

changes in place and condition, alike of solid and fluid. Volcanoes, lacustrine and maritime deposits and agencies, metallic deposits, coal, fossils, animal and vegetable—all are treated in a masterly manner, and theory made strictly subservient to the observation of facts from all parts of the world. But it would be in vain to give any analysis of a closely printed octavo of seven hundred pages, of which the classification of the titles of the contents alone occupies ten pages; nor can we take a fragment as a specimen of such a structure. It is a book to be read, not quoted. We are gratified to see Mr. Logan mentioned several times with honor.

ART. XXXIX.—*Intermarriage, or the mode in which, and the causes why, Beauty Health and Intellect, result from certain Unions; and Deformity, Disease and Insanity from others; demonstrated by Delicateness of the Structure and Forms, and Descriptions of the Functions and capacities, which each Parent, in every Pair, bestows on children,—in conformity with certain natural laws, and by an account of corresponding effects in the breeding of Animals, with Eight Illustrative Drawings.* By ALEXANDER WALKER. Philadelphia: Lindsay and Blakiston. 1851. 12mo, pp. 384.

This is a very curious book. It is not exactly a scientific treatise, nor yet a popular one. It is not one from which the scientific man will learn much, nor yet be very intelligible or exciting to the uninstructed. It is not immoral in its language or suggestions, but seems to us at variance with morals properly called such; and though it may be sound physiology, it is incompatible with the philosophy of the mixed nature of man, a creature with a mind as well as with a body.

Mr. Walker has done for the facial theories of Lavater and Camper, and the cerebral theories of Spurzheim and Combe something, though not so extensive, as the author of the book we have just noticed,

has done for the daring attempts of Werner, and Hutton, the true authors of Geology as a science. His theory is to group all the organs of the head and face, and associate them with the developments of the other parts of the body into three classes, the locomotive, vital, and mental. This is ingenious and elaborate, but not very new. The germ is to be found in many schools of physiology, and more particularly in the works of the great sculptors and painters, ancient and modern; and will be recognised by any one who will take the Apollo Belvedere, the Farnesian Hercules, and the Fighting Gladiators, distinct types of the God-like intellectual, the demi-God, and the mere man. In the whole realm of art, there is scarcely a great work which does not illustrate it. Compare a good portrait of Voltaire with one of Henry the Fourth; a Madonna of Raphael with one of Murillo; a Clytie with the (so-called) Venus of Medici, or with that of Canova; or a Niobe, with that unmeaning waste of fine carving, the Greek Slave of Power, which is simply the portrait of a wicked woman; of no determinate character, and standing forth to the artist without mental expression.

But, in defining the relation between physiology and physiognomy, and their relation, more or less, but much modified by intellectual and moral education, with mind, the moral question is the highest, and that difficulty, in our opinion, is insuperable. Mr. Walker's principle is, in brief, to breed races of men as man breeds and improves the inferior animals, by judicious selection and crossing. But he seems to forget, or at least not to attach sufficient weight to the fact, that man is not a mere creature of indiscriminate instincts. It is very easy to breed races of dogs, horses, and sheep, which very rarely show any partialities for particular individuals, or which, by ordinary care, they may be prevented from gratifying.