

"is moved" to revert to ecclesiastical engineering; the alleged smallness of his "continuity" also reminds us of that period in the reverend gentleman's career when he figured publicly as an advocate of the annexation of this Dominion to the States; this was prior to the time when his love for the British flag, etc., brought him from Brooklyn. That group of faculties which respectively indicate perceptive power, memory, the power of comparison, and acquisitiveness, would have ensured him a competency in his vocation of engineer, had he not been disinclined to be "wet with *honest* sweat;" the former group however, is said to have been subjected to a dominant group, consisting of the quasi-religious, the marvel-loving, the sentimental, and the selfish; the combination of the two groups would present a man rambling in the domain of revealed religion after the fashion of him of whom we read as "among the tombs"—"whom no man could tame;" the Yankee "tribe of Manassah," "Jeremiah's visit to Ireland," "the real pillow of Jacob," and all the phantasmagoriæ which addle the brain of this arch-deceiver, are easily traceable to their fountain-head in the above-indicated faculties. The reverend gentleman will brood over his successive devices, hatch them, admire them, and (to use his own unique figure, shorn of its vulgarity) will "crow like a rooster over them;" he will then delight to promulgate the said devices for the behoof of such as are silly enough to accept them. "The gift of prophecy" possessed by "Joe Wild" (as one of his former associates dubs him) is traceable to a group of faculties corresponding to those possessed by Joe Smith, of happy memory, viz., imitaciveness, secretiveness, perverted spirituality, and that faculty which because it enables its possessor to understand mankind, is styled "human nature." Had Joseph Wild's organ of constructiveness been large, he would have trodden in the path of Mormon Joe, and would have found "gold plates" on which to base a new religion, but in the lack of this indispensable faculty, he has been obliged to content himself with stale theories, which, from his experienced hands, pass current as bran-new. Our phrenologist appears to ignore the necessity of tempering the wind to this shorn lamb, and delineates him in terms which we forbear to publish; suffice it therefore to observe that in his summing up of the reverend gentleman, he describes him as credulous in everything and profound in nothing; he also considers him to be largely the dupe of his own meanderings; the phrenologist concurs in a sentiment, expressed in another publication of the writer, to the effect that it is difficult to decide whether of the two is the greater marvel—that Barnum should hitherto have apparently overlooked the reverend gentleman, or that he should have overlooked Barnum. Possibly they couldn't agree about terms.