostile tribe of natives. The report was very generally believed in Europe and in this country, and occasioned great sorrow.

“The British Government, however, sent out an expedition to follow in Dr. Livingstone’s track, until the place was reached where it was stated that he had been killed. The expedition proved that the great traveler had not only passed there in safety, but also much farther beyond.”

Tidings came from him until 1869, after which nothing of a reliable character concerning his whereabouts could be obtained. The interest which this silence and apparent loss of the great explorer awakened in Europe and America, induced the proprietor of the New York *Herald* to send a special correspondent, Mr. H. M. Stanley, with a well-equipped party to Africa for the purpose of searching for Dr. Livingstone. In November, 1871, the *Herald* party arrived at Ujiji, where it found Livingstone in a weary and quite destitute condition. The news of this discovery has been received with universal pleasure, and the communications which the explorer has given to the world have added much to our stock of information concerning the far interior of Africa. Dr. Livingstone is expected to close his labors shortly and to return home, where he will publish an account of his wanderings and of the character of the people with whom he has come in contact.

The portrait represents him as he appeared five or six years ago. It is said that his exposures and sufferings in Africa have altered him much, inducing an appearance of premature age.

THE story is told of Ben Butler’s earlier days, that a Yankee obtained his legal opinion how to recover the value of a ham which a neighbor’s dog came along and ate. He was advised to prosecute and recover for damages. “But the dog was yours,” said the sharp Yankee. Butler opened his eyes a little, asked him what the ham was worth, was told five dollars, paid the money, and then demanded a ten dollar fee of the astonished native for legal advice. [MORAL: Keep clear of lawyers.]

STUDIES IN CARICATURE EXPRESSION.



“ Look on this picture, and then on that

IN the broad domain of art one of the strongest testimonials which may be proffered in support of the science of Physiognomy is that found in the impersonations of the mimic. Were it not for the application of this or that representation made immediately by the spectator, the actor's occupation would be gone, for it is in the relation subsisting between feature and disposition, attitude and character, that the universal interest of mankind in the stage, under one form or another, chiefly consists. The men and women who elicit the most popular applause in theatrical performances are those possessing the most capacity for exhibiting different phases of character. In this department the names of Garrick, Kemble, Macready, Rachel, Siddons, and Cushman have attained a lasting celebrity.

Most theatrical performers, however, owe the facial expression which is suited to the part they would perform, to the use of paints and apparatus; but now and then there



FIG. 1.—THE HYPOCHONDRIAC.

appears one who is remarkable, not so much for elocutionary power and effective gesture as for mobility of feature, and the rapid transitions of countenance which he may exhibit are almost incredible. To be sure, Physiognomy rests its claims upon the close association of feature to peculiarity of character, urging that in accordance with the tendencies and mental developments, the different features of the face and the general outline and movements of body are formed. Though one may possess wonderful ability in the line of mimicry, yet it must be admitted that he, too, possesses his peculiar characteristics; and it is known at once by all who associate with him whether or not he is acting at any time a real or feigned part.

Within the past few years several persons have appeared before the public to challenge their admiration or wonder by exhibitions of facial



FIG. 2.—OUR COUSIN SAM.

gymnastics. We have had occasion to speak of two or three of these in the JOURNAL. Probably the name of Burnett has not altogether faded from the memory of the reader. At this time we have to show up another candidate for eminence in this line, Mr. Russell, whose portrait, as he appears when himself, is given on a following page. As is very evident in that, although by no means a close likeness, Mr. Russell is a young man of fine organization. His temperament is of the delicate, active, susceptible sort, generally expressive of mobility, sprightliness, and inspiration. There is little of irritability about it, on account of the general harmony of his mental development. The moral region is well filled out, and the indications of ability in contrivance, especially the higher or imaginative order of contrivance, are striking. Temperamentally and organically, Mr. Russell is a great deal of the artist; the brief sketch of his career, given farther on, abundantly sustains this.

If we turn now to the delineative portraits which we have grouped, it must be conceded that no one of them would be thought the same face.



FIG. 3.—AN IRISH GENTILMAN.

No. 1 represents a poor, whining hypochondriac, afflicted in his

over-morbid imagination by a multitude of evils, annoyances, and impositions, insisting that all the world is leagued to tease and perplex him. He is a veritable thorn in the side of all those with whom he may be associated. This character is most admirably exhibited by Mr. Russell, and its effect upon a large audience can not be described. There are transitions of expression associated with his verbal delineation of the character which are irresistible to one of risible tendencies.

No. 2 is Our Sam, who has "jest come deown from Varmont to York, to see the sights." His astonishment, as he looks upon this or that wonder, is well acted, and it can be well imagined how funny Russell is when struck by this or that, to him, great singularity, he breaks out with "I swow now," or "Du tell!"

No. 3 is intended to personate a gentleman from the Emerald Isle not immediately upon his arrival here, but after having remained in the country long enough to have become awakened to a sense of his importance in the political salvation of "Ameriky." His new clothes polish him off somewhat, but the face sticks out. This character is accompanied with a brief but thoroughly characteristic speech, in the course of which the play of expression and perfect Milesian gestures are too much for the stanchest gravity. The photograph by no means conveys a suitable idea of this inimitable portraiture.



FIG. 4.—STRONG-MINDED.

No. 4 is Russell as a "strong-minded" lady. This capital representation should commend him well to the advocates of universal suffrage. He delivers a speech, here and there interspersed with apt hits and quotations from the literature of the so-called reform movement. The speech, when we heard it, commenced with the droll statement, that "It has been fully shown that *man*, as a success, is a perfect failure," and proceeded in the same incongruous style for some minutes.

These are but a few of the impersonations which Mr. Russell most successfully undertakes; and it is only on account of the impossibility of transferring to the printed page anything like a fair representation of them that we do not at this time give a larger number. The play of expression on which the spectator's interest chiefly depends in the "shabby genteel," the very respectable member of society who

gets very much fuddled on moral grounds, *i. e.*, to “set an-’xample of —hic—the-e immorality of—in-temp—rance to the the-e-e ris—hic—rising generation,” the schoolboy who speaks a “piece,” could not be pictured by any number of sketches. In these, sometimes the change from one general expression to another is so complete and bewildering,



FIG. 5.—PORTRAIT OF “SOL” SMITH RUSSELL.

that one is led to doubt the performer’s identity, even though he stands in full view near at hand.

The power Mr. Russell exercises over his countenance, and his ability to adapt it to the exhibition of delicate shades of feeling, are exhibited admirably at times, when from a dull and sodden or woe-

begone expression he will gradually change it, until having passed through a dozen or more distinct phases, it becomes lighted up with joy and hope, and the heart of the sympathetic looker-on instantly takes on these shades of feeling, and experiences a genuine thrill of satisfaction at the close.

An entertainment of this kind affords a valuable study for those interested in the subject of Physiognomy; and although one may go to it for amusement, there is so much realism displayed that he can not fail to derive much practical and wholesome instruction.

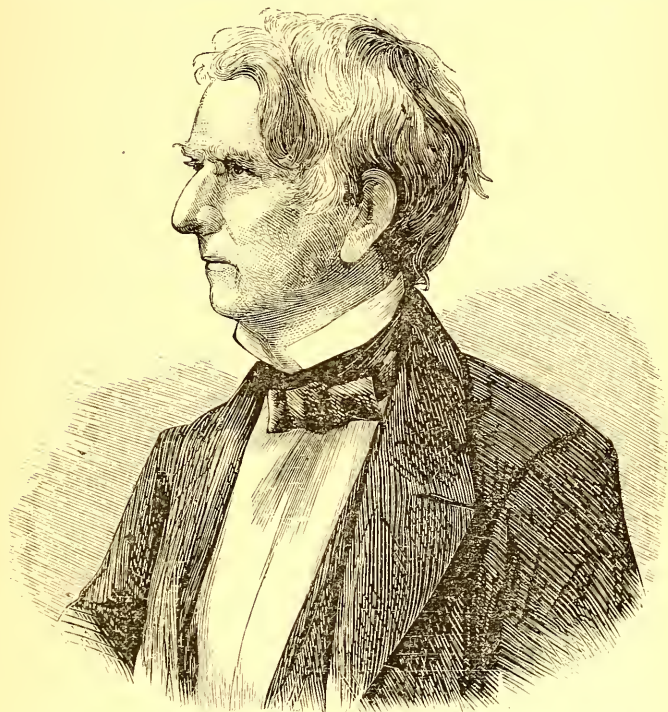
MR. "SOL" SMITH RUSSELL was born in Brunswick, Mo., June 15, 1848. Most of his youth was passed in St. Louis, to which city his parents removed shortly after his birth. His peculiar aptitude for the stage began to develop itself at a very early age, and attracted attention by his unusual power of imitation. His first appearance on the public stage was in 1860, when he was but twelve years old, and his precocious talent was acknowledged by all who witnessed his performances. He at once adopted the profession, and during the five ensuing years traveled through the West and Southwest with different companies, and also performed in most of the Southern and Western theaters. In 1865 he joined the Peak and Berger families, and remained with them for one year. Laying aside his *penchant* for comedy, as theatrically defined, he assumed the *role* of character vocalist and humorist, which he has since so successfully maintained. He went from this company to that of William Peak, Sr., with which party he traveled for two years, becoming in the mean time an established favorite. Afterward he rejoined the Peak and Berger, with whom he continued another year, when the Bergers started a company of their own, in September, 1869. Mr. Russell joined them, and made a closer alliance with the family, by marrying Miss Louisa Berger, a gifted lady, whose early death, in 1872, deprived Mr. Russell of a most estimable companion. That Mr. Russell is emphatically a great original in his department of representation, it would be the height of folly to gainsay. His facial powers are of the highest order. He portrays a variety of characters that are each as distinct from the others as all are distinct from the humorist himself. In private life Mr. Russell is highly respected by all who know him. His motives are high and noble; and although in a pursuit which aims to supply amusement for the public, he is not found among those who pander to the low appetites of the masses, and supply fun at the sacrifice of delicacy or reason. Mr. Russell is ever refined and intellectual in his representations, his grotesqueness is satirical, and his jokes sharp comments on social mannerisms.

Do men gather grapes of thorns or figs from thistles? No, neither do they look for expressions of culture and refinement from him who was born a boor and reared among vulgar and vicious surroundings.

WILLIAM H. SEWARD,

THE AMERICAN STATESMAN.

THE sudden death of this very distinguished statesman has produced a remarkable sensation throughout the world, a sensation which exhibits in an unmistakable light the high position he had won on the roll of fame. He was born in Florida, Orange County, N. Y., on the 16th of May, 1801. He was graduated from Union College, at Schenectady, N. Y., in 1820, and after studying law under John Duer and Ogden Hoffman, was admitted to the bar in 1822. He at



once settled at Auburn, where his home has always been, and where he died.

He entered politics by presiding at a convention of young men who favored the re-election of John Quincy Adams in 1828, and in 1830 entered the State Senate. He ran for Governor of this State in 1834 but was defeated. In 1838 he was elected Governor, however, and again in 1840.

In 1849 he was elected to the United States Senate, retaining his seat

until 1861, when he entered the Cabinet of President Lincoln as Secretary of State, a place he retained under President Johnson.

After his retirement from public office he made a trip round the world, and was received everywhere with marked respect. After his return he lived in retirement, and at the time of his death had nearly completed an account of his recent travels.

His parentage comprised Welsh and Irish stock. Perhaps the former predominated somewhat in the east of his features and the general mold of his frame. There was a high degree of elastic endurance in his temperament and general organization, a degree rarely surpassed. Few men have given more years to arduous public services than William H. Seward, and sustained their part with more industry and eminent success.

It was the late civil war which developed in the highest degree Mr. Seward's characteristics of intellect and disposition. He never believed in it as an expression of an entire section of the country. He accepted it as a fact, to be sure, but only long after its beginning, and to his wisdom and address and coolness it was undoubtedly due that the country was not entangled in its foreign as well as in its domestic relations. Could he only have come to believe in the war, his services would have been incalculable, but its very existence was contrary to his whole political philosophy. His integrity, his courage, and his iron nerves, however, stood in the place of conviction with him, and kept him steadily up to his highest sense of duty. Probably there is no other public man in the country who, feeling as he did, could have so fitly and honorably discharged the duties of the high office to which the President called him. His real character is better read in those years of his life than in all the rest of it put together.

TRIALS OF A TWIN.

In form and feature, face and limb,
I grew so like my brother,
That folks got taking me for him,
And each for one another.
It puzzled all our kith and kin,
It reached a fearful pitch;
For one of us was born a twin,
And not a soul knew which.

One day, to make the matter worse
Before our names were fixed,
As we were being washed by nurse
We got completely mixed;
And thus you see, by fate's decree,
Or rather nurse's whim,
My brother Jim got christened me
And I got christened him.

This fatal likeness even dogged
My footsteps when at school,
And I was always getting flogged,
When John turned out a fool;
I put this question, fruitlessly,
To every one I knew,
"What would you do, if you were me,
To prove that you were you?"

Our close resemblance turned the tide
Of my domestic life,
For somehow, my intended bride
Became my brother's wife.
In fact, year after year the same
Absurd mistakes went on,
And when I died, the neighbors came
And buried brother John.

SIGNS OF CHARACTER IN THE LIPS.

READER, did you ever look in the mirror and examine minutely the shape of your mouth? If not, you will find it a very interesting feature for study. There is such a difference in mouths. One is a small, round affair with little pouting lips, only just large enough to nurse; another seems to be cut half across the face and is large enough for two. One is straight; another is curved. One is coarse and repulsive; another is handsome and attractive. There is "CHARACTER" exhibited in the mouth quite as much as in the nose or other features, if one only knows how to read and interpret its lines and configuration. Character? Aye, compare the following outlines and say if there be not a difference. Let us analyze them by the rules of physiognomy:

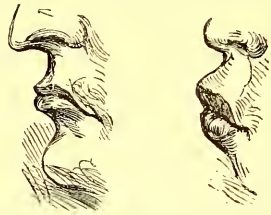


FIG. 1.—REFINED. FIG. 2.—VULGAR.

No. 3 is the shape of a mirthful, hopeful, and happy disposition. It turns up at the outer corners, and is a smiling if not a laughing mouth. This is found in persons who make the best of their troubles, trials, and misfortunes. If they lose a dollar they are thankful it was no more; if a friend, they find consolation in the fact that they were loved by him or her. And when they are themselves called to go hence, instead of repining or grieving at the inevitable, they accept the fiat of Provi-



FIG. 3.



FIG. 4.



FIG. 5.



FIG. 6.

dence and thank God that they have been permitted to live and enjoy life so long.

No. 4 is the mouth of a sober, thoughtful, considerate, and circumspect person. He seldom goes to extremes or commits excesses or gets off the track. "Consistency" is his motto. He is neither High Church nor Low Church, but a Churchman. He is clean, intelligent, temperate, and has a well-balanced mind and character. He is cheerful, but not hilarious; hopeful, but not extravagant; dignified, but not haughty; religious, but not a bigot. He endeavors to do justly, to love mercy, and to walk humbly with his God.

No. 5 represents one who believes, or affects to believe, that

"Whatever is, is wrong."

This is the melancholy type; and the bad spirit which he entertains, cultivates, and cherishes gives his mouth that woe-begone look, indicating a faithless, hopeless, skeptical cast of mind which makes its owner not only look miserable, but feel miserable, and serves to chill or freeze the warm life out of wife, children, dog, cat, and all who

come within magnetic reach of him. If a husband, he is a wife-killer. If this cast of mouth belongs to a wife, *her* husband will never marry another, though she may live to become a widow more than once.

No. 6, Apollo's Bow, is artistic. It rightfully belongs to the poet, the sculptor, the painter, and the person of high quality. I may be—often is—aristocratic, and comes of high birth; and whether rich or poor it indicates real pride and an inward sense of real nobility. All lips, like all characters, are flexible and change rapidly, for better or for worse, according to circumstances within personal control. Would you like to know

WHAT SPOILS A MOUTH?

A bad temper, a quarrelsome spirit, selfishness, slander, tattling, backbiting, and sensuality. If one tells lies, the mouth will suffer. If one be dishonest, hard-hearted, and unkind, it will tell on the mouth, and any good physiognomist will read it there.

Other causes destroy the beauty of a mouth which would otherwise be counted comely. One is the use of tobacco. Here is a young man



FIG. 7.—TOBACCO.



FIG. 8.—RUMMY.

of eighteen or twenty years of age. He resembles his sainted mother. His features are much like hers—eyes, nose, cheeks, chin, and mouth being regular and well formed. He begins to smoke. No marked change is immediately observable but there follows a gradual

letting down of the nerves and muscles of the mouth caused by the use of this powerfully laxative narcotic. But *he* sees no difference, and, enjoying the so-called luxury, doubles the dose, and smokes or chews till the lines and curves of his once beautiful mouth are wiped out, broken down, lost, and nothing but coarse, flabby skin and flesh remain. Going on from bad to worse—and that is always the tendency in such cases—the next step to complete the ruin of the mouth is adding the use of bad whisky to bad tobacco. Now you come to the old codger, the vagabond, the outcast. Look at his mouth! If it be objected that we make too much of this one feature, the MOUTH, we reply that whatever injures one part of the person injures every part; and that coarse, flabby lips are found on coarse flabby bodies, which manifest coarse, flabby minds. One part accords with every other part. If, therefore, we would have handsome mouths with handsome lips, we must live proper lives, cherish a proper spirit, and live in all respects in accordance with God's laws.

“Handsome is that handsome does.”

For a complete exposition of this whole subject, with rules for reading character by the features, see *NEW PHYSIOGNOMY*, price \$5, \$8, or \$10, according to style of binding.

THE PRESIDENTIAL VOTE FROM 1824 TO 1872.

Year.	Candidates.	Party.	Popular Vote.	Electoral Vote.
1824	Andrew Jackson.....	Democrat...	152,899	90
"	John Q. Adams.....	Federal.....	105,321	84
"	W. H. Crawford.....	Democrat...	47,265	41
"	Henry Clay.....	Federal.....	47,037	37
1828	Andrew Jackson.....	Democrat...	650,028	178
"	John Q. Adams.....	Federal.....	512,158	83
1832	Andrew Jackson.....	Democrat...	687,502	219
"	Henry Clay.....	Whig.....	550,189	49
"	John Floyd.....	Whig.....	.....	11
"	William Wirt.....	Whig.....	.....	7
1836	Martin Van Buren.....	Democrat...	771,978	170
"	W. H. Harrison.....	Whig.....	.....	73
"	Hugh L. White.....	Whig.....	.....	26
"	Daniel Webster.....	Whig.....	769,350	14
"	W. P. Mangum.....	Whig.....	.....	11
1840	Martin Van Buren.....	Democrat...	1,128,303	60
"	W. H. Harrison.....	Whig.....	1,274,203	234
"	James G. Birney.....	Liberal.....	7,609	...
1844	James K. Polk.....	Democrat...	1,329,013	170
"	Henry Clay.....	Whig.....	1,231,643	105
"	James G. Birney.....	Liberty.....	66,304	...
1848	Zachary Taylor.....	Whig.....	1,362,242	163
"	Lewis Cass.....	Democrat...	1,223,795	107
"	Martin Van Buren.....	Free Soil....	291,378	...
1852	Franklin Pierce.....	Democrat...	1,585,545	254
"	Winfield Scott.....	Whig.....	1,383,537	42
"	John P. Hale.....	Free Soil....	157,296	...
1856	James Buchanan.....	Democrat...	1,834,337	174
"	John C. Fremont.....	Republican..	1,341,812	114
"	Millard Fillmore.....	American....	873,055	8
1860	Abraham Lincoln.....	Republican..	1,857,610	180
"	S. A. Douglass.....	Democrat...	1,365,976	12
"	J. C. Breckenridge.....	Democrat...	847,953	72
"	John Bell.....	Union.....	590,631	39
1864	Abraham Lincoln.....	Republican..	2,223,035	216
"	Geo. B. McClellan.....	Democrat...	1,811,754	21
1868	U. S. Grant.....	Republican..	3,013,188	214
"	Horatio Seymour.....	Democrat...	2,703,600	80
1872	U. S. Grant.....	Republican..	.....	286
"	Horace Greeley.....	Liberal.....	.....	80

ELECTORAL VOTE.

Alabama.....	10	Kansas.....	5	Nebraska.....	3	South Carolina..	8
Arkansas.....	6	Kentucky.....	12	Nevada.....	3	Tennessee.....	11
California.....	6	Louisiana.....	8	New Hampshire..	5	Texas.....	8
Connecticut.....	6	Maine.....	7	New Jersey.....	9	Vermont.....	5
Delaware.....	3	Maryland.....	8	New York.....	35	Virginia.....	11
Florida.....	4	Massachusetts..	13	North Carolina..	10	West Virginia..	5
Georgia.....	11	Michigan.....	11	Ohio.....	22	Wisconsin.....	10
Illinois.....	21	Minnesota.....	5	Oregon.....	3		
Indiana.....	15	Mississippi.....	8	Pennsylvania...	29	Total.....	366
Iowa.....	11	Missouri.....	15	Rhode Island....	4		

PRESIDENTS OF THE UNITED STATES.

WITH PORTRAITS.

GEORGE WASHINGTON, the revered Father of his Country, is respected scarcely less in other countries than in the land that gave him birth. His Phrenology indicated strong common sense, clear, practical reasoning power, integrity, reverence, Firmness, and Self-Esteem.

He was a model of order and prudence, self-poise and dignity.

He was born in Virginia, February 22, 1732, and at nineteen he was one of the adjutant-generals of Virginia. After General Braddock's defeat, Washington succeeded to the command; and in 1754 he commanded the military forces of Virginia, and led the expedition against Fort Duquesne (now Pittsburg). In 1759 he married Mrs. Martha Curtis. In 1774 he was a member of the Continental Congress. In 1775 commander-in-chief of the American army. In 1787 he was a delegate to the national convention, and was chosen its presiding officer. Through his influence the Constitution of the United States was adopted. In 1779 he

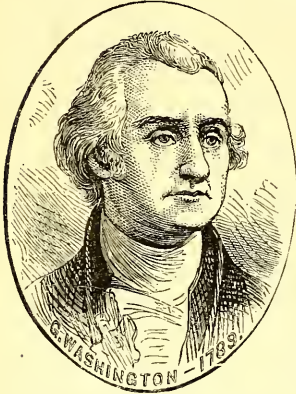
was unanimously elected President of the United States, and re-elected in 1793. In 1799 he issued his Farewell Address. He died at Mount Vernon, December 14, 1799, aged sixty-eight.

JOHN ADAMS was of medium height, broad, muscular, and strong. His head was broad, his emotions earnest and deep; he was fiery and forcible. He was a man of talent among the mighty men of 1776.

He was born in Braintree, Massachusetts, October 30, 1735. Graduated at Harvard College, studied law, and took a prominent rank at the Boston bar. In 1764 he married Miss Abigail Smith. In 1775 he was elected to the Continental Congress. In 1777 he was appointed Minister to France, and in 1783 aided in negotiating the treaty of peace with England. In 1789 was elected Vice-President, and re-elected in 1793. In 1797 Mr. Adams was elected President, and retired, in 1801, from public life. In 1825 he saw his son elevated to the same high office he himself had filled; and on the 4th of July, 1826, it being the fiftieth

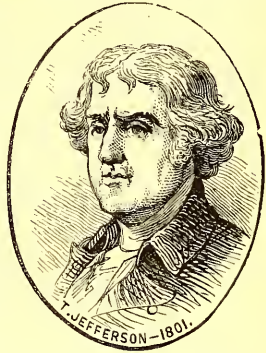
anniversary of the Declaration of Independence, died, aged ninety-one.

THOMAS JEFFERSON was six feet two inches in height, thin, muscular, and active; had red hair, blue eyes, and a sensitive nature. His head was large and well-balanced, and his character harmonious. Though he was a man of ardent feeling, he was never known to be in a passion. As



friend he was unchangeable, as a father tender, as a husband devoted, and as a patriot immovable. His mind was calm, clear, critical, comprehensive, and orderly.

Thomas Jefferson was born in Virginia, April 13, 1743, and resided at Monticello, where he died. He entered William and Mary College in 1760, and adopted the law for his profession. From 1769 to 1775 he was a member of the Legislature of Virginia, and made an effort to procure the abolition of slavery. In 1775 he was sent to Congress, and drafted the Declaration of Independence. In 1779 he was elected Governor of Virginia. In 1784 he was appointed minister to negotiate treaties of commerce with foreign nations, and soon after was appointed to the French Court, to succeed Dr. Franklin, and remained until 1789, when he was appointed by Washington Secretary of State. In 1796 he became Vice-President. In this capacity, as President of the Senate, he wrote the celebrated "Manual of Congressional Routine." In 1800 he was elected President of the United States, and re-elected in 1804, and retired from office in 1809. He established the University of Virginia in 1818. He died July 4, 1826, aged eighty-three.



JAMES MADISON had a predominance of the mental temperament. His organization was harmonious, his brain large, compact, and very prominent in the intellectual region. He had originality, discrimination, and eminent talent. He was very cautious, discreet, lacked boldness of character, and was almost timid.

He was born in Orange County, Virginia, March 16, 1751. Graduated at Princeton, New Jersey, in 1771, and adopted the law as his profession. He was elected to the General Assembly of Virginia in 1776, and to the Continental Congress in 1779, and continued in that post until 1784. He took an active part in the national convention in Philadelphia in 1787, in which the Constitution of the United States was adopted, of which he was called the "father." He was soon after elected to Congress. In 1801 he was appointed Secretary of State by Mr. Jefferson, and succeeded him as President in 1809. He died June 28, 1836, aged eighty-five.



JAMES MONROE was known more for practical talent and common sense than for brilliancy, depth, and comprehension. He was well poised in his judgments, but not adapted to invent new resources. He was firm, conscientious, and persevering. He had moderate Aquisitiveness, and by his generosity became embarrassed in his circumstances. His sociability, honest frankness, and transparent integrity won for him universal regard.

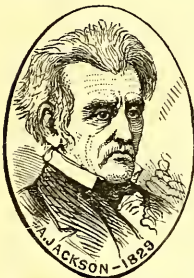
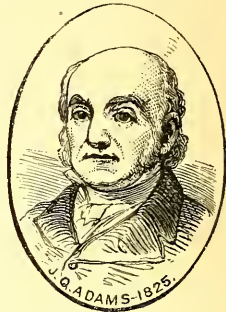
He was born in Virginia, April 2, 1759. He left William and Mary College to join the Revolutionary army under Washington. He distinguished him-

self in the battles of White Plains, Harlem Heights, Trenton, Brandywine, Germantown, and Monmouth. In 1782 he was elected to the Virginia Legislature, and in 1783 to Congress. In 1790 he was appointed to the United States Senate. In 1794 he was appointed Minister to France. In 1799 he was chosen Governor of Virginia. In 1803 he was again appointed Minister to France, and soon after as Minister to England. He was Secretary of State, under Mr. Madison, eight years. In 1816 Mr. Monroe was elected to the Presidency. In 1820 he was unanimously re-elected. In 1830 he moved to New York, to reside, where he remained until his death, July 4, 1831, at the age of seventy-two.



and endurance. He was firm, combative, courageous, argumentative, upright, thorough, and orderly. He had a remarkable memory, was scholarly and well-informed.

He was born in Braintree (now Quincy), Massachusetts, July 11, 1767. In 1781 Mr. Francis Dana, Minister to Russia, selected him for his private secretary. He returned to the United States in 1785, to finish his education, and graduated from Harvard College in 1787. He studied law, and commenced practice in Boston. By his literary ability, his knowledge of political affairs, and his able essays, he attracted the attention of the nation. Washington appointed him, in 1796, Minister to the Netherlands. He was afterward appointed Minister to Prussia. In 1803 he was chosen United States Senator, and was appointed professor of rhetoric and oratory in Harvard College. In 1809 he was appointed Minister to Russia, and in 1814 aided in negotiating the treaty of peace with Great Britain at Ghent. In 1815 he was appointed Minister to Great Britain. In 1817 President Monroe appointed him Secretary of State. In 1824 he was chosen President of the United States, and, after serving four years, was elected, in 1830, to the House of Representatives, to which office he was regularly re-elected until 1848, when he died—February 23d—aged eighty-one.



ANDREW JACKSON had a high head, especially at the crown, which indicates a towering ambition and a disposition to bear rule. His Firmness, Self-Esteem, Combativeness, Approbativeness, Adhesiveness, Benevolence, and Hope were all large, and he possessed the utmost indomitability of purpose and force of character, and had great influence

with, and power over others.

Andrew Jackson was born at Waxhaw, South Carolina, March 16, 1767.

In 1780, being but thirteen years of age, he joined a corps of volunteers in the army of the Revolution. In 1786 he received a license to practice law. In 1788 he went to the wilderness of Tennessee as United States solicitor. By his gallantry in repelling their attacks, he made himself greatly feared by the Indians, who gave him the name of "Sharp Knife" and "Pointed Arrow." In 1791 he located at Nashville. In 1796 he was elected the first representative of Tennessee to Congress, and in 1797 to the United States Senate, and, a year after, was appointed judge of the Supreme Court of the State, which office he held until 1804. In 1812 he entered the army in the war with Great Britain. In 1814 he was appointed major-general of the United States army. He fought the battle of New Orleans, January 8th, 1815. In 1821 he was appointed Governor of Florida. In 1823 he was sent to the United States Senate, and in 1829 was inaugurated President, and re-elected in 1832. He died at his home, near Nashville, on the 8th of June, 1845, aged seventy-eight.



MARTIN VAN BUREN had a predominance of the mental and vital temperaments. He was harmoniously balanced and self-poised. He was secretive and cautious, shrewd, clear-headed, and reticent, and one of the most accomplished politicians of his day. In manners he was polished and easy, in personal character unblemished.

He was born at Kinderhook, New York, December 5, 1782, and early commenced the study of the law. He was well acquainted with Aaron Burr, and from him he imbibed those peculiar principles of political tactics which he afterward put so successfully into practice. In 1803 he was admitted to the bar. In 1808 he was appointed surrogate of Columbia Co. In 1815 he was appointed attorney-general of the State. In 1812 he was elected to the State Senate. In 1821 he was elected to the United States Senate, and re-elected in 1827. In 1828 he was elected Governor of New York. In 1829 he was appointed by President Jackson Secretary of State. In 1831 he was appointed Minister to England. In 1832 he was elected Vice-President. In 1835 he was elected President of the United States. He died at his family seat at Kinderhook, July, 24, 1862.

WILLIAM H. HARRISON had a practical intellect, strong moral sentiments, and a fair degree of force. He was affectionate, kind, and upright, prudent and circumspect.

He was born February 9, 1773, at Berkeley, Virginia; graduated from Hampden Sidney College, and commenced the study of medicine. The Indian outrages in the West roused his spirit, and joining a regiment of artillery, at Fort Washington, Ohio, in 1791, he soon reached the rank of colonel. In 1779 he was appointed Governor of the territory embracing everything north and west of Ohio, and in 1799 was elected its first delegate to Congress. The new Territory of Indiana being constituted, Harrison was appointed Governor, and held the office thirteen years. In 1811 he marched against Tecumseh, and fought the famous battle of Tippecanoe. The war with Great Britain soon breaking



out, Harrison took the field against the British and the Indians. On the 27th of August, 1813, the great battle of the Thames was fought, in which Tecumseh was killed. In 1816 he was elected to Congress from Ohio, and in 1824 to the United States Senate, and in 1838 was appointed Minister to the Republic of Colombia. March 4, 1841, he was inaugurated as President of the United States, and on the 4th of April, 1841, he died, deeply lamented.



JOHN TYLER had large perceptive organs, acquired information rapidly, retained his knowledge and was able to bring it into use whenever required. He was brilliant and off-hand, rather than deep or profound. He was firm, almost obstinate, yet in his general intercourse he was frank, plain, unaffected, and easily approached.

He was born in Virginia, March 29, 1790. At the age of twelve entered William and Mary College. At seventeen he graduated with distinction, and devoted himself to the study of the law. At nineteen he was admitted to the bar, and his practice became large and remunerative. At twenty-one he was elected a member of the Legislature, and soon became conspicuous as a popular debater. In 1816 he was elected to Congress. In 1825 he was elected Governor of Virginia, and re-elected, and afterward elected to the United States Senate. In 1841 he was installed Vice-President, and on the death of Harrison (April 4, 1841), he succeeded to the Presidency. He died January 17, 1862.

JAMES K. POLK had the motive-mental temperament, but a weak vital system. He was a man of dignity and determination; proud, firm, rather combative, but a man of intellect. He was not easily swerved from his purpose by either praise or blame. In his social nature and moral character he was high-toned.

He was born in Virginia in 1795; a year after, the family moved to Tennessee. He graduated in 1818 from the University of North Carolina. He was admitted to the bar of Tennessee in 1820. In 1823 he was elected to the Tennessee Legislature. In 1825 he was elected to Congress. In 1835 he was elected Speaker of the House. During the stormy administration of Jackson and Van Buren he exhibited much strength of character and force of mind, which gave him the title of "Young Hickory." In 1839 Mr. Polk was elected Governor of Tennessee. In 1844 he was elected to the Presidency, serving one term. He died at his home, in Nashville, Tennessee, on the 15th of June, 1849, aged fifty-four.



ZACHARY TAYLOR had a powerful constitution, was stout, large, and muscular. His was the vital-motive temperament, giving coarseness and strength of texture, and adapted him rather to vigorous service in the open air than to a mental and sedentary pursuit. The base of his brain was large, giving animal force, warmth of temper, courage, and executive-ness. He was firm, hopeful, intelligent, honest, independent in feeling, and positive in character.

He was born in Virginia, November 24, 1784. A year after his birth his

father moved to Kentucky. He was, from childhood, inured to hard fare and rough accommodations. In 1808 he was appointed lieutenant in the United States army, and in 1812 was placed in command of Fort Harrison, on the Wabash, and, for his gallant service against the Indians, he was advanced to the rank of colonel. In 1814 he commanded an expedition against the British and Indians. In 1832 he was engaged in the Black Hawk war. In 1836 he was ordered to Florida, to serve against the Seminoles, and was brevetted to the rank of brigadier-general. In 1847 he was engaged in the Mexican war, and won brilliant victories. March 4, 1849, he was inaugurated President of the United States, and died on the 9th of July, 1850.



MILLARD FILLMORE has a stocky, substantial body, a healthy vital temperament; enough of motive to give endurance; the two combining give power. He is more courteous than commanding, rather ambitious than dignified. He is a man to win rather than to command; to act as modifier and pacificator rather than as a leader or ruler.

He was born at Summer Hill, New York, January 7th, 1800. When fifteen years old he was set to learn the trade of a clothier. At nineteen he commenced the study of law. In 1823 he was admitted to the bar. In 1829 he was elected to the New York Legislature. In 1832 he was elected to Congress. In 1849 he was elected Vice-President. On the 9th of July, 1850, by the death of General Taylor, Mr. Fillmore succeeded to the office of President. Since his retirement, in 1853, he has resided in Buffalo, New York.



FRANKLIN PIERCE was born at Hillsborough, New Hampshire, November 3d, 1804. He was graduated from Bowdoin College, in 1824, and chose the law for his profession. In 1833 he was elected to Congress. In 1837 he was elected to the Senate. In 1847, during the Mexican war, he enrolled himself as a private in a New Hampshire company, but was soon appointed colonel, and soon after brigadier-general of the army under Scott. In 1853 he was inaugurated as President of the United States. At the close of his term he retired to his home in Concord, New Hampshire. He died October 8th, 1869. Mr. Pierce was of medium height, handsomely built, rather harmonious in his mental organization; was a man of good talent, social and mellow and friendly, and much beloved.



JAMES BUCHANAN was born in Pennsylvania, April 22d, 1791. He was graduated at Dickinson College in 1809, studied law, and was admitted to the bar in 1812, and rapidly rose in reputation, and was able, at the age of forty, to retire from the profession. He

was elected to the Legislature of Pennsylvania in 1814. In 1820 he entered Congress, and became an able debater. In 1831 he was appointed Minister to Russia. In 1833 he was elected to the United States Senate. In 1845 he became Secretary of State. In 1853 he was appointed Minister to England.



On the 4th of March, 1857, he was inaugurated as President. During his administration the rebellion broke out. He deemed that he had no right to suppress rebellion by coercive measures. If such a man as General Jackson had been in the chair, the war would probably have been nipped in its bud. In March, 1861, Mr. Buchanan retired to his home, near Lancaster, Pennsylvania, where he died, June 1st, 1868.

ABRAHAM LINCOLN was tall and spare; had a large brain, amply developed in the upper part. His strong perceptive faculties gave him a ready judgment, quick knowledge of facts, and a power to bring into use all his knowledge at a moment's notice. Sharp, practical judgment, an intuitive mind, and keen intelligence as to men and measures, were his chief intellectual traits. His great Firmness and Conscientiousness gave him perseverance, steadfastness, and integrity. His Cautiousness made him conservative, prudent, and guarded. His Benevolence rendered him generous and liberal.

Abraham Lincoln was born February 12th, 1806, in Harding County, Kentucky. He was seven years of age before he went to school; but by patience and perseverance he became passable as a scholar and an excellent mathematician. He was brought up in the rudest work of frontier life, clearing away the forest and running a flat-boat on the Mississippi River. In 1833 he volunteered in the Black Hawk war; was elected captain, and served with honor. He afterward began the study of law by borrowing books and reading them by firelight. His neighbors looked to him for counsel in exigencies. He was for a time a surveyor. In 1834 he was elected to the Illinois Legislature. In 1836 he was admitted to the bar and rose rapidly. He was elected to Congress in 1846. He was a popular debater, and was a competitor of Stephen A. Douglas for United States Senator, and in 1859 won a national reputation by his great struggle with the "Little Giant" before the people. In 1860 he was elected to the Presidency. Secession commenced before he took his seat. He had a world of care, taxing his judgment to the utmost, and he won the reputation throughout the world of a man of integrity, humanity, and wisdom. In 1864 he was re-elected, and on the 13th of April, 1865,



after the war had closed, he was basely assassinated by a dissipated or insane partisan of the rebellion.

ANDREW JOHNSON has an excellent constitution. The brain is large and heavy in the base, giving strong passions and great energy. He is proud, ambitious to be known, sensitive to praise and reproach, and strongly inclined to vindicate himself.

He was born in North Carolina, December 29th, 1808. He was early left

fatherless and in poverty; at the age of ten was apprenticed to a tailor, and learned to read after he went to his trade. He set up his business in Greenville, Tennessee, where he now resides, entering the place on foot, with his bundle slung on a stick over his shoulder. He married a lady of good education, who instructed him in writing and arithmetic. He read extensively and became well-informed. He was elected an alderman of his village in 1828, and mayor the next year. In 1835 he was sent to the State Legislature, and in 1841 to the State Senate, and in 1843 to Congress. In 1851 he was chosen Governor of Tennessee, and re-elected in 1855. In 1857 he was elected to the United States Senate. In 1862 he was appointed Military Governor of Tennessee. In 1864 he was elected Vice-President. After Mr. Lincoln was assassinated, Mr. Johnson succeeded to the Presidency. At the close of his term, in 1868, he returned to his home in Tennessee.



U. S. GRANT is well built, of average stature, a snug and strong frame, and a good degree of activity, but more endurance and perseverance. He is calm, self-poised and prudent, and persistent in a high degree. He has Secretiveness enough to keep his own counsel, and courage enough to push his purposes manfully. He is hopeful, genial, and kindly; is a man of few words, but earnest and efficient when in the line of duty. He is a soldier rather than a politician or a statesman.

He was born at Point Pleasant, Ohio, April 27th, 1822. At seventeen he entered West Point. He became conspicuous for his courage and manliness, not for brilliancy. Having served in the army under General Scott, he resigned his commission in 1854, and engaged in business. When the late war began he raised a company, and was mustered into service in June, 1861, and was appointed colonel of the 22d Illinois Volunteers. In March, 1864, he obtained the highest position in the army. He summed up his victories with the surrender of General Lee, April 9th, 1865, thus virtually closing the war. In 1868 he was elected President of the United States, and re-elected in November, 1872.



HOW TO READ.—One may read much to little profit. It is the way one reads and what he remembers that is of advantage. *Read with attention*; this is the golden rule that should govern all reading. It is not an easy thing to read with that degree of attention which is most serviceable for the end in view. This very desirable habit must be gained by effort and continued practice. The results which will flow from such a habit once formed will repay richly the possessor for all the labor expended in securing it. It is said of Edmund Burke, who was a great reader, a great thinker, and orator, that he read every book as if he were never to see it a second time. Daniel Webster, also, was a most earnest reader.



MATTHEW ARNOLD, THE EMINENT ESSAYIST.

MATTHEW ARNOLD, well known as an essayist, poet, and critic of great ability, is the eldest son of the Rev. Thomas Arnold, D.D., the famous Head Master of Rugby, and was born 24th of December, 1822. He was educated at Winchester, Rugby, and Baliol College, Oxford, winning the Newdigate Prize for verse in 1843, graduating with honors in 1844, and being elected a Fellow of his College in the following year. On leaving the University he acted for some time as private secretary to Lord Lansdowne, resigning that post in 1851, when, on his marriage with a daughter of the late Mr. Justice Wightman, he received an appointment as Lay Inspector of Schools under the Committee of Council of Education. In this capacity Mr. Arnold twice visited the Continent to inspect the various educational systems, publishing, in 1861, the results of his first inquiry. It is, however, as a poet and critic that Mr. Arnold is best known to the public. His literary career began in 1848, by the anonymous pub-

lication of the "Strayed Reveller and other Poems." Five years later came "Empedocles on Etna;" and in 1854 a volume of poems in his own name, including selections from his previous works, followed by a second series. In 1857 he was elected Professor of Poetry at Oxford, and published in the following year his "Merope," founded on classical models, and prefaced by a discourse on the principles of Greek tragedy. In 1869 he published a volume entitled "New Poems." He has also contributed largely to periodical literature, and has published some of the best critical papers in the language under the title of "Essays in Criticism."

His entire physiognomy indicates the cultivated man. Inheriting a temperament of a high order, it was but natural that its susceptibility to training and culture should be so delicate. There does not seem to be much of that staunch individuality in him which characterized his more rugged father. In every sense he is the scholar; his ambition has led him to such greatness in the walks of student life and of authorship—to claim it by the finish of his scholarship rather than by assumption of genius.

DOGS, SOCIALLY CONSIDERED.

DR. JOHN BROWN, of Edinburgh, of all prose writers has written with the most hearty and delightful appreciation of dogs. He says: "I think every family should have a dog. It is like having a perpetual baby; it is the plaything and crony of the whole house; it keeps them all young; and then, he tells no tales, betrays no secrets, never sulks, asks no troublesome questions, never gets into debt, never comes down late to breakfast, is always ready for a bit of fun, lies in wait for it, and you may, if choleric, to your relief, kick him instead of some one else, who would not take it so meekly, and, moreover, would certainly not, as he does, ask your pardon for being kicked.

"Next to a merry child, we do not know so good and healthful a companion for a melancholic man as a dog. He does not call over the roll of your ails, with dolorous intonation, nursing and petting them by recital, nor does he anger you by combating your splenetic fancies. He just ignores them so innocently that you ignore them too. If, after a convivial evening, you awake with a pound of lead in the epigastric regions, spiders in your eyes, and mephitic vapors coiling through your brain; if the day looks cold and dark and dreary, and you feel half inclined to try the "bare bodkin" remedy, rather than grunt and sweat under a weary life, just draw on your clothes and open the door to your dog. See what a delicious good-morning he has for you. How he leaps upon you, and sprinkles you all over with cool, fragrant dew, which he has brushed from lilacs and violet-borders!

How his eyes flash, and his tail wags like an excited pendulum, as he winds up his welcome with a series of acrobatic somersaults!"

[That is *one* side of the question, now let us look at the other. How many valuable human lives have been sacrificed by mad dogs? It is estimated that several millions of sheep are annually destroyed in this country by worthless dogs. How many "nice" ladies adopt lap-dogs instead of orphan children? How many poor people keep and feed useless dogs who can not afford it? How very pleasant to encounter half a dozen yelping curs when calling on a neighbor, or when quietly driving along a public road! How pleasant on a midsummer night to be kept awake for hours by yelping curs belonging to your "civilized" neighbors! Then there are the cross, snapping, snarling, biting creatures, which are a pest alike to owner and to stranger—"Get out!"]

HOW TO CURE A COLD.

DR. G. JOHNSON, Professor of Medicine in King's College, London, in a recent lecture gives the following cure for a cold. "The popular domestic treatment consists in the use of a hot foot-bath at bed time, a fire in the bedroom, a warm bed, and some hot drink taken after getting into bed, the diaphoretic action being assisted by an extra amount of bed clothes. Complete immersion in a warm bath is more efficacious than a foot bath; but the free action of the skin is much more certainly obtained by the influence of hot air—most surely and profusely, perhaps, by the Turkish bath. The Turkish bath, however, is not always to be had, and even when available, its use in the treatment of catarrh is attended with some inconvenience. In particular, there is the risk of a too speedy check to the perspiration after the patient leaves the bath. On the whole, the plan which combines the greatest degree of efficiency with universal applicability, consists in the use of a simple hot-air bath, which the patient can have in his own bedroom. All that is required is a spirit-lamp, with a sufficiently large wick. Such lamps are made of tin, and sold by most surgical instrument makers.

"The lamp should hold sufficient spirit to burn for half an hour. The patient sits undressed in a chair with a lamp between his feet, rather than under the chair, care being taken to avoid setting fire to the blankets [the lamp could be covered with a tin canopy with openings at the sides to emit the heat, and thus it would be entirely safe], of which an attendant then takes two or three, and folds them around the patient from his neck to the floor, so as to inclose him and the lamp, the hot air from which passes freely around the body. In from a quarter to half an hour there is usually a free perspiration, which may be kept up for a time by getting into bed between hot blankets. I have myself gone into a hot-air bath suffering from headache, pain in

the limbs, and other indications of a severe incipient catarrh, and in the course of half an hour I have been entirely and permanently freed from these symptoms by the action of the bath.

“Another simple and efficient mode of exciting the action of the skin consists in wrapping the undressed patient in a sheet wrung out of warm water, then, over this, folding two or three blankets. The patient may remain thus ‘packed’ for an hour or two, until free perspiration has been excited.”

LEGAL ADVICE ON COMMON TOPICS.

A NOTE dated on Sunday is void.

A note obtained by fraud, or from one intoxicated, can not be collected.

If a note be lost or stolen, it does not release the maker—he must pay it.

An indorser of a note is exempt from liability if not served with notice of its dishonor within twenty-four hours of its non-payment.

A note by a minor is void.

Notes bear interest only when so stated.

Principals are responsible for their agents.

Each individual partnership is responsible for the whole amount of the firm.

Ignorance of the law excuses no one.

It is a fraud to conceal a fraud.

The law compels no one to do impossibilities.

An agreement without consideration is void.

Signatures in lead pencil are good in law.

A receipt for money is not legally conclusive.

The acts of one partner bind all the others.

Contracts made on Sunday can not be enforced.

A contract made with a minor is void.

A contract made with a lunatic is void.

THE velocity of electric waves through the Atlantic cable has been ascertained to be from 7,000 to 8,900 miles per second. Telegraph wire upon poles in the air conduct the electric waves with more than double the rapidity of the transmission, increasing with the height. Wires elevated transmit signals with a velocity of 12,000 miles per second, and those of a considerable height give a velocity of 16,000 or 20,000.

HE who reigns within himself, and rules passions, desires, and fears, is more than a king.

SILENCE is good for the wise, and better for the fools.

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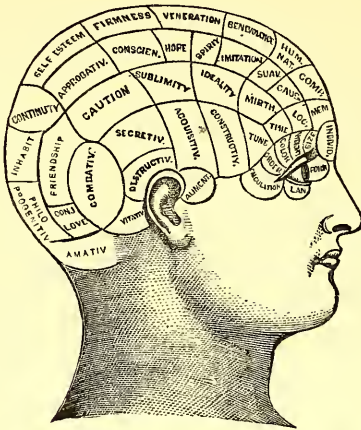
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