

each other, to restrain those organs now excessively developed, and to cultivate those now deficient. In short, to establish such a state of equilibrium between all parts of the body and brain, as to produce an harmonious, uniform, consistent, moral, physical and intellectual character. Now, you are giving a thousand miles to the opinion of a Phrenologist with regard to the competency for particular callings, or professions, before entering upon a "life pursuit." And most religiously do they rely upon this "compass" to direct them safely over the tempestuous ocean, through the rocky gulches, into a happy future and a blessed life.

All those of pure blood who have been unimpaired and developed their faculties, to prepare them for the various duties of life which they will be required to fill. Father's, mother's, and their own. They were here to do some honor to the members of society, to make the best of them for their "Phrenology," as surrounded to guide the blind, to strengthen the man, to encourage the timid, to restrain the reckless, and to bring humanity into a happy harmony.

Phrenology solves beyond all controversy the logical and other questions: reveals man to his fate or destiny, to life and to death; inspires a happy reliance on the Author of his being; expands his mind, his soul, and prepares him for eternity.

These truths are now beginning to be believed, appreciated, and *used*. And Phrenology, the glorious science of mind, stands forth a new revelation to man, the science of sciences, the pedestal of Humanity.

SELF-SUPPORT

Arches of brick or stone are always built upon a form or arch of wood, which is supported by shafts or posts. On this form, or wooden arch, the true arch is built, or "turned," as it is called in masonry, and when the keystone or central course of brick is laid, so as to bring together the two sides of the arch, the form, or pattern, may be taken out, and the arch will be self-supporting. It is usual, however, to build above the arch to a considerable distance before the supports of the wooden arch are knocked out.

On one occasion, however, a builder had got too much weight on the centre of an arch, and that centre being supported by the wooden arch, and the masonry having shrunken so that the feet of the arch did not rest very firmly on their foundations, they began to spread out. On seeing this the workmen became alarmed and started to run, expecting a crash; but the master-builder, wiser than the rest in respect to the principles of the arch, seized a sledge hammer and knocked out the wooden support which had sustained the arch, and which was now destroying it, and thus allowed the whole pressure to come on the masonry, and the arch, which it instantly became fixed and self-supporting, and the more burden was then put upon it the stronger it became.

Does any young man detest in this a moral, applicable to his own character and the training to which he has been subjected? Has he been reared in luxury and ease, and sheltered and protected by his parents and friends? Does he lean on his friends and feel inclined to avoid responsibility and live under the guidance of others, and be secured from danger in his course? If so, let him knock out the supports and leave the arch to settle down upon its own bearings, and become self-supporting.

Nearly every man of note, who stands self-nourished, independent, and influential in community, was early thrown upon his own resources. The youthful Cass, with his entire property tied in a rotten handkerchief and his governor's shoulder on a rough stick, crossed the Alleghames and buried himself in the western wilderness.—Daniel Webster waded his way to fame and the courts of kings, from having "but two red cents," as he said in a letter to his brother, and being among strangers and unknown. Henry Clay was the poor "mill boy of the slashes," and became a peer of the ablest statesmen and greatest orators of his age. Jackson was a poor orphan boy, and by dint of unconquerable energy and self-reliance made himself master of a signal position, and swayed for years the destiny of his age and nation. Napoleon was a poor soldier

and carved out for himself a name, and taught the whole of Europe to fear him. Roger Sherman was a shoemaker, but feeling the spirit of greatness struggling for distinction, he took the hint and signed the Declaration of Independence.

But why enumerate? Everywhere in the different walks of life we find those most active and influential who were early thrown upon their own powers, and thus were called into the rough experience of life, and became trained to bear storms and hardships, and to accomplish great deeds.

The sons of the wealthy, who are called in early life to brave dangers, to engage in large business and manly enterprises like Washington, and thus develop high and noble aspirations and energies; but in the mean the sons of the rich are too apt to become like hot iron plates, by over-intellectual brooding, and thus they are smothered, weakened, and spoiled.

The old eagle drives her young out of the nest to try their wings, and thus qualify them to cleave the air and rise above the storm.

Let the supports be knocked out so that every one shall be brought to test his own powers, and then will manly vigor, self-reliance, planning talent, and executive energy be developed, for the success of individuals and the good of society.

IS PHRENOLOGY DEMORALIZING IN ITS TENDENCY?

BY H. C. FOSTER.

Notwithstanding the vast progress phrenology has made, and is still making, and in an increasing ratio, the above question, unfortunately for the still more advancement of the science, and the best interests of society, seems to be, even yet, prematurely settled or held in doubt by a very intelligent class in the community, and upon not an inconsiderable portion of which class is devolved the task of thinking for the less reflecting mass, or at least by whose "ipsidixit" the million are more or less influenced in their opinions. A great many have given Phrenology a light study, and content with skimming the surface, have formed conclusions which a more thorough investigation would utterly repudiate. Thus Phrenology is charged with the old exploded notion of its favoring *Materialism, Atheism, Universalism* and other "isms," because many Materialists, Atheists, &c. are believers in Phrenology, and confidently point to it as a confirmation of their peculiar doctrines. In the same superficial way Phrenology might be perverted to prove almost anything. Phrenology is not yet in its maturity, and although the mass are familiar with the lower rounds of the ladder, the higher steps, a sense of its high moral tendency and the connecting point, the climax, where Phrenology harmonizes with Christianity, where Phrenology leaves off and Revelation begins, are not well understood by the majority. Three causes operate to bring about this result. The infancy of the science; the want of more *practical* and less *theoretical* investigation of the subject by scientific men; and the want of a sufficient number of the proper kind of Phrenological teachers and lecturers. When not viewed through distorted spectacles, science like a pyramid always point upwards, but the human mind, deprived by the fall of man, needs to have this axiom constantly pointed out and kept in view.

The same public taste which will not support amusements of a higher order than circuses, juggler's tricks and theatrical blood and thunder exhibitions, is addressed by the Phrenological lectures, who, with my active approbation, too often studies how he may best amuse the audience and satisfy the curiosity for something new and strange, and pass a pleasant evening. There is needed, and the subject is worthy of, a superior class of lecturers, men who are both naturally endowed and fitted by cultivation to be leaders and teachers of men; men of the highest order of minds; devout men, who, with Phrenology in the one hand and religion in the other, are prepared, thus doubly armed, instead of pandering to ignorance or an uncultivated taste, to have the moral courage and philanthropy to hold up an elevated standard, to point out the great ends of

human existence, and to show the harmony between science and religion.

RANK NO MEASURE OF MERIT.

BY ANNA M.

"The rank is but the guinea stamp,
A man's the gold for 't."

A deep love of humanity, and a strong recognition of the unity and equality of the human race, have ever been characteristics of the noblest and greatest minds in all ages of the world, and ever will be; for this is the very foundation of true greatness of soul.

And as it is, men of the largest intellect, the highest aspirations, and widest scope of vision, always feel most keenly the tie of *brotherhood* which binds them to all their fellow beings, even the lowest and most ignorant. The contrary is also true. That is, men of narrow minds, and contracted views, whose souls are too small to take in the idea of universal brotherhood, are the oppressors of the weak. If wealthy, or by mistake placed in a situation of responsibility, they imagine themselves a "peculiar people," a select few, different and superior to common humanity.

At a glance we perceive this is true.—For it is not the man of extensive knowledge, deep thought, and brilliant conceptions, that despises the weak ones of earth. He knows that in their souls, is the germ, which has budded and blossomed, and borne such fruit in his, tho' the blessed sunbeams which have warmed into life his, have been denied to them.—It is the poet in whose soul God has placed the pure fountains of truth, its streams gushing forth in music to refresh every heart that has the quickest ear to discern the faint melody of a kindred spring in a lowly, toiling brother's heart, though it gush not forth on earth. The good and pure, whose eyes are free from prejudice, can readily perceive the gleamings of the same jewel in others, through the ore of ignorance.

Surely it must seem strange to every candid mind, how it can be in this nineteenth century, flooded it with light and knowledge though it be, there still lingers so much of "aristocratic feeling," as it is called. We find even now, society so artificially constructed, that persons who are wealthy and wear fine clothes, (which they do not even make,) and who cannot tell who their grandfather was, claim a higher rank in society, than those who, though they are poor, do not dress well, and can cite no more illustrious a genealogy than the rich, are *Workers*, without whom they could not exist. But it may be said that the working classes are appreciated. In theory they are, but not in practice. When we see the man who digs banks equal to the merchant, and having a higher position in society than the nobleman who does nothing—the distinction between the servant girl and her mistress done away with—the pastors of Christian churches as often in the houses of the poorest members of the church as in those of the richest ones—and not the outward circumstances of a man, his poverty or riches regarded, in designating his position in society, but the *Man himself*; then will the design of God, in connecting man with man in a common tie of brotherhood, be carried out, and the working classes be appreciated.