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AND
MISCELLANY.

VOL. XI.

O. S. AND L. N. FOWLER, EDITORS.

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1849.

**"I LOOK UPON PHRENOLOGY AS THE GUIDE OF PHILOSOPHY, AND THE
HANDMAID OF CHRISTIANITY. WHOEVER DISSEMINATES TRUE PHRENOLOGY,
IS A PUBLIC BENEFACITOR."**

HORACE MANN.

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AMERICAN PHRENOLOGICAL JOURNAL.

ARTICLE I.

THE AMERICAN PHRENOLOGICAL JOURNAL FOR 1849.

TEN years ago, this periodical spread its pages before the greatest and the best nation on earth. It was projected, not to make money nor to acquire fame, but simply to DO GOOD. It had a single eye to teaching mankind the LAWS OF THEIR BEING, and persuading them to obey them, that they might thus become virtuous and happy. For a time, it struggled for existence, and annually drew thousands from its projectors. At length it began to be appreciated, and circulated sufficiently to pay its own bills. As soon as this occurred, its proprietor, more anxious to extend its usefulness than turn it to pecuniary profit, REDUCED ITS PRICE even below a living profit. As most of its subscribers avail themselves of its minimum terms, the nett profits of its very large circulation would not support either publisher or editor. The motive which gave it birth and lavished thousands upon its infancy, still presides over its growing youth, and dictates every line it contains, as well as prompts every exertion made to enlarge its boundaries. And those noble souls who have taken its "sample numbers" and solicited patrons, have, in ninety-nine cases in every hundred, been actuated by the simple desire to benefit READERS instead of publishers. If this is not a benevolent enterprise, from beginning to end, then there is none.

Has it then EFFECTED the good it intended? This question the experience of its readers must answer. If to convert mankind by tens of thousands from gross errors to the phrenological faith, and induct them into the great and glorious truths it teaches, is doing good, then has it amply fulfilled its mission. Say, ye who have been ushered into this storehouse so full of the richest of treasures, by one or another of its more than a million numbers, has it done you any good, and if so, how much? If it had showered gold upon you, would it have added as much to your hap-

piness, present or prospective? One truth, instilled into a man's mind, will do him more good than thousands added to his coffers. Into how many thousands and tens of thousands has this Journal infused new light, and new life, and changed the entire current of their lives?

Besides its tens of thousands of direct converts, it has its hundreds of thousands made by proxy. Thus, it converts and indoctrinates A. into this soul-inspiring faith. But he cannot rest, if he possesses much of the life-principle, without saying to those around him, as the Samaritan woman said to her neighbors, Come, see a science that reveals a new world of truth. All its converts become its apostles, so that its converts by proxy are a hundred-fold greater than its direct converts. What was Phrenology when the Journal spread itself before this great nation? A by-word and a laughing-stock in bar-room, parlor, church, and state, and far behind Phrenology in England and Scotland. But what is it now here compared with there? Treated with universal respect by the press, its terms often employed by popular writers, rarely ridiculed by any, opposed only by a few cast-iron religionists, who condemn all new things, and believed in by millions in our land, among whom are the most moral, intelligent, energetic, and reformatory in our communities. To produce any radical change in a neighborhood or town is no small work; but to bring about so complete a revolution throughout an entire NATION—and that nation confessedly the head of nations in power, intelligence, and all the elements of true greatness—is indeed a mighty work. Such a work, so great, so good, present and prospective, this Journal has accomplished.

But its work is not yet done—only just begun. It is not about to retire from the field, but having become fairly warmed up in its labor of love, it is putting on new armor and preparing to redouble its exertions. At first it crept, then walked, and is now preparing to run to and fro throughout the length and breadth of our land on its mission of truth and reform. All this is but a mere foretaste of future labors. Its desire to enlarge its sphere “grows with its growth.” At first it was content to do a little good, but now, like a strong man ascending mountain peaks, as it attains one summit it sees another higher, and pushes off to gain its ascent, which gained, its ambition aspires to do still greater things.

Not that it is actuated by merely worldly ambition. It cares nought for fame or praise as such. Its aspiration is a high and holy one, namely, to stand foremost in activity and power in that array of means now working out the deliverance and regeneration of the race.

Its present desire is this—to PHRENOLOGIZE OUR NATION, for thereby it will REFORM THE WORLD. No evil exists in society but it sternly yet calmly rebukes, and points out a more excellent way. No reform, no proposed good, but it strenuously enforces. It is the very “HEAD AND FRONT” of that new and happy order of things now so rapidly superceding the old misery-inflicting institutions of society. In proof of this, see every article,

every page of every number. And its heart's desire and prayer to its patrons now is this, that it may do for NATIONS what it is now doing for communities—especially that it may do so for OUR nation. Are these hopes chimerical? Its present circulation is greater than that of any other periodical in our country, and will this year doubtless reach 30,000 copies. Its readers, too, are numerous compared with its circulation. To rate them at from six to ten for each volume is a low average, because many numbers are read by several families. It has scarcely less than HALF A MILLION habitual and transient readers; and those not of the ephemeral, novel-reading class, who read only to forget or for momentary excitement, but of the sober, thinking, ONWARD class. They are of the progressing, forcible, energetic, influential kind. They read to ACT and disseminate. Catching new ideas and truths from its monthly issues, they turn missionaries, and bring them up for discussion in workshops, neighborhood gatherings, and wherever they can find listeners; and this makes its influence as great as if it had millions of readers without such discussions. Let readers note the influence of the Journal in their respective communities; and a few days after its arrival they will hear many of their citizens promulgating its ideas, many of whom little suspect the source from which they come, yet all circulating its life-doctrines throughout communities.

Not till lately has it aspired or hoped to produce any MARKED influence upon our nation. But it now does. It has before regarded its voice as well-nigh drowned amid the everlasting din and the desperate struggles, political, commercial, and fashionable, which deafen and distract our entire land. But its deep and peculiar tones are beginning to be heard over, or at least amid all this discord of elements. Readers of the Journal! its position is a most commanding one. Its influence is powerful, beyond what any of you suspect. It has the public eye, and above all, the public CONFIDENCE. And what it now wishes with its whole soul, is to LEAVE ITS MARK UPON THIS MODEL NATION. Pecuniary profit is NOT its object. If any one will step forward and guarantee to extend its circulation materially beyond what we can, we will surrender it—any thing to increase its USEFULNESS. But what it desires is to MOULD THE NOW FORMING CHARACTER OF OUR REPUBLIC. Ours is THE nation of the whole earth: not the most numerous, but the most influential; not the mistress of the sea, but the queen of the human MIND. Our world is just merging from the feudal bondage, and king-craft, and priest-craft, and fashion-craft, of feudal institutions into the glorious liberty of its true destiny. What mean those desperate struggles and throes of the old world? That the day of man's redemption draws nigh. Kings, while shaking on their tottering thrones, point the sword of wrath at us, and say, "You did it," and then gnash their rabid but almost powerless teeth at us. They know who gives them all this trouble. And their distresses will come faster and wax greater the longer our republic lasts, till some sudden shock overturns their man-

devouring thrones and institutions, and buries every vestige of feudalism beneath the ruins. Would to God that every son and daughter of this heaven-blessed republic appreciated the responsibility of our nation, and of themselves as an integral portion of it! The more perfectly we fulfill our destiny, the sooner will every nation, and kindred, and tongue, and sect, and individual, upon the whole earth, be brought out of the present kingdom of sin and suffering into that of virtue and happiness. Our nation is the world's leaven, and the better we make it the sooner will the human mass become leavened.

Now what the Journal wants to do is this—to PERFECT OUR REPUBLIC, to reform governmental abuses, and institute a far higher and better state of private society and common usage throughout all our towns and villages. That is, it wishes to place mankind upon the true basis of our common nature, by teaching them that nature. This teaching, Phrenology, and the Journal as its exponent, does in a most effectual manner. Neither individuals nor communities can read it without clearly seeing their errors, and discovering in its teachings a more excellent way. Nor see without putting in PRACTICE. It discloses the laws of the human mind, the conditions of man's happiness, the causes of public and private suffering, and shows how to obviate them by simply following that NATURE OF MAN which it develops. Let its teachings become national, and those evils and abuses about which so much is said, will silently disappear, and humanity grow, bud, blossom, and bear the fruit of its true destiny. Every energy, therefore, of its editors and publishers will be put forth to secure that extension of the Journal which is sure to effect this great national result. We love our country, and are determined that it shall be the better for the AMERICAN PHRENOLOGICAL JOURNAL.

To do this, we want YOUR co-operation, readers and agents—both one, for every reader can and should become a self-constituted agent. We can write and print, but you must circulate. As the head depends upon the body, so we depend on you. MUTUALLY will we lay hold of this mighty engine of moral power, this Archimedean lever, and move our nation, and thereby the WORLD. We must all WORK, not for wages, but for MAN. Say, then, PRACTICALLY, by the EFFORTS you put forth in behalf of this cause of all causes, how much the Journal shall be permitted to do for individuals, communities, and mankind. If you cannot obtain the names of those old conservative hard-heads who keep society back, go to their children. Lay siege to the rising race. Persuade YOUNG MEN to read our sample numbers, and you do up this good work in the right way, for the power, governmental and social, is soon to be theirs. Carry it to young, old, rich, poor, conservative, radical, religious, infidel, one, all, and it will do the balance of the work. Show them its MERITS, and they will subscribe without urging.

In thus speaking of the past influence and prospective power of the

Journal, no reference is had to the ability of its editorship, but WHOLLY to that innate might conferred upon it by those sublime truths so beautifully taught by phrenological science. Whatever of credit is here claimed, is ALL due and accorded to its MATTER, wholly irrespective of all editorial ability or the want of it.

Past volumes will serve as good samples for the present one. The subjects there treated will be continued here. Our leading articles in this number will be continued in subsequent ones, and will fairly exemplify the tone and spirit of the volume. To that on the Mental Philosophy of Phrenology, and on the Temperaments, special attention is invited. Our analysis of the characters of prominent men, of which Bryant forms a sample, will present the PRACTICAL application of Phrenology in as utilitarian a light as it can well be presented, and teach amateurs just what they require to know; and our articles on the combinations of the faculties will fill a department of the science now less perfectly presented than any other, as it is certainly more interesting and instructive.

Heretofore it has been conducted by one mind, most of its articles not credited having been original. But as variety is the spice of life, and two are better than one, its former editor has seated his brother, L. N. FOWLER, at his side, hoping thereby to enhance its interest, variety, and utility.

Great plainness of speech has characterized the Journal heretofore; still greater will characterize it hereafter. If, possibly, it may have been policy to modify, soften down, and perhaps suppress, because the world was not prepared to receive the whole truth, that necessity exists no longer. It does not mean to be unkind or censorious, but, depend upon it, it shall mince nothing. It means to be in advance of society, so as to lead them onward and upward. To promulgate soul-purifying and expanding truths, which shall make all its readers better and happier, will be the one object of every number—every page. It hopes to confer lasting good on you all, and, as far as it does, will take its reward in your efforts to SWELL ITS NUMBER OF READERS.

ANIMAL resentment is, by the present practice of society, resorted to as the chief method of dealing with the minor, just as it is with the higher, abuses of our faculties. If one gentleman insults another, the offended party makes no inquiry into the state of mind and other causes that produced the insult, but proceeds to knock him on the head, to challenge, and thereafter to shoot him, or to prosecute him in a jury court, and inflict pain by depriving him of money. These are the common methods by which men inflict animal retribution on each other, and in essential character they do not much differ from those followed by the lower creatures.—
GEORGE COMBE.

ARTICLE II.

PHRENOLOGICAL CHARACTER OF WILLIAM CULLEN BRYANT, ILLUSTRATED WITH
A LIKENESS.* BY L. N. FOWLER.



William Cullen Bryant

No. 1. WILLIAM C. BRYANT.

THE head of Wm. C. Bryant is as marked in development as he is peculiar in character and capacity. It is of rather large dimensions, being twenty-two and a half inches in circumference, while twenty-two is the common size. It is particularly high, long, and narrow, indicating that he has strong social, moral, and intellectual faculties, with but average selfish propensities.

* The above representation of Mr. Bryant is taken from a steel engraving in his book of poems, published by Cary & Hart, of Philadelphia, and was engraved by J. Cheney, and drawn by S. W. Cheney. It is the most perfect likeness there is of him.

His mental temperament is developed in the highest degree, indicating an unusual amount of mentality, susceptibility, intensity of mental emotion, and ability to think and feel. This disposes him to seek enjoyments in more elevated channels, and prefer mental to physical pleasures. The greatest powers of his organization are mental, and they are of a higher order and tone than common. His next temperament in development is the motive, or enduring, giving strength, durability, and elasticity to the constitution. He is less susceptible to diseases, and better able to resist them than most men; is fond of vigorous action, and disposed to endure hardships, rather than to give up the contest. His energy, however, is directed in the mental channel, and aids in the development of the mind rather than of mere physical strength. This is still more true, in consequence of the vital temperament being only average, yet not sufficient to give balance of power, or to control the energies of his mind. They are, however, healthy and active, furnishing a sufficient amount of vitality for the ordinary duties of life.

His organization indicates extreme mental and physical activity; he cannot be easy and contented, but desires constant employment.

He gives his whole energies to whatever he is doing. He feels intensely, and enjoys and suffers in the extreme. Much of his success depends upon the activity and intensity of his organization.

His phrenological developments indicate the following traits of character: strong social faculties, and capacity to appreciate domestic enjoyments.

Amativeness is large, which, joined with his temperament and other mental developments, renders him strong and devoted in his connubial love, tender in his regards to woman, and well qualified to appreciate her nature and wants, and to sympathize with her in her various relations and duties. This is the more true in consequence of his taking after his mother, rather than his father. Having more of her nature, feelings, and sympathies, he is ever ready to advocate woman's cause, increase her happiness, and elevate her condition.

Adhesiveness is large and active, but it is exercised more in the domestic circle, and upon his kin and particular friends, than upon society at large. He is more select than gregarious in his attachments; he prefers the family circle to the party or fashionable gathering.

Philoprogenitiveness, however, is the centre of his social feelings, it being very large. He is almost passionately fond of children, and devoted in his feelings and interests to them; can readily adapt himself to them, and gain their affections and confidence. As a parent, is liable to have extreme solicitude for their welfare. The loss of his children by death, or their disgrace, would be to him the severest of trials.

Inhabitiveness is large. He is strongly attached to home, and desires to be permanently located in his own domicile.

Concentrativeness is moderate, allowing diversity of thought and feeling, and enabling him to attend to a great variety of subjects in quick succession of time. He is more intense and vivid in his thoughts and feelings than protracted. He prefers short, pithy, and condensed thoughts, to those more extended and connected. All his feelings soon come to a crisis.

His Combativeness is large, and Destructiveness is full. He has a full complement of energy and force of character, with a prompt disposition to overcome obstacles, resist encroachments, defend his position, and resent the wrong doings of others. Combativeness, with his predominant nervous temperament, may at times render him irritable, but not severe or revengeful.

Alimentiveness is large. He has a good appetite, and distinct relish for that kind of food which is adapted to his taste; yet his will, guided by large moral and intellectual faculties, is sufficient to control and guide it.

Acquisitiveness and Secretiveness are moderately developed, and have comparatively and absolutely an inferior influence in his character. He is none too selfish in money matters, not close and penurious in trade, or successful in retaining it after acquired. So far as his feelings go, he is much more disposed to give than withhold, when an object of charity is presented. Nor is he cunning and deceptive in the expression of his feelings, but very apt to show the real state of his mind, and express his real sentiments undisguised.

But Cautiousness is large, producing watchfulness, forethought, prudence in action, and regard for consequences. This faculty is manifested with the moral and intellectual faculties, rather than the selfish. He has more moral prudence and correctness of judgment, than timidity, fear, or shyness.

Approbateness and Self-Esteem are large. He is ambitious; places high value upon his character, reputation, and honor; is sensitive to criticism, and exposes himself to censure as little as possible without compromising principle. Self-Esteem and Combativeness have more influence at present than they had twelve years since, when his head was examined by us.

Firmness is very large, and has a controlling influence in whatever direction it acts. When the occasion favors its full exercise, it renders him very tenacious of his purposes, plans, and opinions. Large Cautiousness renders him careful in making up his mind, but very large Firmness makes him still more determined and sure in the accomplishment of his designs, and persevering in his labors.

His moral organs, as a class, are large, as seen by the elevation of his head in the cut; and their influence is extensive in character. They give tone to his mind, elevation to his feelings, and refinement to his thoughts. They aid greatly in overcoming the lower tendencies of the animal feelings, and subjecting them to the influence of the higher faculties.

Benevolence is very prominent. He has an unusual amount of sympathy and tenderness of feeling; is kind and obliging almost to a fault. He readily interests himself in objects of charity and distress. He delights to do all the good that is in his power, and has a soul to feel for suffering and degraded humanity. He takes liberal and humane views of subjects, and is disposed to have charity for those who differ from him in opinion.

His Hope is very large and stimulating. He is sanguine, enterprising, disposed to overcome difficulties, and anticipates good rather than evil. His mind dwells on the future more than the past. He is disposed to lay large plans, is quite sanguine of success, and is not willing to take an unfavorable view of the subject. He lives for the future more than for the present, is not easily discouraged, and the present to him is only past time to a more important period. He is very prone to lift the veil covering the future, to allow his mind to expand and revel in boundless space, and in the midst of worlds of thought and kindred spirits.

Conscientiousness has a distinct and strong influence. He has a high sense of moral obligation, and is a great lover of truth, justice, equality, and freedom. He may, in times of temptation, yield to excitement, and say and do indiscreet things; but generally is able to control his conduct and harmonize his actions.

Veneration and Marvelousness are only average, and have a more limited influence than the other moral organs. As a religious man, he would not be characterized by enthusiasm, or high devotional feelings, as such.

Constructiveness is not prominent; it has influence only when the occasion really requires. He is not disposed to make, construct, and contrive mechanically, as a source of pleasure; what ingenuity he has, takes a literary direction.

His head is not broad in the region of Ideality, Sublimity, Imitation, and Mirthfulness, but unusually high, and the fibres are very long; rather than short and broad, as in the case of Byron, Burns, Moore, Shelley, and Chaucer, and the imagery of his poetry is very different from that of either. As a poet, he may be less ingenious in the construction of sentences, and in rhythm—less extravagant and profuse in expression—but more exalted and full of meaning. His Ideality is manifested more naturally with the moral and intellectual faculties, than with Mirthfulness, Constructiveness, and Destructiveness.

Sublimity is large. He is very fond of contemplating the grand, sublime, extended, eternal, and magnificent, particularly in nature, and in wild and romantic scenery. Hence he is very fond of traveling.

Imitation is large, and acts with Benevolence mainly. He can readily adapt himself to circumstances, and particularly to the state of mind of those with whom he is at the time. He soon becomes accustomed to new associations, circumstances, and business.

He has a full development of Mirthfulness, but not enough to produce

a prominent trait of character. Circumstances being favorable, and the occasion calling it forth, he might be both witty and sarcastic; but it is not particularly spontaneous with him.

His intellectual faculties are very marked in development; and some of them are among the most prominent traits of his character. His Tune, Time, Weight, Color, and Suavity, are developed in an inferior degree, and have a limited influence. Eventuality is full; Individuality, Calculation, Causality, and Locality, are large; while Form, Size, Order, Comparison, and Intuitiveness, or Human Nature, are very large. He appreciates colors by comparison and contrast; music, by the sentiment more than the melody or science of music; memory of time, dates, and chronology, is retained mostly by association; and his knowledge of the laws of gravity as applied to mechanics, is naturally poor. Memory of events, particularly in his department of business, is good. He naturally excels in figures and mathematics, has a good knowledge of places and the geography of the country, and can describe, accurately, the various places which he has visited. He is quick to see the cause and origin of things, and readily comprehends their principles; yet his most prominent intellectual qualities are of a literary character, giving him intuitive and correct perception of form, shape, outline, proportion, arrangement, method, system, ability in the use of language, both as to copiousness and choice of words. These faculties, joined with his very large Comparison, give him superior descriptive talents, ability to classify, compare, and criticise. He is also very quick and correct in his perception of the motives of persons, the condition of things, and the results of actions. His perceptive faculties, joined with his Comparison and Human Nature, give him the rare quality of common sense. He learns much from experience and observation, which enables him to keep pace with the spirit of the times, and aid in promoting the real wants of the community. Form, Size, Comparison, and Language combined, would make him correct in orthography, and in learning, understanding, and applying language. He might excel as a critic. He is not given to theorizing, or speculations on visionary subjects, of his own accord, but prefers the real and available. He is more given to perfecting than originating; is less showy and plausible in theory, but more correct in his inferences and conclusions. He is less original, sparkling, and showy, in wit and conversation, but more truthful, condensed, and correct, both as to manner, matter, and language, than most men.

Upon the whole, we think this a remarkable head. His peculiar poetry, character, talents, and disposition, all coincide with the shape and developments of his brain; which indicate a predominance of affection, sentiment, refinement, and intelligence. He is true to nature, and one of her most sincere devotees.

The following biographical sketch is taken from Griswold's "Poets and Poetry of America."

BIOGRAPHY OF WILLIAM CULLEN BRYANT.

"WILLIAM CULLEN BRYANT was born at Cummington, in Massachusetts, on the third day of November, 1794. His father, a well-educated and popular physician, was familiar with the best English literature, and perceiving in his son early indications of superior genius, he attended carefully to his instruction, taught him the art of composition, and guided his literary taste.

"Among instances of literary precocity, there are few recorded more remarkable than that of Bryant. Tasso, when nine years old, wrote some lines to his mother, which have been praised; Cowley, at ten, finished his 'Tragical History of Pyramus and Thisbe;' Pope, when twelve, the 'Ode to Solitude;' and the 'wondrous boy Chatterton,' at the same age, some verses entitled 'A Hymn for Christmas Day;' but none of these pieces evidence the possession of more genius than is displayed in Bryant's 'Embargo' and 'Spanish Revolution,' written in his thirteenth year.

"In 1810, the youthful satirist entered Williams College, where he was distinguished above any of his classmates for his proficiency in languages and polite letters. After remaining in that seminary two years, he solicited and obtained an honorable dismissal, and entered as a student the law office of Mr. Justice Howe, and afterward that of the Honorable William Baylies. He was admitted to the bar at Plymouth, Massachusetts, in 1815, and followed his profession until 1825, when he removed to the city of New York.

"In 1821, Bryant published at Cambridge a volume containing 'The Ages,' 'Thanatopsis,' 'To a Water-fowl,' 'Green River,' 'The Yellow Violet,' 'Inscription for the Entrance to a Wood,' and other pieces, which established his reputation as one of the first poets of the time.

"About the time of the publication of 'The Ages,' Mr. Bryant was married, and in 1825 he removed to New York, where he has ever since resided. Soon after his arrival in that city, he became one of the editors of the New York Monthly Review, in which he first published many of his most admired poems; and, in 1826, an editor of the Evening Post, one of the oldest and most influential political and commercial gazettes in this country, with which he has ever since been connected. In 1827, 1828, and 1829, he was associated with Mr. Verplanck and the late Mr. Sands, in the production of the 'Talisman,' an annual; and he wrote two or three of the 'Tales of Glauber Spa,' to which, besides the above-named authors, the late Mr. Leggett and Miss Sedgwick were contributors. An intimate friendship subsisted between him and Mr. Sands, and when that brilliant writer died in 1832, he assisted Mr. Verplanck in editing his works.

"In 1832, an edition of all the poems Bryant had then written was published in New York; it was soon after reprinted in Boston, and a copy of it reaching Washington Irving, who was then in England, he caused it to be republished in London. Since that time it has passed through several editions, the last of which contains seventeen poems not in any previous impression. 'The Winds,' 'The Old Man's Counsel,' and 'An Evening Reverie,' in this volume, have not appeared in any collection of his works.

"In the summer of 1834, he visited Europe with his family, intending to devote a few years to literary pursuits, and to the education of his children. He traveled through France, Germany, and Italy, and resided several months in each of the cities of Florence, Pisa, Munich, and Heidelberg. The dangerous

illness of his partner and associate, the late William Leggett, compelled him to return hastily in the early part of 1836 ; and he has since devoted all his time, except a few weeks in the summer of 1840, passed in the Valley of the Mississippi, to his duties as editor of the New York Evening Post.

"Mr. Bryant is a close observer of Nature. Hill and valley, forest and open plain, sunshine and storm, the voices of the rivulet and the wind, have been familiar to him from his early years ; and, though he has not neglected books, they have been less than these the subjects of his study and the sources of his pleasure. No poet has described with more fidelity the beauties of the creation, nor sung in nobler song the greatness of the Creator. He is the translator of the silent language of the universe to the world. His poetry is pervaded by a pure and genial philosophy, a solemn, religious tone, that influence the fancy, the understanding, and the heart.

"He is a national poet. His works are not only American in their subjects and their imagery, but in their spirit. They breathe a love of liberty, a hatred of wrong, and a sympathy with mankind. His genius is not versatile : he has related no history ; he has not sung of the passion of love ; he has not described artificial life. Still, the tenderness and feeling in the 'Death of the Flowers,' 'Rizpah,' 'The Indian Girl's Lament,' and other pieces, show that he might have excelled in delineations of the gentler passions, had he made them his study.

"The melodious flow of his verse, and the vigor and compactness of his language, prove him a perfect master of his art. But the loftiness of his imagination, the delicacy of his fancy, the dignity and truth of his thoughts, constitute a higher claim to our admiration than mastery of the intricacies of rhythm, and of the force and graces of expression."

ARTICLE III.

THE MENTAL PHILOSOPHY OF PHRENOLOGY, AS EXPLAINED BY THE COMBINATIONS OF THE FACULTIES.

MENTAL philosophy has always been a favorite study with the intellectual portion of mankind. And well it may be ; both because it appertains to the highest department of creation, and because it teaches lessons more practically important to human well-being, individual and collective, than any other science. The laws of mind embrace the highest order of laws ; and their application to society, government, education, and, indeed, to every thing appertaining to man, makes mental science more useful than any other study. To render certain a study thus indispensable, nature has implanted in mankind an unquenchable desire to know more of that wonderful entity which thinks, feels, and knows. And this desire increases as knowledge and strength of mind are increased. Men should know all about the structure and the elements of their own minds ; nor will any other study equally interest or benefit them.

Nor is that study difficult. Though mental philosophy, as generally taught, is indeed mystified and obtruse, so as to be difficult of comprehension, yet the last half century has seen a new star rise upon the darkened fields of mental investigation—a star which sheds the light of SCIENTIFIC CERTAINTY upon this most important of all the sciences, and has so simplified it that “he who runs may read,” besides having rendered it the most fascinating of all studies. That star is PHRENOLOGY, and its instrumentality is the combination of the faculties.

THE MAGNITUDE of the study, and WHAT IT PROPOSES TO DO, are subjects of first inquiry. All scientific investigations consist in studying CONDITIONS—in ascertaining what specific causes produce given consequences. As every effect must have its cause, of course there must be as many causes as effects. In other words, there must be as many varieties of condition as there are phases of human character. To illustrate: no two individuals think and feel exactly alike. Every one differs from all the rest. As every maple leaf differs from every oak, poplar, and all the other leaves of the forest, and every individual leaf has some slight variation from every other maple leaf, so every race and nation differ from every other, and every individual of every nation and age, differs from every other individual, both of his own nation and of all other nations and ages. That is, no individual now alive is exactly like any other one now on earth, or who ever has existed, or ever will exist. We see around us every reason for believing, that no two human beings, from the beginning to the end of time, will be exactly alike. Amazing and incomprehensible, then, the number of variations in human character! Infinite, like all the other works of God!

But mark, every one of these diversifications of talent and character is CAUSED—so that there must exist as many different causes, or conditions, as there are different effects, or varieties of character. And the true science of mind must make PROVISION for all this infinite diversity in human character. As its results are thus infinite, so its conditions must also be equally so. Nor is that system of mental philosophy worth a moment's attention, which is not based upon, and does not account for, this endless variety seen in human nature. It must also ANALYZE these conditions, and reduce this infinitude of changes to perfect order.

Has any former system of mental philosophy ever done, or even attempted to do this? None. Does Phrenology do it? Let us see. How many words is it possible to spell with the twenty-six letters of the alphabet? Arithmetic answers, “A number which it would require ~~FOURTY-ONE~~ figures to express”—a number infinitely beyond the power of the human mind to conceive! Some of them would be very long, and others very odd, but behold the infinite number of variations capable of being rung on only twenty-six primary conditions, in all their possible combinations with each other. Suppose their number to be thirty, in place of twenty-six,

and this sum is inconceivably increased. Or thus: there are about forty primitive vocal sounds capable of being uttered by the organs of speech. Now, by means of these forty primitive sounds, all the ideas, sentences, conversations, and speeches, ever uttered in all languages, by all the members of the human family, or that ever can be uttered in all coming time, are expressed. Those forty vocal sounds, therefore, admit of a number of changes equal to all the sentences, conversations, and speeches ever yet uttered, and that ever can be uttered in all coming time. There are also forty phrenological faculties—probably more. Add to these all the different organizations, and other conditions which modify character, and the number of changes they are capable of producing a hundred figures could not express. These faculties are also developed in different degrees of power, and are wrought up to greater or less degrees of intensity of action by ever-varying circumstances, so that the varieties of character capable of being produced by these forty faculties, in all their different combinations, degrees of power, and circumstances of action, are quite equal in number to the past, present, and prospective number of human beings! Phrenology, therefore, makes ample provision for all that infinite variety in the characters of mankind which we find to exist. Nor does any other system of mental philosophy make such ample provision—a strong negative argument for its truth.

Man's inability to *DECRYPT* all these infinite shadings of character by phrenological application, is quite another matter. Nor does this constitute a valid objection to Phrenology, any more than that we cannot discover *ALL* the stars overthrows astronomy. All science is infinite, while man is finite, and can therefore know but little of any science; yet his inability no more proves its non-existence, than an ignorant man's knowing nothing of science proves that no science exists.

That the magnitude of our subject is indeed *INFINITE*, is shown by what we have already said. Yet this should by no means discourage us from undertaking its study; for it is as simple as it is endless. There being so much to learn, in no way prevents our learning a little. Besides, after we know its elements, we can learn an incalculable amount from *INFERENCE*, just as, after having learned the alphabet, we can *SPELL OUT* words never before seen. But to our subject proper.

All that men say, do, and are, springs from their respective faculties; and the specific point of our present inquiry is, *WHAT* feelings, actions, and sayings, spring from what faculties? This is the question which all systems of mental philosophy attempt to answer. Yet they all fail significantly, partly because they do not rightly analyze the mental faculties, but mainly because they make no mention of their *COMBINATIONS*. Thus they talk about memory, judgment, etc. Memory of *WHAT*? What *KIND* of judgment? For every reader is an experimental witness of the fact, that he has a good memory of some things, but a poor one of others. Thus

some remember faces remarkably well, yet have almost no memory of names; or recollect the substance and drift of what they hear, but forget items and details; or know any road or place they have once seen, when they see it again, yet forget colors, or figures, etc. Some, parrot-like, can repeat whole sentences, paragraphs, and even sermons or speeches, by just hearing them but once, yet can give no general idea of their **SUBJECT MATTER**, while others retain only the thoughts and substance, but cannot repeat even a part of a single sentence. Some forget favors but remember injuries, others recollect favors but forget injuries, while others, still, remember both. Ask mental philosophy, as taught by Locke, Stuart, Brown, etc., what it means by memory, and it is dumb; but ask Phrenology, and it answers, "Every intellectual faculty remembers its own past actions and experience. Thus Locality recollects places; Form, faces and shape in general; Causality, laws; Eventuality, facts or occurrences; Tune, tunes; Time, dates; Calculation, numbers; Color, colors, etc." Nor does it stop here, but proceeds to show **WHO** POSSESSES a retentive memory of places and a poor one of colors, or a good one of ideas, but a poor one of dates; who can learn tunes easily, but commits sentences with difficulty, etc. Add to this the phrenological doctrine of combination—namely, that Eventuality, which remembers events, combined with Locality, recollects **WHERE** given events transpired; with Time, remembers **WHEN** they occurred; with Causality, the law, principle, or truth they go to establish; with Destructiveness, recollects injuries with vindictive feelings; with Acquisitiveness and Calculation, the amount due; and with Conscientiousness added, the sum owed, and with Time large, **WHEN** they are to be paid; with Adhesiveness large, recollects friends, and all about them; with large Form added, remembers just how they looked and acted, etc.; and thus of all the other faculties, and you have a complete analysis of memory, in all its varieties, together with an index of the power of every kind of memory, in every one to whom you apply this phrenological test. Mark how infinitely this phrenological analysis of memory exceeds that of all other systems.

Take another illustration, from judgment—one of the faculties, according to mental philosophy. "Judgment of what?" we ask the old systems, and they are unable to reply. The fact is observed and experienced by all, that one has good judgment about colors, but poor about mechanics; or good about the latter, but poor as to color, or poetry, or logic; while others are first-rate judges of ways and means, but poor of moral arguments; and thus of all the different kinds of judgment. Now Phrenology discriminates between judgment of colors, mechanics, bulk, likenesses, music, taste, right, wit, reasoning, flowers, property, etc., and also tells who **HAS** good and who poor judgment in these and other particulars. Its analysis of judgment is this: those who have large Size, have good judgment of angles, levels, weights as founded on bulk, etc.; large Form, of likenesses; large Ideality, of poetry and taste; large Constructiveness and

Causality, of inventions and mechanical ways and means, etc. Or thus: one who has large Conscientiousness and reasoning faculties, with small Ideality, is a good judge of all matters appertaining to right and wrong, but a poor one of whatever pertains to taste, beauty, and propriety; those who have large Ideality and Tune, with small Causality, are poor judges of ways and means, but judge correctly of musical taste and excellence; those who have large Constructiveness and percepts, but small Color, have excellent mechanical judgment, but fail in judging of colors, their shades, appropriateness, etc.; and thus of all kinds of judgment. Behold how perfect the phrenological analysis of judgment—besides that most important addition of its telling us *WHO HAS* good and who poor judgment on all these points—and how imperfect and worthless that given by mental philosophy! The latter does not convey one correct idea concerning it; the former tells us all about it, and at the same time develops that fundamental law of mind, based in the combinations of the faculties, without a knowledge of which no correct idea of the mental operations can be formed. To say nothing about the truth or falsehood of Phrenology, how infinitely more it teaches us of the laws of mind and their practical workings, than all other systems of mental philosophy combined! And is this no proof of its truth?

The great law here developed might be run out in many other applications. Thus—a man asks me, “Am I shrewd?” I answer, “Yes, in bargaining, but not in arguing,” or as the case may be; yet no other system of mental philosophy makes these distinctions, without which we are left in total darkness as to all correct views of the mind and its modes of operating. But the intelligent reader, with only a slight knowledge of Phrenology, can apply the great principle here developed to other mental capacities—such as reasoning, writing, greatness, taste, and the like—and subsequent articles on this subject will show the superiority of Phrenology in analyzing other manifestations of mind, and the solution of inconsistencies and paradoxes in human character, which nothing but this, the only true science of mind, can solve.

How many melancholy examples of excessive fear of supernatural agencies, superstitious and absurd beliefs, envy, prejudice, vindictive passion, overbearing demeanor, and offensive pride, are solely referable to the indolent yieldingness of a mother, and the gossip of an idle and ignorant nurse. The first painful feeling created in the breast of Byron, while yet a child, was by the angry taunts of his mother at his deformed foot; and to this he referred his estranged filial affections in after life.—COMBE ON THE MANAGEMENT OF CHILDREN.

ARTICLE IV.

THE ORGANIZATION OR TEMPERAMENTS AS INDICATING CHARACTER. NO. VI.

Our last article on this subject pointed out four kinds of organization, and their signs and effects—namely, the **VITAL**, or **ANIMAL**, known by **BREADTH** of form; the **POWERFUL**, which gives **PROMINENCE** or projection of bones and muscles; the **ACTIVE**, known by **LENGTH** of build; and the **MENTAL**, evinced by **FINESS** of structure and angularity of formation. If these organic conditions ever existed separately, their separate effects should be described; but, since they invariably appear in **COMBINATION**, some, however, being strong and others weak, these combinations, and the effects they produce upon the animal and mental economy, should be presented.

The fact is a little singular, that those in given occupations have a general similarity of formation, and those in other occupations, other general shapes. Thus, go into a Presbyterian meeting before noon, and to a Methodist or any other in the afternoon, and the former congregation will be found to be taller, slimer, and less developed in the abdomen, than the latter. So butchers, landlords, stage and livery-stable proprietors, captains of ships and boats, drovers, etc., will be found to be generally **BROAD**-built, round-shouldered, full-favored, largely developed in the abdomen, broad-headed, red-faced, and often red-haired. Sometimes, however, the prominent temperament predominates over the vital, yet generally the animal prevails over all the others.

But merchants, and especially clerks and book-keepers, are slim, small in the abdomen, sharp-featured, and spindling.

Most ministers, too, are spare and lean, and possess more of the long than broad organization. And nine round-favored, corpulent ministers in every ten, are more sensual than spiritual, and love the things of this world a little better than they should do. These are instanced as general illustrations of our subject, without attempting to enter into requisite details or qualifications; but, having thus developed the outlines of our idea, let us look at it more in detail.

All sound, clear-headed, **THOUGHT**-writers, possess the long, prominent, and sharp organizations united; that is, they combine activity and power with superior mentalities. Thus, **WILBUR FISK**, formerly President of Wesleyan University, was one of the clearest and most nervous writers of his sect, and was long-favored, prominent-featured, and constructed on the **ANGULAR** principle—that is, possessed the powerful, active, and mental temperaments well blended, yet the vital was deficient. He wrote **IDEAS**, and this is the idea-manufacturing temperament.

That **WILLIAM CULLEN BRYANT** is one of the very excellent writers of our day, is conceded by universal consent. He, too, has this long, sharp, and prominent organization, and accordingly writes impressive ideas, that leave their mark upon the reader's mind. Neither soft nor sentimental, but pungent and rich in **SUBJECT MATTER**, his mental productions are as impressive as his features are strongly marked.

PRESIDENT HITCHCOCK, likewise, is long and prominent-featured, and accordingly is one of the eminently scientific writers of the day. Full of thought, clear in expression, specific in his statement of facts, logical and admirable in analysis, he stands first in this country, if not in the world, as a writer on the natural sciences.

PERCIVAL, so eminently poetical, so superior as a naturalist, so beautiful and happy a writer, is very long-favored, sharp-featured, and prominent in the form of nose, chin, etc. Besides his poetical and literary productions published in his own name, Webster's Dictionary owes no small part of its philological value to his pen. As a writer, he has few equals.

THE ABBOTTS, those excellent religious writers, have this same general form of prominence, sharpness, and length of features.

MORTON, that eminently scientific author of *Crania Americana*, has a formation in marked accordance with our doctrine.



No. 2. VOLTAIRE.

VOLTAIRE furnishes another illustration of this temperament accompanying writing capabilities. See how sharp, and also how prominent, his features. This may be taken as a sample of the writing organization; and

his writings, both for voluminousness and composing capability, have rarely been equaled.

For many years I have been examining all classes of writers in reference to this subject, and find but one exception deserving notice, and that, even, confirms the rule. It is this: compilers, novel-writers, fancy-writers, who write to please the popular taste, and some newspaper scribblers, often lack the physiological form here attributed to writers; but readers will mark, that reference is now had to *THOUGHT-writers*—to those who wield a bold, powerful, original, and *SCIENTIFIC* pen—who produce that class of matter which *IMPRESSES*, and lasts, and is as good years afterward as when first published.

WASHINGTON IRVING may be urged as a partial exception, because he is round-favored and full-faced, instead of sharp and prominent-featured. But does he excel as an *IDEA-writer*? True, he is gifted with a high order of imagination, and possesses descriptive talents rarely equaled. His works, too, have remained deservedly popular for many years; yet strip them of their silk and tinsel, and what remains? Are they full of new *TRUTHS* and practical suggestions for the guidance of human nature, deep in reasoning, freighted with philosophical principles and axioms, or at all deserving the term *SCIENTIFIC*? Their beauty, fascinating powers, elegance of diction, brilliancy, wit, piquancy, narrative excellence, and all that, we fully appreciate and greatly admire; yet, what we wish to urge is, that he is not of that *SCIENTIFIC* cast to which our remarks apply. Far be it from us to attempt to disparage his splendid talents; we would merely *ANALYZE* them. He is one of the world's *GENIUSES*, yet his is *LITERARY* genius. He does not, therefore, conflict with our rule, that powerful writers are spare, long-favored, and prominent-featured. When we come to speak of *ELOQUENT* men, whether on paper or by word of mouth, he will be ranked among the first, and shown to have the eloquent configuration. *BYRON*, too, belongs partly to this class.

ORVILLE DEWEY is about midway between a scientific and an eloquent writer, and accordingly his form is midway between the prominent of the one and the spherical of the other.

JOSEPH C. NEAL was a highly polished and charming writer, and uttered many moral truths of great practical moment, and had a corresponding configuration: more sharp and elongated than prominent, yet not wanting in the latter, while it was one of the finest specimens of the former.

HILLHOUSE, the poet, had a similar conformation, yet it was still more sharp and still less prominent; and accordingly he was beautiful, descriptive, sentimental, imaginative, and quite poetical, yet lacked prominence of features, just as he lacked depth and might.

BROWNSON is bold and forcible, and accordingly prominent-featured.

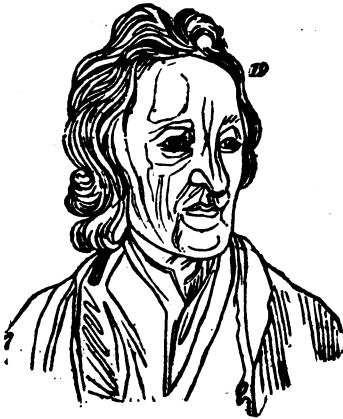
SILLIMAN furnishes another example of our rule. He is both sharp and prominent-featured, and accordingly a clear-headed writer; yet does not

equal Hitchcock, either in prominence of features or in thought-writing. He is more full-favored, and, in accordance with a theory to be hereafter stated, is more florid.

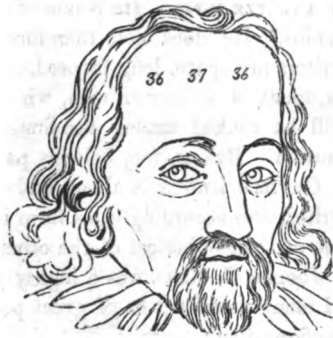
ANDREW COMBE was an eminently scientific man—deep, forcible, to the point, and freighted with first principles—was a specific interpreter of nature, which is what we mean by scientific—and accordingly was very long-favored and prominent-featured, as we shall show, by introducing his likeness into some future number.

GEORGE COMBE furnishes another example. Andrew was probably the most strictly scientific, while George is the more flowing and beautiful; and accordingly Andrew was the most prominent-featured, while George is the more sharp-favored, yet evenly formed. He combines the long, the sharp, and the prominent, in admirable proportion, and hence is pointed, yet smooth and correct, and embodies great strength of matter with remarkable elegance and perspicuity. Training, too, has done much to improve his writing capacities.

WHITTIER is also sharp and prominent-featured, and accordingly a scientific writer. "But I thought he was a POET!" is the startled response. True, he puts his ideas into rhyme, yet he says something whenever he puts pen to paper. Morals have a science, as much as physics, and he may well be called a SCIENTIFIC MORALIST. Viewed in this light, he admirably confirms our doctrine.



No. 3. JOHN LOCKE.



No. 4. LORD BACON.

JOHN LOCKE furnishes another striking confirmation of our law. See how prominent and strongly-marked his organization. This, according to our former article, indicates POWER, impressiveness, and originality—qualities which, considering his era, were rarely equaled. He revolutionized the entire cast of mental philosophy, and set the world on a new track of in-

vestigation. Note the coincidence between our rule—our rule? rather NATURE'S, for all we claim is to read her hand-writing touching this point—and his configuration.

LORD BACON furnishes another illustration of this organic law. Mark the prominence of that chin, nose, and forehead. They stand out in still bolder relief in his busts. Yet here the prominent is more fully developed than the sharp, and hence POWER is the grand characteristic of his productions. If his face had not been so wide, it would have APPEARED much longer than it now does. Observe attentively the marked prominence of its features, as coinciding with his extraordinary might of mind; the great length of his face, as coinciding with extreme mental activity, and every mark of the mental temperament.

That exceptions to this rule may possibly be caused by the modifying influences of some other laws, is admitted; yet readers must recollect that we are here stating general results, without stopping to qualify or detail.

In subsequent numbers we shall apply this law to a score or so of other distinguished authors, and some authoresses, besides analyzing their several styles of composition, and deduce therefrom several important conclusions.

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ARTICLE V.

YOUNG MEN—THEIR CAPABILITIES AND PREPARATION FOR ACTIVE LIFE. NUMBER IV.

No error can be greater than that too generally instilled into young men at their outset in life, that, to succeed in business, they must adopt a politic instead of an honest course—must employ the “tricks of trade,” and do many things not strictly right in themselves, though common, on the plea that a rigidly honest man cannot prosper in business. This proverb and custom are as false as universal. Exactly the converse is true. It is the DISHONEST who cannot prosper. Though they may succeed for a short time by employing deception, yet it will be only temporary; for a customer, once deceived, will not trust them again; whereas a strictly honest course would have secured a PERMANENT customer. I have never known ULTIMATE success to attend those who deviated from the strict line of integrity. One reason is, that they become known and distrusted, and can obtain little or no credit; for when they have made and broken a few promises, no matter how plausible their excuse, they are not believed, and will not be trusted; whereas, if they had always conducted themselves with probity, they would have inspired confidence, and this would have given them credit, which, in the absence of capital, is its best substitute.

Take a few home examples. A. is a shrewd, keen, politic merchant; he is always plausible, praises his goods in the highest terms, is lavish of promises, employs all those arts and petty deceptions too often resorted to by business men, has two prices, gets the best bargains he can, sells to you lower than to your children, and tells more or less white or business lies. He shaves you too closely once, and this so displeases you that you try Mr. B., who makes few professions of cheapness, has no leading articles, takes but one price, sells just as cheap if you send your child to his store as though you went yourself, praises his goods no higher than they will bear, and always makes his word good. You go there and keep going, because his candor and honesty have gained your confidence. And thus of all customers.

In BUYING, a strictly honest man has a still greater advantage, especially if he requires TRUST. Men will sell to staunch, upright customers, much cheaper than to slippery ones, or those who resort to artifice, to escape just dues.

Even if an honest man fails to pay promptly, he can exhibit a satisfactory reason, and his creditors "give him time," or if he must fail, turn right around and set him up again; whereas, if slippery A. fails to pay a single debt promptly, his creditors, fearful of losing, pounce upon him and wind him up at once, determined, if they can get their pay this time, never to trust him again. A good name is worth a great deal, even in a merely business point of view; but as well kill a dog as to inflict upon him a bad name.

Besides, an honest man gains the good FEELINGS of neighbors and customers, so that they forbear with him when he is in trouble, and gladly aid him when he is successful.

These suggestions are not true of some, but untrue of others. Tricky, slippery men do sometimes succeed, and honest ones fail, but not BECAUSE tricky or honest. A slippery man, endowed with fine talents for his business, and great energy of character, may succeed in SPITE of his want of moral principle, and a perfectly honest man fail for want of sagacity or energy, or on account of misfortunes no way connected with his honesty; but one of nature's PERMANENT truths is, that, other things being equal, those will succeed best in the long run, and wind up richest as well as most happy, who are most HONEST. It so is in the very nature of things, that "honesty is the best policy," and that every breach of it, though trifling, militates against ultimate prosperity. Even if honesty were not policy, it would save the wear and tear of conscience, which is every thing; but since it does both—saves conscience and ALSO promotes success—he is a double fool as well as a natural rogue, who does not adopt it. Nature is true to herself. She always rewards in full all obedience to her laws, of which that of honesty is one, but punishes all their infractions, by making the way of transgressors hard, of whatsoever kind.

ARTICLE VI.

PROGRESSION A LAW OF THINGS. NO. XIV.

HAVING traced this progressive element of nature and of man from the creation through the world's and man's early history, and applied it to government, religion, society, the mechanic arts, etc., mark one more beautiful provision for human improvement effected by EMIGRATION. The increase of population in given localities COMPELS emigration. But who emigrate? The BOLDEST, STRONGEST, and most PROGRESSIVE spirits of our populated districts. Who peopled the new world? The strongest and the best minds of the old. A tame, every-day soul has not life or desire enough to emigrate. At all events, our Puritan forefathers were the advanced, the progressed and progressing portion of all England and Scotland. Their struggling spirits could not endure the mental strait-jackets and beaten paths of English conservatism, and hence pushed out into this expansive continent, to fell great trees and forests, and plant great souls in their stead. And, as a class, to this day, it is in reality the best portions of the old countries who emigrate to the new. Not the richest, not the most learned or fashionable—for these are generally the weakest-minded and most depraved—but those possessed of the most real stamina, determination, force of mind, and physical strength. It is not national narrow-mindedness or egotism, but is the utterance of a palpable FACT, to say that these United States occupy immeasurably the highest position, in the scale of human being, of any other nation on earth, and one by far, and in every respect, the most intelligent, the most moral, the most every thing good, and the least bad, of any other equal population on the face of the globe; and caused, primarily and mainly, by that very progressive principle, as applied to emigration, we are endeavoring to elucidate. And thus necessarily of all other emigrating nations.

Yet an advanced step, once gained by this emigrating nation, is not confined to it; but REACTS on the parent nation, to promote its progression. That the advance position of this nation as to liberty, etc., has effected the adoption of most important progressive movements in England and Ireland, is perfectly apparent, and will be rendered far more so within the next ten years.

Our example, our prosperity, have stirred up within the entire English, Scotch, and Irish mind, an uncontrollable desire to PROGRESS in like manner. Their hide-bound institutions totter on their bases, and with all their power, can barely "maintain their position." Nor will they be able to do this long. The new world, partly by example, more by persuasion, and most by a kind of magnetic COMPULSION, which all powerful nations exert

by their commercial, literary, social, and a thousand other relations, will soon OBLIGE the old to follow in her progressing wake, on penalty of taking ALL the remaining wind out of her sails now left in them. No power whatever can possibly keep her where she now is, so long as this nation continues her onward march. Nations, like the forest herd, when some bold leader starts on a new track, or leaps a ravine, must join in the onward movement, and leap the same ravine, or be precipitated to its oblivion bottom.

Nor is the daughter liberating and dragging after her her mother merely, but her relatives also. France has started off with wild enthusiasm. She may foam and swell more than progress, for a season, because of her enormous and ruinous Approbativeness—ambition of her leaders—but she is moving both herself and sister nations.

All Germany, too, that birthplace of Phrenology, that most old-fashioned, staid, stand-stock-still, of all the nations of Europe—behold, even she is rising, and wrestling, and packing up her movables, and leaving behind, or trampling upon, king, ministry, police, despotism, and aristocracy, and, forgetting that which is behind, is pressing on to attain that heaven-appointed destiny of our race. Italy, Spain, Sicily, all Europe, is joining in the grand march, almost RUSH for freedom and progression; nor will the nations stop till all Asia, and even all benighted Africa, as well as all the islands of all seas, join in fulfilling this destiny of the race. China will be last, because she prohibits emigration; but ultimately even her citizens WILL emigrate, and that same reaction likewise move her forward which is now, avalanche-like, carrying all Europe before it.

Nor is this progressive principle, founded on emigration, content to carry parent nations forward toward the common destiny of the race, namely, inconceivable perfection. It also has its ten thousand lesser wheels within its greater ones. The younger portions of each nation—those settled last—similarly react on and forward the elder parts. Our puritanical forefathers, though so far in advance of the entire old world, nevertheless saddled themselves, and that portion of the new world they inhabited, with many anti-progressive notions, laws, and institutions. New England has been hide-bound ever since, and is now, by far, the most conservative portion of our country, except the South, which is influenced by other conditions. Yet it is fast becoming liberalized, and by this very emigrating process under review. As her sons grew up, her religious and other strait-jacket dogmas and customs rendered the strongest minded and most sterling, and also reformatory of them, restless under restraint. They pant for a larger liberty, and accordingly push off into forests, farther and still farther west; and these again send off their most progressive spirits, till this simple but effectual principle of emigration has not only PEOPLED the immense West, but peopled it WITH A HIGHER ORDER OF MIND, WITH BOLDER AND BETTER THINKERS, than their grandfathers, New England and Virginia.,

or their fathers, New York, Pennsylvania, and Maryland possessed. Westerners never ask whether "pater dixit," or who believes or does thus and so, but boldly scrutinize old as well as new, in church and out of it, and require a thus saith REASON for all you would have them adopt. They never think by proxy. Their ministers are only men, not demi-infallibilities, whose word must be received because theirs. They have no "ex-cathedras"—no leaders—but each one thinks and acts FOR HIMSELF, untrammelled by sects, or creeds, or general assemblies, even though a church-member, and looks at every new thing fully and candidly, without stopping to ask Deacon Steadfast, or Parson Seminary, or Judge Precedent, what they think of this or that matter. In other words, the boldness, freshness, and freedom; the depth, power, and strong common sense of the mighty Western mind, far exceeds Eastern mind, and is fast liberalizing and expanding its parents—especially in religious matters. Till lately, Western mind and character have made but little impression upon Eastern; yet their silent but resistless power is beginning to tell on our theology, our style of preaching, our views of things, and modes of life and business; and in ten years will shape them after its own large and noble pattern.

Take HENRY WARD BEECHER as an individual example. If he had settled East, he, too, would have been in the peck-measure, seminary routine of Eastern religionism. But he went West. They soon pulled off his strait-jacket for him, though it was never on very tight, and his large soul and clear mind went forth, free as air, into the vast prairies of universal truth, where they grew to their present beautiful proportions and gigantic dimensions. His sermons, preached from the same texts with those of his father, are as different as a stunted, bark-bound, shrub-oak, is from the mighty but well-proportioned mammoth trees of the western forest; and we opine that old Lyman Beecher would not preach just such sermons now as he did "long ago" in the "Old South." Yet he may be too old to take on a new growth, even though planted in rich western soil.

Young Beecher, thus PROGRESSED by Westernism, came East. The divines here tried to put on their seminary and catechetical strait-jacket, but it was some FIFTY TIMES too small for him. He could not begin to wear it, and told them flatly, that, besides being too small for a Liliputian, whereas he was a man, it was neither woven nor made right, was badly colored in the start, and these colors all faded; that his western frock-coat suited him well enough, and, with their leave, or without it, he should preach in it any how. Thereupon, Dr. Cox, once so far in advance of the main body of the Presbyterian army as to endanger his excommunication, shut his pulpit doors against him—though Beecher don't probably care much about preaching in so SMALL a place.

Like causes are producing like effects in the scientific world, the business world, and the entire world of republican mind. The East gave birth to the West, and now the West in return is giving a "new birth" to the East.

The waves of its progressive and progressing spirit are perpetually rolling back upon us, and this surging and resurging will go on for ages to roll to and fro till they wash away all that remains of illiberalism, and put mankind upon that pinnacle of greatness and goodness he was originally created to occupy.

But the West is not beyond the subsequent reach of this same emigrato-progressive law. Her happy turn is in store, to be brought forth gradually as time rolls on. Nor will this inimitably beautiful provision cease to press mankind, and ALL mankind, onward and upward till the earth is filled full of blessed occupants on the one hand, and human perfection and happiness upon the other.

ARTICLE VII.

BATHING, WITH DIRECTIONS FOR ADAPTING ITS TEMPERATURE TO THE STATE OF THE PATIENT.

OF the utility of bathing, a very considerable portion of our communities are becoming so thoroughly convinced, that thousands practice it now where one adopted it ten years ago. The change is really astonishing. Mothers, by thousands, bathe or wash their children all over regularly. In the intelligent circles of Boston, for example, probably more bathe themselves and children than omit it. And this health-promoting practice is rapidly extending throughout villages and towns, so much that an inquiry touching the best FORMS of bath, their temperature, times, etc., is becoming quite desirable and important. Hence this article.

Many, hearing cold ablutions so highly recommended, try them, at first, perhaps, with benefit, but afterward with serious injury, which they attribute to the BATH, whereas it belongs to its TEMPERATURE.

For many years after I began to bathe daily, I received unmingled benefit therefrom, and a great amount of it. By and by my system became so reduced by excessive mental application, that reaction did not always take place, and it injured me. I therefore took it less frequently, and only when I was sure I possessed sufficient vitality to secure that reaction. Under this regimen my skin became weaker and weaker, colds and slight fevers began to make their appearance, and I became apprehensive for the future, till Dr. North, of Saratoga, recommended not only the warm bath, but a VERY warm one; commencing at about ninety-eight degrees Fahrenheit, and rising, at successive baths, to one hundred and ten; remaining in from fifteen to thirty minutes, as I could bear it. "Never mind," said he, "if it prostrates you for the time being. You require that your blood should be brought to the SURFACE, and this will do it, and thus fortify you against the winter's cold." He added this general rule, which struck me

both as so reasonable and important, that I write this article mainly to promulgate it, namely—"When the system is over-excited, feverish, and requires to be reduced, take the COLD bath; but when it is so debilitated as to require tonics, employ the WARM bath." These warm baths did for me the very thing I required—namely, relieved my internal organs and head by directing the blood to the skin. A few hot baths ~~so~~ restored the action of the skin that it was benefited by the COLD bath, which is always best when there is sufficient vitality in the system to produce the required reaction. He said he prescribed the WARM bath instead of bitters, tonics, and stimulants—or where these were considered requisite in general practice—but the COLD bath where DEPLETION and salivation were formerly prescribed; that is, where the pulse was hard, the skin feverish, and the system required to be REDUCED. And this rule is undoubtedly correct. It will generally be found to agree with the patient's FEELINGS—and this is, after all, the great test.

Another important rule is this: whenever the patient instinctively shrinks from COLD water, because it really pains him, use the TEPID bath; but when cold water produces an agreeable sensation, and leaves a pleasant glow, the cold bath is preferable. Mark, I do not say when the bather THINKS cold water will produce a painful shock—for many imagine it will affect them unfavorably, whereas, properly applied, it would produce delightful sensations. When the skin is hot and the system restless, and whenever there is positive pain, local or general, apply cold water; but when you feel weak or exhausted, use the WARM bath.

Those whose nerves are over-excited or diseased, should generally use the tepid bath, because their nerves require quiet, whereas the shock caused by cold water only re-irritates them, and thus enhances disease; whereas tepid water soothes the nerves, and carries off diseased matter, besides opening the pores.

Our general rule, then, is this: that temperature of both is best which FEELS best to you. But mark these three important directions: 1. Always, after the warm bath, wash off in cold water; for this closes the pores, and helps prevent taking cold after them, besides bracing the system. 2. Always, when you wash or bathe in cold water, employ sufficient ACTION, by swimming, or rubbing, or something else, to produce a subsequent GLOW; for this is indispensable, and its absence renders the bath injurious. 3. Keep up the circulation by subsequent EXERCISE.

Many persons go shrinkingly and slowly into their baths. This is all wrong. Spring from your bed as though a great snake was crawling over you, jerk off your night-clothes instantly, dash into the water as if for your life, rub as though you would blister your skin, wipe quickly, on with your clothes in double quick time, and go at something with might and main, till the blood courses briskly throughout your whole system, and you will feel almost like a new being.

The QUANTITY of water bathed in is by no means unimportant. The body is charged with electricity, and water is a rapid conductor of this element. Hence none but robust persons should stay long in large bodies of water. One minute is too long for me to stay in a river, even in hot weather. Invalids should go only into SMALL bodies of water, and will generally find the sponge, or hand bath, preferable, because small bodies of water become soon saturated with electricity, so that you can apply it the longer without its reducing the vital force below the reacting point.

Are warm or cold rooms best? Whichever FEELS best. When vigorous enough to ensure reaction, I decidedly prefer cold rooms, and ice-cold water; but when not, warmer water and rooms. All these conditions each patient must determine for himself, and determine by that infallible guide, HIS OWN SENSATIONS. Yet let all employ SOME kind of bath, either daily, or, at farthest, semi-weekly.

ARTICLE VIII.

EXCELLENT POST-OFFICE SUGGESTION, AND THE PERFECTION OF OUR POST-OFFICE SYSTEM.

THE Journal is no party hack—no electioneering tool—like too many papers and periodicals, yet claims the right to recommend what it finds good in all parties. That to improve the post-office service is performing a very great public benefaction, all will concede; for what interest of our whole country as materially affects its social, its intellectual, its business, and all its other interests, as this? Or what evil is greater than making the post-office department, in all its ramifications, a presidential electioneering demagogue? With peculiar propriety, therefore, does Cave Johnson close his annual report, by the following most excellent recommendation:

“It may not be inappropriate to remark, that those connected with administrative duties of this department, could not but have observed that there has been, for some years past, a strong feeling pervading the country, that the system had been conducted by an organized corps, extending throughout the Union, into every neighborhood, under the control of politicians, at the seat of government, wielded with the view of promoting party purposes and party organization, rather than the business and social interests it was created to advance; that the offices were bestowed as the reward of partizan services, rather than from the merit and qualification of those selected; and that each presidential contest is to produce a new distribution of the offices, and hence imbittered political contests are excited in almost every neighborhood, demoralizing in their tendencies, and injuriously affecting the purity of elections.

“While such apprehensions are entertained by a respectable portion of the community, a want of confidence in the honesty and correctness of the officers,

however pure and upright in their conduct, soon shows itself, seriously injuring the business of the offices, and bringing discredit on the system itself. The post-office system was designed for business purposes, for the cultivation of the social and friendly feelings among the citizens of the different sections of the Union, and should be in no wise connected with the party politics of the day. This will give that degree of confidence in its agents necessary to render it the most useful to the people.

"There does not seem any reason why this business and social agent of the people should be more connected with them than the officers of the courts of justice, or the accounting officers of the government. If it were believed that the latter officers performed their duties assigned them with a view to the advancement of party purposes, public opinion would soon correct the evil. If the post-office were alike exempt from political influence and party contests, public confidence would be maintained, and the best interests of the system promoted.

"It may be well worthy of consideration, if these objects would now be advanced, should the Postmaster General be nominated by the President to the Senate for a specific term of years, be separated from the Cabinet, and only removable by impeachment; and the appointment of the principal subordinate officers for a like term of years be given to him, and to provide that no removal should be made except for good and sufficient cause, to be reported to each session of the Senate."

To curtail the President's power and patronage, and enlarge the congressional, would greatly improve the general policy of our government; and to make the law here recommended, would materially improve the efficiency and utility of this great developer of our national intellect and sociality. To perfect our post-office system, would be one of the greatest of national blessings. In fact, if the government should make the post-office PERFECTLY FREE, and pay its cost out of the public treasury, it would do the very best thing in its power to do for the country. Suppose this course should cost, say five millions of dollars, and it should dock the army and navy appropriations that sum, and appropriate it to pay the expenses of the post-office department, would not said five millions do the country infinitely more good than now?

It seems to be taken for granted, that the post-office must sustain its own cost. Why not apply this principle to the army and navy? I say, **MAKE THESE LAZY DRONES WORK.** Other people—those who are taxed to support them—have to; why should not they also? I, of course, mean in times of peace. Year in and year out, what do our army and navy privates do? Nothing but wait on their proud, domineering, aristocratic officers. Let these haughty officers wait on themselves, as other folks do, and let these lazy public paupers, officers and privates, be kept **DOING** something to support themselves. Why make fish of the post-office, and fowl of the army and navy? If government should support either, out and out, it should, by all means, be the post-office; because so infinitely the most useful.

To one point we invite public attention: to providing a cheap PAPER AND PERIODICAL postage. That letters should be transported cheap is conceded—and so of newspapers, for they are one of the MIND-exercisers and developers of the country. But why should papers be transmitted for one penny, and periodicals, of no greater heft or bulk, be charged 150 to 300 per cent. MORE IN PROPORTION than papers? What motive for cheap newspaper postage that is not still stronger for cheap PERIODICAL AND BOOK postage? The latter are more pre-eminently scientific and substantial, and at least as useful. We say make every thing—letters, papers, periodicals, and books—under two ounces, penny postage; and every thing over that, two pence, or more, if it weighs half a pound; so as to make it an object for people to obtain books, in pamphlet and bound form, DIRECT FROM PUBLISHERS—in short, let the post-office do ALL IT CAN to promote the READING of the nation, and it will achieve the very highest end in the power of government to attain. If it costs, let it cost, for no object for which the public money is now disbursed, can compare with this in public utility, or national advancement, or even the stability and perfection of government. Subsequent articles on republicanism will show, that it can stand ONLY in the EDUCATION OF THE PEOPLE; and what can promote that education as effectually as cheap postage? Every letter, every paper and book, becomes a teacher of some kind, and exercises, and thereby develops, the mind of both producer and reader; so that cheap or free postage would be the very cheapest and most effectual MIND-DEVELOPER possible, besides all its other public and private advantages.

MORTALITY IN NEW YORK.—The City inspector has just published his annual report, from which it appears that during the year, 15,788 persons have died in this city. Of these, 7,373 have been under five years of age! What a horribly perverted state of things is that in which such wholesale infanticide is steadily practiced by society! I say society, for it is notoriously the want of suitable social arrangements which destroys a large proportion of these murdered children. Were there fit provision for maternal and medical foresight in regard to them—for cleanliness, good food, good air, and the necessary care—who supposes that any such mortality would take place? What an absurdity to suppose that by any necessity of things so many thousands of children are born into the world merely to be extinguished like worthless candle-wicks! The fact is, that these little creatures were designed to grow up to intelligence, honesty, and usefulness, and society is bound to see that the means for that end are provided; neglecting this duty, society kills, or has them killed, which is the same thing.—CORRESPONDENT CHRONOTYPE.

MAXIM.—Make no more money, get no more things than you really need for use. More than this only multiplies care in seeing to them, more than comfort in using them.

MISCELLANY.

A FEMALE PHRENOLOGIST IN BOSTON.—**MRS. SWAN**, having thoroughly prepared herself to practice this science successfully, has, after much persuasion, thrown herself into the phrenological work, and receives visitors at 32 Green street. That she is a woman both of superior natural abilities, and of a highly refined mind, as well as of cultivated intellect, the editors assure the public from a personal acquaintance with her. As to her phrenological preparation, she is no quack. If an ardent love and study of this science for ten or twelve years, and a thorough course of tuition from both editors, in the PRACTICAL EXAMINATION of heads, and writing out of characters, can fit her for her calling, then is she thoroughly fitted therefor. She particularly excels in her written descriptions. We cordially extend to her the right hand of friendship, and hope to present occasional articles from her pen in our pages. Of the perfect propriety of females practicing Phrenology, we shall speak more fully when we have more room. Success attend her labors.

ERRORS OF PHYSICIANS AND OTHERS IN THE PRACTICE OF THE WATER-CURE, with Instructions for its proper Application. By J. H. RAUSSE—translated by Dr. C. H. MEEKER. New York: Fowlers & Wells.

While we hold the Water-Cure in the highest estimation as the great remedial agent, we nevertheless agree with our author that its **WRONG APPLICATION**, besides doing much private injury to the unhappy sufferers, will throw discredit upon this cure-all. Every good thing wrongly used, results in evil proportionate to its good. A thorough knowledge of what forms of application, what temperatures, times, seasons, etc., are adapted to given diseases and patients, and what will injure, is indispensable to its successful application, and will enable practitioners to cure nearly all forms of disease. The importance of such knowledge, and the errors which empirics commit, are judiciously discussed by our author, interspersed with such cautions and directions as all amateurs and many practitioners require. He urges, among others, this cardinal truth, as being at the basis of all cure, that no kind of **MEDICINE**, not even water, can ever in the least eradicate disease, or effect cures, but that both are the exclusive work of **NATURE**, and that all that water can do is to loosen morbid matter, and become a porter for conveying it out of the system. To use his own words :

“The universal remedy, however, without which no single disease can be cured, is the organic strength in man, and water is only one of the many conditions under which the organic strength really cures the disease, that is, is able to eliminate and excrete from the body the matters of disease, which are the cause of the disease. The other conditions are, wholesome air, wholesome nutrition, relief from the cares of business and pernicious moral influences, a proper clothing of the body, and, according to circumstances, now repose, now exercise.”

Readers of “Physiology, Animal and Mental,” will remember this as one of its cardinal doctrines, that **NATURE** is the only physician.

His advice to nervous patients, and his recommending them *TEPID* instead of cold baths, is excellent. Many whose nerves are diseased, finding that the cold bath injures them, attribute this injury to the water, whereas it is due to its *COLDNESS*. The work is full of similar cautions and advice, and fills an important omission in water-cure works. It is clear, brief, and correct, and will abundantly repay cost and perusal by both water-cure amateurs and practitioners. Price 25 cents.

THE CHOLERA.—THE ELECTRIC THEORY.—A report from St. Petersburg, which we recently noticed, affords a striking confirmation of the views expressed by Dr. Hawthorne, of the pathological nature of cholera, in his very valuable pamphlet. It is stated in the report, that scientific men have, from the outbreak and during the continuance of the disease, noted the remarkable fact of the almost total absence of electricity from the atmosphere, and the almost total deprivation of electric power in those bodies which, ordinarily, are possessed of it in a condensed degree. A magnet, for instance, of forty pounds' sustaining capacity, was found, while the disease was at its height, to be incapable of sustaining more than four or five pounds; and it was further observed that, as the disease seemed to abate, the power of the magnet improved. Now, Dr. Hawthorne bases his views of the pathology and treatment of the disease upon the alleged fact that the body has, by the exciting cause of the disease, not only been deprived of its present stock of electricity, but, further, that its electro-producing functions have for the time been suspended, a degree of nervous prostration being thus produced, which is without a parallel in any other known disease. The correctness of these views is fully borne out by these newly observed facts from St. Petersburg. This *POST FACTO* confirmation of the justness of Dr. Hawthorne's doctrine of the nature of the disease accords with the successful results of the reduction of his views to the practical treatment of the disease, results which, to those who were familiar with its otherwise recorded fatalities, were seemingly as incredible as they were undeniable and unprecedented.—*LIVERPOOL MERCURY*.

This electric theory renders it probable that Galvanism, seasonably and rightly applied, will resupply this exhausted material. It is at least worth the trial.

DEFINITION OF THE ORGANS.

[See first page of Cover.]

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| 1. AMATIVENESS, Sexual and connubial love. | 31. IDEALITY, Refinement—perfectibility. |
| 2. PHILOPROGENITIVENESS, Parental love. | 32. SUBLIMITY, Love of grandeur. |
| 3. ADHERIVENESS, Friendship—sociability. | 33. IMITATION, Copying—patterning. |
| 4. UNION FOR LIFE, Love of one only. | 34. MIRTHFULNESS, Jocoseness—wit—fun. |
| 5. INHABITIVENESS, Love of home—patriotism. | 35. INDIVIDUALITY, Observation—secretiveness. |
| 6. CONTINUITY, Completion—one thing at a time. | 36. FORM, Recollection of shape. |
| 7. COMBATIVENESS, Resistance—defence. | 37. SIZE, Measure by the eye. |
| 8. DESTROYTIVENESS, Executiveness—force. | 38. WEIGHT, Balancing—muscular control. |
| 9. ALIMENTIVENESS, Appetite—hunger. | 39. COLOR, Judgment of colors. |
| 10. ACQUISITIVENESS, Frugality—accumulation. | 40. ORDER, Method—system—arrangement. |
| 11. SECRETIVENESS, Policy—management. | 41. CALCULATION, Mental arithmetic. |
| 12. CAUTIOUSNESS, Prudence—provision. | 42. LOCALITY, Recollection of places. |
| 13. APPROBATIVENESS, Ambition—display. | 43. EVENTUALITY, Memory of facts. |
| 14. SELF-ESTEEM, Self-respect—dignity. | 44. TIME, Cognizance of duration. |
| 15. FIRMNESS, Decision—perseverance. | 45. TONE, Music—melody by ear. |
| 16. CONSCIENTIENESS, Justice—equity. | 46. LANGUAGE, Expression of ideas. |
| 17. HOPE, Expectation—enterprise. | 47. CAUSALITY, Causes applied to effects. |
| 18. MARVELLOUSNESS, Spirituality—intuition. | 48. COMPARISON, Inductive reasoning. |
| 19. VENERATION, Devotion—worship, respect. | 49. HUMAN NATURE, Perception of motives. |
| 20. BENEVOLENCE, Kindness—goodness. | 50. AGREEABLENESS, Pleasantness—suavity. |
| 21. CONSTRUCTIVENESS, Mechanical inequity. | 51. CIRCUMSPECTION, Discreetness—propriety. |