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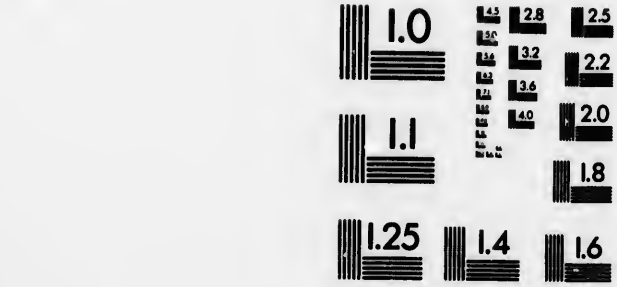

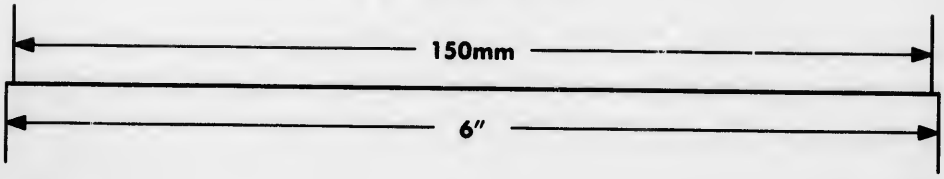

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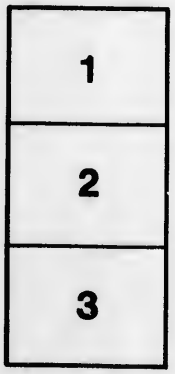

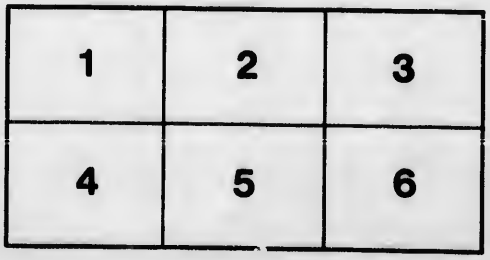

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THE

POETICAL WOKKS

OF

JOHN SALTER.

COMPRISING

METRICAL SKETCHES

ON THE

FUNCTIONS OF THE BRAIN,

AND

OTHER PIECES.

HALIFAX, N. S.

PRINTED FOR THE AUTHOR.

1852.

PRINTED FOR THE AUTHOR, BY W. CUNNABELL.

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PREFACE.

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THE succeeding pages will not I trust be judged an intrusion upon the public, generally, as the youth for whose perusal they are chiefly intended are those who have not access to extensive works on phrenology. The composition however, would not have been presented to the public had not the principal part been intended to aid in establishing a taste for phrenological study.

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FUNCTIONS OF THE BRAIN.

NAMES OF THE PHRENOLOGICAL ORGANS.

I. Organs of the Animal Propensities, arranged in three classes.

FIRST.—SOCIAL PROPENSITIES.

SECOND.—DOMESTIC PROPENSITIES.

THIRD.—SELFISH PROPENSITIES.

III. Organs of the Intellectual Faculties arranged in three classes.

FIRST.—OBSERVING AND KNOWING FACULTIES.

SECOND.—KNOWING FACULTIES.

THIRD.—REFLECTIVE FACULTIES.

CONTENTS.

Verses on Different Occasions.

INTRODUCTION.

Organs of the Brain undiscovered may be compared to a Watch owned by a youth ignorant of the internal works of the watch. More pleasing would a watch be to a youth capable of viewing,* cleansing and oiling† the internal works, instead of trusting to blind‡ pretenders, putting in more dirt by abuses than they take out by uses, and may be compared to the blindness of the foolish virgins‖ without oil to harmonize the works of the watch.

---

*Viewing, by the light of intellect.
†Oiling, by the light of moral sentiments.
‡Blind, animal propensities.
‖Matthew, ch 25. ver. 3.

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PHRENOLOGICAL REMARKS.

The brain is called the organ which the mind employs in the exercise of thought and feeling, and consists of as many portions called Organs as the mind does of faculties.

Phrenologists name faculty each species of feeling and thinking,-and they give the name organs to the apparatuses, by means of which the faculties of the mind are manifested.

Instead of the mind being a single power, and doing but one thing at a time, several voluntary acts of the mind being produced simultaneously, prove a plurality of cerebral organs, and the mind a plurality of independent faculties, each exercising a different class of functions.

MENTAL FACULTIES OF MAN.

THEIR USES* AND ABUSES.†

ORDER I.—FEELINGS.

Genus 1.—Propensities common to Man, with the Lower Animals.

FIRST.—SOCIAL PROPENSITIES.

SECOND.—DOMESTIC PROPENSITIES.

*By large Organs. †By very large Organs.

THIRD.—SELFISH PROPENSITIES.

Genus 2.—Sentiments.

FIRST.—SELFISH SENTIMENTS OR FEELINGS.

ORDER II.—INTELLECTUAL FACULTIES.

Genus 1.—External Senses.

USES—TOUCH, SIGHT, HEARING, TASTE, SMELL.

'Tis by example they
Impart to inward pow'r,
And by concurrency
Above brute sense they soar.

Genus 2.—Observing Faculties.

Although observers hear
Of species ev'ry kind,
They're not content until a peer
Imprints the truth in mind.

PHRENOLOGICAL WORKS

ON THE USES OF THE PROPENSITIES* CONNECTED WITH THE OCCIPITAL AND LATERAL REGIONS OF THE BRAIN.

1.—SOCIAL PROPENSITIES.

1.—AMATIVENESS. USES.

There is one of the social kind,†
  The blindest one innate;
The most instinctive of the blind‡
  And lives inviolate.

The purest love lives void of sight,
  So that through phasis all
May aim as straight in dark as light,
  In spite of pow'r to pall.

---

*By Organs large. †One kind of love called sexual.
‡Blind animal propensities.

2.—PHILOPROGENITIVENESS.* USES.

According as she found the offsprings first,
Without a tutoress to teach, she nurs'd—
Though the first offsprings were not very fair,
The first were nurs'd as fairer offsprings were;
While growing in the nursery, by props
Too weak for squalls or blows about their tops,
So they unhurt by squalls or blows were stay'd
By both maternal and paternal aid.

And as they grew fit for transplants,
Each were uprightly set—
Unhurt by squalls, or blows, or cants,
Fit for entail'd estate.

---

*The Organ of Philoprogenitiveness or love of offspring is larger in women than in men.

2.—ADHESIVENESS. USES.

In years mature man may reflect
  How untrain'd youth save lives,
Before their reason* can protect
  Among clubs, dirks and knives.

Their lives are sav'd by socialness—
  Root of society,
Their socialness aids friendliness,
  And friends propriety.

Their social yokes equipolent,
  Grow pliable and strong;
And as they are by nature bent
  Sound-hearted, they last long.

Dress'd in the bloom, or when they shrink,
Unbroken holds the social link;
Evinc'd by death when friends are fled
From mourners weeping for the dead.

---

*Reason is the last developed of intellect.

4.—INHABITIVENESS. USES.

'Tis well that some are fond of seats,
Though not in coaches but retreats;
Content at work among home sweets—
As bees in garden blooms.
Contented with their homestead meats,
They seldom wander in the streets;
Nor covet any neighbour's states—
They make best use of homes.

Contented in home clover fields,
Or in a homely hive—
Calm as the roses nature yields,
In darkest cells to thrive.

Happy beneath the leafless bow'rs,
As when the spring presents her flow'rs—
When spring and Summer both are past,
As happy in cold autumn's blast.

---

*The organ of inhabitiveness is larger in women than in men.

2.—DOMESTIC PEOPENSITIES.

5.—CONCENTRATIVENESS. USES.

Attention of a youth
  In school as at home work,
One task at once, forsooth,
  Prevents a future balk.

True with his fixed mind
  On one thing at a time;
Mind being right inclin'd,
  Produce chime after chime.

Instead of weariness
  His patience to repeat
At one thing, by degrees
  Gives patience to complete.

Repeats aid memory
  Of both the Wit and Dunce;
Both Wit and Dunce we see
  Do best one thing at once.

---

*This faculty regulates other faculties.

3.—SELFISH PROPENSITIES.

6.—COMBATIVENESS. USES.

The brave man says he'll never flinch,
While flesh and bone remain an inch,
I'll fight, he says, without a clinch,
This bully cast without a verge;
When cast I'll neither scratch nor pinch,
But when he's up I'll scourge,
As I am not inclin'd to wince,
Love manfully to urge;
And like a lion with head high
I'll watch the blows and ruffian's eye—
Yet like good Abram* will not fight,
But when I know I'm doing right.
Then like a watch main spring† move first,
Move hands and save the works from rust;
As fighting hinders plague of mind
That's caus'd by malice long confin'd.

---

*Gen. ch. 14, ver. 15. †Courage.

7.—DESTRUCTIVENESS. USES.

Though hints were giv'n in days of yore,
Hints to subdue* from shore to shore—
Yet Adam did not prove his pow'r
  Till sent to till where all was wild†,
In need of help unfelt before,
  To cultivate the field ;
Such cattle as could loudest roar,
  To yokes he made them yield—
By showing them his eyes and brass,
To spare blows for the rocky mass
And conquer more ferocious beasts,
  Such as the lion kind—
While banishing the forest pests,
  Blows, voice and eyes combin'd.

If Adam had not show'd a phiz
  That gave wild beasts a fright,
They would have broke‡ his earthly lease
  And fix'd their prior right.

---

*Genesis, ch. 1. ver. 26. †ch. 3. ver 23.
‡They would have killed him.

8.—ALIMENTIVENESS. USES.

Japheth's* descendants on the isles
By appetite were driv'n to toils,
Their fear of famine and distress
Made them afraid of laziness;
By appetite afraid to lurk,
They laid up stores by daily work,
Their comforts gain'd by stomachs strong
O'erpaid them for their work when young;
Both young and old when far from home,
On cold dry diet they could roam,
With strength to go by land or sea,
Without a fire to boil the tea.
Convey ng chests with dry food in
Lack'd room for chests of medicine,
As nature taught the use of food,
Fear'd poison drugs would not be good:
So they ne'er learnt the simples' use,
Lest death may come without excuse.

---

*Genesis, ch. 10. ver. 5.

9—ACQUISITIVENESS. USES.

Concerning rods which Jacob peel'd,*
Though little use when they are kill'd,
Still they produc'd a better yield
Than when alive about the weald,
In neediness his store was fill'd,
By selfishness set free—
With pay for work on land he till'd,
In dread of penury,
Gain'd flocks, an independent share,
Gave flocks† and had enough to spare
To pay for corn when in the sacks
Always for want prepar'd,
And in old age with spasms and aches,
He still the cattle rear'd,
Afraid of dying moneyless,
In debt to neighbours in distress,
Rather than will an unpaid bill,
Paid debts and left a lawful will.

---

*Genesis, ch, 30. ver. 37.
†Ch. 32. ver. 13 Jacob had benevolence.

10.—SECRETIVENESS. USES.

If Joseph after he was sold
Had sent word home truth to unfold,
Jacob would have spent all his gold,
  Redeeming his belov'd from birth;
But by not knowing until old
  He sav'd his money worth,
And Joseph rose where he control'd
  To save the land in dearth.
Though he was deck'd with a gold ring,*
And golden chain, deck'd as a king,
Ne'er boasted of ring, chain or pow'r,
  By sending brothers word;
But let them come to see his store,
  And find out who was lord.
When to his chamber went to weep,†
Proves that he could a secret keep;
Why he told brothers of renown,‡
Was to entice his kindred down.

---

*Genesis, ch. 41, ver. 42. †ch. 43. ver. 30.
‡Ch. 45, ver. 13.

ESS. USES.

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. 43. ver. 30.

11.—CONSTRUCTIVENESS. USES.

Constructive faculty in youth
Distinguishes constructive growth,
Evinc'd by lads and lasses both—
The girl constructs dolls, frocks and caps,
And when of age she cuts out cloth,
To suit the diff'rent shapes;
The boy constructing proves his worth,
Untutor'd by adepts,
Where there are no adepts to teach,
He learns of nature how to scratch,
So as to make the tenon fill,
The mortice by his nat'ral skill,
Builds for himself in a few weeks
Strong mansions, tight with half the cost
Of hiring botches, to make leaks
In roofs and cellars to leak frost,
By fabricks he accumulates
Where botches are depriv'd of states.

PHRENOLOGICAL WORKS

ON THE USES OF THE SENTIMENTS* CONNECTED WITH THE CORONAL REGION OF THE BRAIN.

1.—SELFISH SENTIMENTS.

12.—CAUTIOUSNESS. USES.

Don't tempt him satan, get behind,
You tempted him when he was blind,
To think that although prone to dread
That fear would never hurt his head,
Unthinking that by fear of you
He'd learn to keep a hav'n in view;
Since fear taught him within to look,
He finds you quick in any nook—
By watching both without and in,
He'll never need more medicine—
The Simples which first made him sick
Supports him now week after week;
And will, through life, by learning young
That care saves nerves when weakly strung.

---

*By organs large.

13.—LOVE OF APPROBATION. USES.

Such when unfit for officers approv'd,
No office seek lest they may be unlov'd
Yet gifts but seldom are allow'd to lurk,
By light of intellect are set to work
For note and fame by used gifts and looks
In dress approv'd which fits the nat'ral crooks;
Then in their well approv'd and easy dress
Can bow or scrape without the least distress
Easy as court'sies can be made when young,
Before they learn to tighten corsets strong.

By looking to both small and great
To gain their love and praise,
It tends to change a dismal state
For more successful ways.

Their boundless love of praise of all
Includes the christians too—
Desire that christians may extol
As christians try to do.

14.—SELF ESTEEM. USES.

Thinking themselves superiors,
Their neighbours they but seldom praise;
By seldom praising neighbours, they
Escape their neighbours' flattery,
As they need no one to extol,
Refuse cajolery of all,
Instead of trusting sycophants,
Conceitedness supplies their wants,
And by their independent lifts,
In offices not prone to shifts,
They seldom act against themselves—
As Satan does, the worst of elves—
Because the De'il acts 'gainst himself,
Self-lovers can't chime with the elf—
By hating stains because not bright,
They find clean paths* by day and night.

---

*Combined with the Moral Sentiments.

15.—FIRMNESS. USES.

This feeling gives bad drifts a sift,
Firm as a rock that checks a drift,
And gives a sudden current shift,
By checking ev'ry drift unsound—
Always prepar'd a shark to rift,
Wherever sharks abound;
As Satan gets wreck'd in his craft
Against the rock aground,
Firm against tendency to pall
A stock that stays the branches* all.

And when the product of a trunk
Is a head of good stamp,
'Tis like crowns round, no organs sunk,
With FIRMNESS† hard to damp.

---

*Organs of the Brain.
†Highest Organ of the Crown generally.

2.—MORAL SENTIMENTS.

16.—CONSCIENTIOUSNESS. USES.

If Abel had have sown and raised fruit,
Before Cain's plants began to take deep root,
Seth's plants would not have been soil'd with the rust
By foggy seasons, even from the first;
Still, by the light in Seth's and his son's time,
And light in Enoch's and in Noah's prime,
They saw when fogs dispers'd heads of good grain,
Which liv'd through fogs e'er since Seth's plants began.
Good Noah's upright walk,* avoiding doubts,
Produc'd in after years superior fruits,
Evinc'd in Abram's† time, when fruit reviv'd,
Brighter than when the ancient farmers liv'd,
By giving Lot a conscientious choice,
His lot was lucky when Lot's luck was loss.

Why honest men two chances have for heav'n,
To God and man pay duty;
Why honest men three chances have, free giv'n,
Disdain to take by booty.

*Genesis, ch. 6. ver. 9. †Ch. 13. ver. 7 and 8.

17.—HOPE. USES.

There is some trouble in your head,
Yet none of it is borrowed;
And you'll soon see your neighbours paid,
Sooner than borrow'd grief is rid.
Experience gain'd by projects tried,
Will aid you paying as agreed;
And Hope is like a friend indeed,
Prepar'd to lend you all her aid,
In ev'ry effort that is made,
To guard 'gainst rust while in your trade;
And should you fail on earth by lotteries,
You'll hope of heav'n when you fail on the seas,
Though trade and trade-wind drives far in the main,
Trade-wind and trade drive safe to port again.

By land or far from shore, and life at stake,
Where bottom ne'er was sounded,
Beyond the wat'ry grave behold the peak,
Where barks are safely grounded.

18.—WONDER. USES.

All such* misguided pagan youth,
When truth they hear, believe the truth;
Believing they are ignorant,
By books they soon discover want.
So some in youth by books grow wise,
When wise distinguish truth from lies;
So when the new they see or hear,
The new and old they may compare,†
And if the new does not improve,
The old they still the better love.

Superior angels visible,
  Which man cannot create,
Convinces him that God through all
  Looks on the inward state.

Conscious that God tries acts and thoughts
  O'er thoughts and acts they guard,
Conscious that God hears words and notes
  Ill words are seldom heard.

---

*All such are credulous. †By the aid of intellect.

19.—VENERATION. USES.

As parents the true God adore,
The God their offsprings love,
Youth gains true grace when they implore
The one true God above.

Where sects the one true God avow,
All bowing all unite;
They bow that grace may faster grow,
While praying for more light.

A stem that bends high at the top,
Bends as a lower stem,
Both bend and grow by the same prop,
With fruit and taste the same.

And as the branches bear good fruit,
Stems oft with ripe fruits lean
Like vines which grow of a good root,
The fruitful groups incline.

20.—BENEVOLENCE. USES.

Though charity the poor defends,
Both rich and poor require true friends;
The rich on poor folks love depends,
To guard their stores from such as thieve,
When for their kindness get amends
Of rich, who freely give;
Still such ask nothing for their pains,
Nor when their alms relieve,
Because they have the giver's love,
That springs from him who rules above.

They never wait for man to tax,
To liberate the poor;
But by their charitable acts,
Give a sufficient store.

Prepar'd to store their neighbors' shelves,
They are unasked givers,
Who love their neighbors as themselves,
All neighbourly relievers.

21.—IDEALITY. USES.

There are some plants which grow in shade,
Which yield as fair a looking blade,
As many by the sun light aid,
Yet there are some that's rais'd obtuse,
That's judg'd of an inferior grade,
Until they grow of use,
Void of the light, instead of fade,
Begin fruit to produce;
Though late the light their tops may reach
The product may at last be rich,
And still the fruit don't prove a tree,
That grows where light is never free;
But when a tree gains aid by light,
The fruit then proves the tree aright.

USES.

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22.—IMITATION. USES.

A youth who has an ugly hump,
Or in his speech is apt to mump,
He tries to exercise this bump,
To mend his speech and cure the crump;
That summersets may better jump,
Without a fall or larger lump;
Likewise without a broken pate,
While straining hard to imitate,
Then on a stage his better speech
Is fit to acts without a breach,
When tir'd of acts and words combin'd,
A graceful orator we find;
And should he feel inclined to pray,
He'll not fright hearers all away.

By habit fitting words to acts,
In stage plays merrily,
His words and acts with godly sects,
Are more apt to agree.

23.—WIT. USES.

Wit glows in children's innocence,
Plain as in younkers with more sense,
As spirit strong is prov'd by 'vents,
By stillers* of intelligence;
The spirit of a colour light,†
Is judged to be stilled right;
Still 'tis kept in clear glass a year,
And look'd through ev'ry day till clear
As long as they see sediment,
They think it is too soon to vent,
Before they pour it out they taste,
When foul pour'd out it goes to waste;
They know when it is foul pour'd out,
And into green‡ dark‖ bottles put,
That ev'ry time it is retail'd,
The more foul it will be inhal'd.

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*Still tongue. †Knowledge. ‡Green youth. ‖Ignorance.

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USES.

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PHRENOLOGICAL WORKS

ON THE USES OF THE INTELLECTUAL FACULTIES* CONNECTED WITH THE FOREHEAD.

1.—OBSERVING & KNOWING FACULTIES.

24.—INDIVIDUALITY. USES.

Youth taking cognizance
Of individuals,
Supply their knowledge wants
Sufficient for details.†

All kinds through earth and seas
Were made for man to see,
Fit for discoveries,
That wiser he may be.

Stars of the firmament,
And kinds of sea and earth,
Require a gazing bent,
To spy out kinds till death.

---

*By organs large. †We'd never had such full details,
But for the eye that never fails.

25.—FORM. USES.

Though such may be untaught
To read, in youthful years,
By printed characters they note,
Learn to read characters.

Though age may change the mien
Of countenance or glow,
Years sep'rate then by each be seen
Each others' manner know.

Pow'r to retain the looks
Of faces once observ'd,
Apt to retain the visage crooks
Of absent faces curv'd.

Some broad between each eye,
Portraits they paint complete;
As they all other forms descry,
Profiles they model neat.

26.—SIZE. USES.

Judges of size and distances,
Save labour, time and worth by guess;
Sailors save worth by the first look,
Seeing their Barque too nigh a rock,
The distance judg'd as the rocks bulk,
By stay and tack they save the hulk;
By rocks and billows heights and size,
Guess when to low'r the sails or rise.
They judge of landscapes, as in arts,
The Artists guess the size of parts.
All those who with this pow'r are blest,
Can range all artists' works the best;
As farmers, fence and furrow straight,
Drive loads straight through bar-way or gate*
Straight as into a thrashing-floor,
Without a broken load or door;
And distance giv'n twixt load and mow,
Unbound the load is free to stow.

---

*By judging the distance between the load and gate posts.

27.—WEIGHT. USES.

By perpendicularity
He regulates his gravity,
His poise defies the rolling ships
To throw him on their decks by slips,
Walks shrouds or yards without a breach;
As safe at sea as on the beach.
He could stand on a coach and ride,
As safe as seated firm inside;
He judges weight of hay or hinds,
As weight of any other kinds;
With gun or stone he breaks the wing,
As straight as David with the sling.
Pois'd on a stead as straight can ride,
As wife rides poised o'er one side;
E'en in a hood in stormy blast,
Resists the blast plumb on her beast.
In walk, trot, gallop or a run,
Their equilibrium are one;
When wife is sick he skates* for quacks,
Quicker than on his horses backs;
Without a fall or broken' limb,
He saves his wife, his horse and time.

---

*An inhabitant of the Frigid Zone.

28.—COLOUR. USES.

Painters judge ev'ry kind of paint,
Distinguish shades as ev'ry tint,
And judge all kinds by the same squint,
That hues of yarn the maids perceive,
All colours view'd as clear as lake,
Preparing for a weave;
Each tint view'd as a rainbow streak,
Preparing stripes to have.

By pure hues they distinguish soil,
Dress soil'd they see unclean;
Then such as wish to cleanse by toil,
May rid the colour mean.

When the blue sky and rainbow hues
Are hid by clouds and show'rs,
The earth presents its shaded* views,
Including plants and flow'rs.

As the tints of tube roses in window,
All are distinguish'd by maids in dark days,
So in dark gloomy winter naught hinders
Rose lovers spying their cheering displays.

*They distinguish the most obscure colours.

29.—ORDER. USES.

Good Noah fitted for the cruise,
And was methodical in choice,
Each class were sep'rately arranged,
Throughout the voyage none were derang'd;
God's orders are obeyed since,
Much better than before the rinse.

Women have learnt to rinse themselves,
And keep their dwellings neat;
Have learnt to decorate their shelves
Without a broken set.

Although utensils, mop and broom,
Around each other chase,
Each when unus'd have sep'rate room,
Each in its proper place.

Men have not more than half the care
To keep utensils hous'd,
Because oft more than half the year
Some tools are hous'd unus'd.

30.—NUMBER. USES.

Ability to reckon figures in the head, can add, subtract, divide and excel in numerical computation. Arithmetic and Algebra depend on this Organ; but the higher branches of Mathematics depend on other faculties.

Though such may learn arithmetic,
  And learn algebra too,
Can in their heads cast twice as quick,
  As with a slate can do.

Such clerks in stores, with customers
  Saying they cannot wait,
Clerks casting while they're hand'ling stores,
  Tell price without a slate.

31.—LOCALITY. USES.

Goes from his crowded friends to roam,
Through wilds seeks a more roomy home,
So that crowds may be thinned out,
By his example in the rout;
His love of places new to him,
Attracts attention in each clime;
And stamps in mind the places' looks,
Deeper impressions than by books;
From wild to wild he'll go ahead,
Till all wilds are inhabited;
By theory and practice, he
Sees quicker through geography;
In darkest forests or retreats,
The compass points he ne'er forgets;
While trav'ling east, west, north or south,
Explores the land and water both;
Whether in north, south, east or west,
He knows the course to his home nest—
Because he's a geographer,
Who nature orders ne'er to err.

USES.

friends to roam,
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north or south,
er both;
ast or west,
home nest—

err.

32.—EVENTUALITY.* USES.

Unable to purchase good books for themselves,
  Borrow'd books of their neighbours, so kind,
Yet never kept neighbours' books long on their shelves,
  Read through once, were imprinted in mind.

Then books were return'd without soils or leaf crooks,
  To retain the last page read at night,
Without repetitions retain'd many books,
  No repeating to hurt health or sight.

Historians' heads are some like scrolls,
Unfolded when the news unfolds,
Of all events within the poles,
  Retain'd as long as intellects,
And when a scroll of taste unrolls,
  Both male and female sex
Can hear, and cheer their drooping souls,
When other things perplex,
Evinc'd by story telling blades,
  Who narratives admire;
Likewise the story telling maids,
  Who stories never tire.

*This projecture juts the centre of the forehead.

33.—TIME. USES.

Chronologists while using time
May fit time to an ace,
While they perceive in any clime
The moments as they pass.

They know which hours they use the best,
They know the hours us'd ill—
So they have no excuse to waste
A moment's space, nor while.

Time tells the hour by sea or land,
Correct by nights as days;
True as the master of a band
Can play or dance a hayse.

Time as the rolling waves precede
Succeeding waves, likewise,
Roll on as others gone ahead,
While other waves arise.

34.—TUNE. USES.

Wind instruments when form'd with crooks
Are not all prov'd by outward looks,
But prov'd by their internal nooks,
When they distinguish flats from sharps,
Prov'd long before the music books,
As Jubal's* sons prov'd harps;
They us'd the gift to sweeten tones,
And to prevent discordant drones.

Although there was no tutor there,
But those by nature taught,
Sweet tones of the internal ear,
Set jarring strings at nought.

Their harps† giv'n by their Creator,
Tun'd and play'd upon by nature,
While at their daily labour,
No doubt suited them much better
Than an untun'd harp, or grate ear,
Or an untun'd tabour.

---

*Genesis, ch. 4. ver. 21. †Their voices.

35.—LANGUAGE. USES.

DEFINITION.—Power of expressing ideas by written and spoken words; ability to call to mind just such words as will convey the meaning intended; volubility; versatility of expression; ability to learn spoken languages.

Adam first nomenclature nam'd,
Invented signs for words;
Of signs he appellations fram'd,
To name the flocks and herds.*

Although 'tis said tongues were confus'd,
The gift gain'd scope in points,
Inventing signs the gift was us'd,†
Improving language joints.

---

*Genesis, ch. 2. ver. 19. †Genesis, ch. 11. ver. 7.

E. USES.

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esis, ch. 11. ver. 7.

REFLECTIVE OR REASONING FACULTIES.

36.—COMPARISON. USES.

DEFINITION.—Ability and disposition to classify and reason from parallel cases; to apply analogy to the discernment of first principles; to generalize, compare, discriminate, illustrate, explain, expound, criticise, employ similes and metaphors.

'Tis by this faculty of mind
That classes are compar'd, each kind,
Similitudes and odds to find;
Likewise their uses and abuses,
And helps distinguish uses all
From the abuses animal,
Finding abuses tend to gall,
It helps to exercise the uses.

37.—CAUSALITY. USES.

Though man knows not the first Great Cause,
He knows of principles,
That he may judge by Nature's laws,
How God himself reveals.

Those who in causes deepest look,
Know most of man and things;
By knowledge of the first law book*
They know how evil springs.

They know it was not God's desire
That man his laws should break,
And, to save man from hellish fire,
Plan roads to shun mistake.

By knowledge of the All-wise God,
Distinguish heav'n from hell;
Unknown to brutes† of reason void,
The reason they rebel.

---

*Natural laws. †Unreasonable men compared to brutes.

. USES.

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compared to brutes.

CRANIOLOGICAL.

LOCATIONS AND PROMINENCES OF THE ORGANS.*

With names in Capital letters.

AMATIVENESS, first organ reckon'd,
Lies hinder at the base of the brain;
PHILOPROGENITIVENESS, second,
Lies next upward, in a direct line.

ADHESIVENESS, next lies hindmost.
Wider than others of the hind group;
INHABITIVENESS, next o'er midmost.
Lies midst 'twixt the hind base and head top.

CONCENTRATIVENESS, next o'er rises
The next organ, which lies o'er the mid;
SELF ESTEEM, next upward surprises,
With Love of Approbation each side.

*The Organs are double each faculty having two lying in corresponding locations of the brain.

FIRMNESS next lies top of the crown head;
CONSCIENTIOUSNESS nigh each side lies,
Twixt FIRMNESS and CAUTIOUSNESS bounded;
VENERATION fronts FIRMNESS next rise.

COMBATIVENESS lies hind the ear top,
ALIMENTIVENESS twixt ear and eye;
CONSTRUCTIVENESS lies the next, more up,
In front of ACQUISITIVENESS nigh.

DESTRUCTIVENESS, o'er the ears view it,
When the organ juts full o'er each ear,
SECRETIVENESS next, o'er next to it,
CAUTIOUSNESS next, o'er fountain of fear.

HOPE lies next, o'er nigh VENERATION,
VENERATION fronts FIRMNESS high points;
BENEVOLENCE next has a station
In the top of the forehead it fronts.

crown head;
each side lies,
OUSNESS bounded;
ESS next rise.

ear top,
and eye;
next, more up,
nigh.

ars view it,
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in of fear.

ATION,
S high points;
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IMITATION next nigh the forehead,
Lies each side of BENEVOLENCE, high;
WONDER next, the source of sights horrid,
Invented by the second-sight eye.

IDEALITY below WONDER,
O'er the top of the temples each side;
Wit fronts it, evinc'd by its thunder,
High at the corners in foreheads wide.

INDIVIDUALITY* lies near
O'er the nose, at the top of the nose;
EVENTUALITY lies next higher,
And LOCALITY nigh each side shows.

COMPARISON next o'er the middle,
Nigh the top of the forehead is found;
CAUSALITY aids in a riddle,
Nigh each side of COMPARISON bound.

---

*This Organ very large projects the forehead nigh the nose.

FORM lies twixt the nose top and eye-sight;
SIZE lies between FORM and the brow verge,
And as they were giv'n to spy right,
Are plac'd nigh each eye under brow edge.

Next o'er lies WEIGHT, COLOUR, and ORDER,
Along in the edge of each eye-brow;
TIME lies o'er the central brow border,
The next organ o'er COLOUR we know.

NUMBER next lies at the eye corner,
Below ORDER, o'er ORDER lies TUNE;
LANGUAGE flows from the full ey'd learner,
Press'd out full by the organ alone.

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TUNE;
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USES
OF THE
EXTERNAL SENSES.

1.—TOUCH.

As the feeling sense
Lies skin deep mostly,
It guards against offence
That would be costly.

Sensation of touch,
Or finger telling,
Informs blind folks how much
They gain by feeling.

They judge quality
When first in contact;
But as they get all free
They make no contract.

2.—SIGHT.

In the human eye
Are many muscles,
Which rolls the ball awry
Quickly in bustles.

Although many nerves
Lead to the eye-ball,
The optic nerve deserves
The name of spy all.

By the optic light,
When danger seeing,
Sometimes causes fright
And safety fleeing.

Wishing eyes behind
While they are racing,
And thankful they're not blind
When danger facing.

3.—HEARING.

Advice all kinds some hate
More than poor praying,
Advice is apt to grate
Worse than ass braying.

Those who tune chime hear
Hate harsh ton'd swearing,
When harsh hurts the tun'd ear
'Tis check'd by hearing.

When drought hinders growth,
Rain heard by farmers
Proves auditory worth,
Exceeds all charmers.

Hearing thunder claps
Secures the good ricks,
With other crops and haps
Before the cloud leaks.

4.—TASTE.

Tasting sense when strong
Assures by tasting,
When meals are cooked wrong
It tends to wasting.

The pure taste to get
They cool their diet,
Palate unhurt by heat
Is fit to try it.

Fearing poison meat
While tasting, study
More about future state
Than a full body.

As the taste abates
When they've eat plenty,
They shun ails and save meats
When food is scanty.

5.—SMELL.

The praise flow'rs deserve
For spreading fragrance
By the olfactory nerve
Are prais'd for May scents.

Odors effect smell
And smell sensation,
A health guard, sick or well,
In ev'ry nation.

Smell gives feeling sense
Of air when scented,
A guard 'gainst air condense,
And death prevented.

OI

*
†

PHRENOLOGICAL
WORKS
ON THE ABUSES OF THE PROPENSITIES.*

1.—SOCIAL PROPENSITIES.

1.—AMATIVENESS.† ABUSES.

An animal who breaks his bands,
To break into a neighbour's lands,
His mate next tries the fence that's broke,
Because her mate first breaks the yoke.

By his example, other males
Break out and into neighbours' pales;
When one male's mate tries broken fence,
Another male's mate tries brute bents.

---

*By Organs very large.
†The Organ of Amativeness is larger in males than females.

2.—PHILOPROGENITIVENESS. ABUSES.

The most delightful feeling fails,
When love of offspring change to rails,
By pampering till rods and wails
Are us'd, to calm their homespun gales;
First love, then blows, and frightful roars,
While birchrod cures are op'ning pores
The quacks* are bleeding back and head,
When patients weak mild physic need.

3.—ADHESIVENESS. ABUSES.

Why the unequal ag'd white pair
Agreed an equal love to share,
They thought they could together stick,
'Till jealousy begins to leak;
And thinking should they jealous split,
And fail in getting sweathearts white,
That she may get two black men loose,
And he two squaws and one papoose.

---

*Ignorant parents.

2.—DOMESTIC PROPENSITIES.

4.—INHABITIVENESS. ABUSES.

How his home feeling is abus'd,
So fond of home he's often hous'd;
Neglects his business when he's well,
Long hous'd his health begins to fail,
And when to bed oblig'd to go*,
His spouse is glad, as she does so;
Bed-ridden they example set,
Which their young offspring ne'er forget,
When they are old enough to work,
Day after day in bed they lurk.

5.—CONCENTRATIVENESS. ABUSES.

Although he cannot muse and toil,
He morbidly can muse and loll,
When he sits in a useless muse,
Cook's call and meal apt to refuse;
Then cook may tell him that if she
Had 'gan to think wrong, as did he,
That she no doubt would have been curs'd
As he by wrong thoughts from the first.

---

*Some by habit are bed-ridden for years.

3.—SELFISH PROPENSITIES.

6.—COMBATIVENESS. ABUSES.

The lion's voice is overheard,
When roaring in a quiet herd,
Loud as the braying of an ass,
When he is idle long on grass;
When male kin will not with him fight,
His female kin he's apt to bite,
Biting in combats is as mean
As striking with a club unclean.

7.—DESTRUCTIVENESS. ABUSES.

As Cain did killing noxious brutes
Which injur'd ev'ry field,
Until the habit yielded fruits,
Prov'd by his brother's yield.*

Still there are some blood-thirsty pests,
Think others feel as they;
Go arm'd, prepar'd for man and beasts,
For their own safety slay.

---

*Abel's death.

8.—ALIMENTIVENESS. ABUSES.

If Bacchus had been gluttonous,
He would have been view'd as an ass,
Beneath a man or rider mean,
Or any other man unclean;
As canibles who drink the blood,
And swear it is the best of food.

9.—ACQUISITIVENESS. ABUSES.

Acquiring feelings will o'errule
Of one inclin'd by night to prowl,
But if he dreads the barred doors,
He cheats a husband of his stores;
Likewise the wife of ev'ry goose,
And then for beds explores the house,
Stuff sold half price at sheriff's sale,
Happ'ning in debt and cost to fail,
The house and lot next goes half cost,
With inmates bare expos'd to frost.

10.—SECRETIVENESS. ABUSES.

Those who to hide tales tell untruth,
By habit learn to lie in youth;
E'en when the lies harm more no doubt
Than would the secret all blown out,
Instead of telling truth at once,
To hide tales issue worse accounts;
And by their lying habit, they
Learn how to use hypocrisy.

11.—CONSTRUCTIVENESS. ABUSES.

A gunsmith hearing of a war,
Declar'd 'twixt nations not afar,
Tried to improve the mortar make,
To give bombs an improved rake;
Expecting patent for his plot,
Proving the mortar by a shot,
The mortar bursted, and the bomb,
And sent the schemer to the tomb.

PHRENOLOGICAL WORKS

ON THE ABUSES OF THE SENTIMENTS.*

1.—SELFISH SENTIMENTS.

12.—CAUTIOUSNESS. ABUSES.

By fearful bodements he creates
Dejectedness, that ne'er abates,
When brain like a divided house,
Instead of use creates abuse,
When body seems the most secure,
Mind is most cloudy and impure,
That's when he dreads a lengthy life,
More than he fear'd death 'fore his grief;
A base abuse of cautiousness,
First giv'n to guard when dangers press—
Yet when his mind is most at ease,
His body most in danger is;
That's when by suicide a wreck,
Falls when too late despair† to check.

---

*By Organs very large. †Hope small.

13.—LOVE OF APPROBATION: ABUSES.

Tell that vain man that his displays
Don't seem like shows to merit praise,
But like fruits of unworthy lifts,
Much higher than his nat'ral gifts;
Tell him should he by boasting, fail
Of notoriety of all,
By flattery to try for height,
So that his froth may have more weight,
With speaking talents made of brass,
Weighty enough to load an ass;
Don't tell him that he's fit to rise,
Lest he may think he's insight-wise:
But say the depth his knowledge goes
Is depth or thickness of his clothes;
And that 'tis hard to govern thoughts,
Produc'd by offices and coats;
And tell his wife she's pinch'd at waist,
Tight as Miss Pinch is often lac'd.

14.—SELF ESTEEM. ABUSES.

The sunflow'r fronts to the sun,
Because neither earth nor moon
  Can completely heat him* ;
That is why he seems to shun
All earth's lights, and ev'ry one
  Who incline to meet him.

By the stiffness of his stalk,†
Daily on kin turns his back,
  Slights them sound or broke down ;
And when himself gets a break,
Hi[illegible]in never mend the crack,
  But let him lay broken.

Turning back upon us here
Don't prove that his upward peer
  Is for an orison ;
But seems like a hateful veer,
As though he thought equals near,
  Are by nature poison.

---

*Man's cold and †stiff actions compared to the coldness and stiffness of the sunflower.

15.—FIRMNESS. ABUSES.

Giants would not pray of old,
But curs'd Noah when he'd scold,
After of rain warned,
That to hell they would be roll'd,
Autumn then and water cold,
Still his word they scorned.

They were firm in wickedness,
E'en when drowning in distress,
Trusted to their powers;
Standing firm each in his place,
Swearing they'd enjoy earth's face,
Till o'erwhelm'd by showers.

Although their bodies drown'd,
Their stubbornness exists
To earth's remotest bound,
The self will of the pests.

2.—MORAL SENTIMENTS.

16.—CONSCIENTIOUSNESS. ABUSES.

A lad, the clerk of a hay seller,
Was order'd by his master dealer,
As the hay crop had fail'd two summers,
That he must in weight cheat customers;
And this feeling giv'n for just dealing,
Was us'd abusively* hay selling,
Restraining his conscience to gain pence,
Caus'd erroneousness in conscience—
Which caus'd derangement partially,
Unconscious of being part silly;
Now a mote in one eye or t'other,
Becomes a beam when in a pother,
Although he tries both beams and scales,
When he attempts to weigh he fails,
Except the heavy doubts he gains,
By sickness and by dying pains,
His scruples weigh'd through life, attest
That scruples have to pounds increas'd.
Though anxious to prove the true sum,
Ne'er will prove equilibrium,
Till death outweighs his doubts and scum.

---

*By the selfish faculties.

17.—HOPE. ABUSES.

Look o'er that old castle spouse,
View the jewel there that glows,
In that rock the highest—
Fortune for whoever goes,
And on the old castle house,
I'll soon be the nighest.

Yet my spouse if you'll go too,
You shall have part that's in view,
Without doubt or wheedle;
Should the castle top break through,
And you to the bottom go,
I'll cling to the side wall.

Promises I've made my friends
Mainly on that rock depends,
And when I ascend it,
Friends will find me and my gains,
Ready to pay all demands,
And I independent.

18.—WONDER ABUSES.

My faith in false miracles,
Hatches mixed heav'ns and hells,
Of earth's fogs and sky lights,
Sometimes devils with long tails,
Other times within heav'n's pa les,
Mix'd with angels' high fl ights.

My false faith in prodigies,
Hatches ghosts to suit my eyes,
When I feel religious ;
Then I feel so good and wise,
I think I can mount the skies,
O'er all things prodigious.

When I see good ghosts by day,
I fear not to sin away,
By my necromancy;
Because I can see my stay,*
Always dress'd in bright array,
By my idle fancy.

*God.

19.—VENERATION. ABUSES.

You worship fire, which of you err,
Yourself or the sun worshipper?
In dark at night he has no god,
And oft by day hid by a cloud;
But your fire god* is always nigh
To worship all times till you die,
Though the sun worshipper at night
Ne'er worships his god, till day-light;
He's doubtless of his sun god's pow'r,
To save at night in a dark hour—
Because his parents worship'd him,†
And died at night without his gleam,
As you adore your god of gas,
Because your parents' god gas was,
Supposed supernatural
By Persians, not by Persians all,
Yet some pretenders, mussulmans,
Secretly worship fire in bands.

---

*Gasfire worshipped by Persians. †As Pagans worship by Parents' examples.

20.—BENEVOLENCE. ABUSES.

As he* was a heedless child,
Untaught and by nature wild,
  And to work a stranger—
Earning no gold in the field,
Made him a bad money shield,
  When he was a ranger.

Rather than put gold in banks,
Father dealt it out in franks,
  To the son untrained;
And the son for praise and thanks,
Gave to knaves and knaves in pranks,
  Drunkards died crackbrained.

If when you[illegible] he'd learnt that waste
Always bes[illegible] becomes a beast,
  His gains by experience,
Would not have giv'n him a blast,
Spending money till distress'd,
  When reduc'd to three cents.

*The Prodigal son.

21.—IDEALITY. ABUSES.

When fancy has the reins,
With vapours all to aid,
He cannot be convinc'd by friends
That he's like others made.

Because he is a lunatic,*
And ruled by the moon,
He thinks by being fancysick,
Can live without a bone.

'Stead of bones, blood and flesh,
A diff'rent man he schemes,
Out of a softer kind of trash,
That he can change by whims.

E'en when his reason fails,
Unfit to cure his ill,
Pretends to be best judge of ails,
When he's most imbecile.

---

*Such hypochondriacs cannot be convinced that their forms or materials are like other men.

22.—IMITATION. ABUSES.

The plainer she can
Copy graces,
The more gifted she is
In the mock;
The plainer the man
Copies faces
The more like the apes phiz
He can look.

23.—WIT. ABUSES.

As a quack in a complaint,
Spoils the main ingredient
Adding simples to it,
Simples give the main a taint,
Proved by the fumy vent,
When physicians* view it.

A vender who shows many things,
Fearless of soiling colourings,
Lets neighbours cull to suit themselves,
While he blows trash† out of the shelves.

---

*Wise men. †Trashy language.

MEMORY.

The leading faculty
EVENTUALITY
Remembers ev'ry case,
As other faculties
Which in the forehead lies
Aid in retentiveness.

According to their names,
FORM retains forms of frames—
As SIZE the size retains;
TIME keeps in mind the time;
And TUNE retains tune chime,
As ORDER aids the trains.

LOCALITY can call
To mind locations all,
As quick as COLOUR calls
To mind the colours of
All kinds, seen in a rove,
O'er sea, o'er hills or dales.

There is no doubt but WEIGHT
Remembers weight aright,
As NUMBER when it casts
Remembers the amount,
And likewise the account
Prov'd by the LANGUAGE taste.

The power* which spies out
Persons and things about,
Remembers ev'ry kind,
Well as the reas'ning pow'rs†
Retain perceptive stores,
Imprinted on the mind.

---

*INDIVIDUALITY. †COMPARISON and CAUSALITY.

SMAI

*Cup
wife.

PROFIT

BY

SMALL ORGANS OF THE PROPENSITIES.

AMATIVENESS. SMALL.*

The less he lov'd the other sex,
The more he lov'd to think
That if he had one to perplex,
With ease could break the link.

But happening to get a wight
Who lov'd no more than him
She felt as free as him to split,†
If not together chime.

---

*Cupid's smnll eye, with which he spies out the faults of his wife. †They agreed better than unequal love.

PHILOPROJENITIVENESS. SMALL.

Soon as their bairns could walk,
Were turn'd out door to play;
To rid them and their merry talk,
Out of their parents' way.

Not for their health out drove,
Nor for health gave plain food; *
But by their lack of offspring love,
Food, play and health prov'd good.

ADHESIVENESS. SMALL.

There each one play'd alone,
In pure air on the grass;
Their lone plays neither broke a bone,
Nor tore each other's dress.

---

*Their offsprings were fed with plain food, instead of being pampered with sweetmeats.

INHABITIVENESS. SMAL

Why they left their play ground at home,
Of home they were not fond;
Besides they knew they'd need more room,*
Than on the homestead ground.

CONCENTRATIVENESS. SMALL.

Though they began to learn when young,
Before their reas'ning pow'rs were strong,
By studies often chang'd—
Gave organs rest before us'd long,
Before confus'd by studying,
Before they were derang'd.

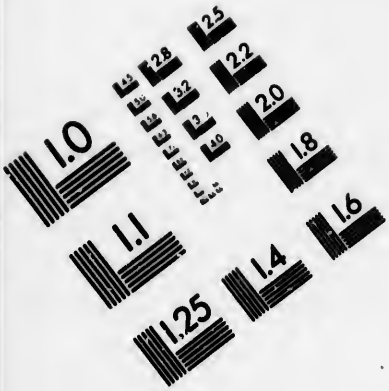
COMBATIVENESS. SMALL.

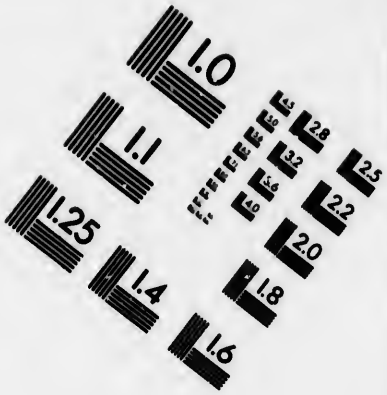
Although when young untaught to know
How tender brains to prize,
No organ was hurt by a blow,
By fists of any size.

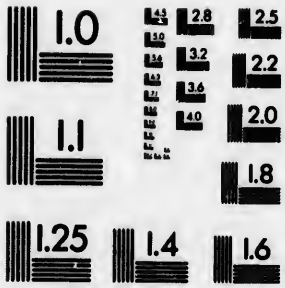
---

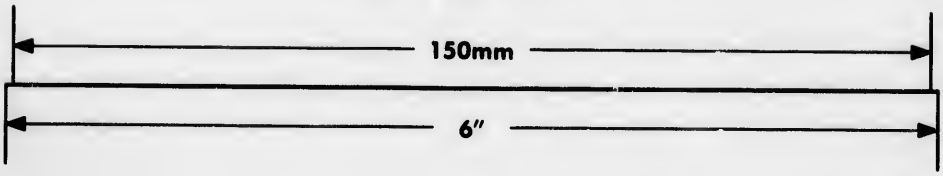
*By going from home they gained roomy possessions, instead of all being settlod and starved on the homestead.

IMAGE EVALUATION TEST TARGET (MT-3)









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DESTRUCTIVENESS. SMALL.

By mildness of temper in youth,
They never put club-law in force;
So their tender brain organs gain'd growth
Without dints by club-law or curse.

ALIMENTIVENESS. SMALL.

Plain food when they were young,
Help'd their weak appetites;
Use to plain food, their bodies strong,
Improv'd their weakly wits.

ACQUISITIVENESS. SMALL.

Though they had nothing left by will,
They had'nt to pay a doctor's bill
For an old strain or youthful ill,
As some by parents strain'd;*
They valued health more than will'd gains
Not half enough to pay for strains,
Of sons when work'd till pain'd.†

---

*When the organ of ACQUISITIVENESS is large in parents.
†When the organ is large in fathers.

SECRETIVENESS. SMALL.

Apt to let their own secrets go,
Own acts they had to guard,
Lest they may give own crimes a blow,
Where they would quickly spread.

Friends hearing them report own crime,
In acts friends were alert,
Lest the reporters would blow them,
As they own crimes report.

CONSTRUCTIVENESS. SMALL.

Because they had no building bent,
Never took a notion
To waste time, trying to invent
Perpetual motion.

BY

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PROFIT

BY SMALL ORGANS OF THE SELFISH SENTIMENTS.

CAUTIOUSNESS. SMALL.

CAUTIOUSNESS small is most profit,
When COMBATIVENESS small is too weak;
CAUTIOUSNESS small helps rebuff* it,
When COMBATIVENESS small cannot check.

LOVE OF APPROBATION. SMALL.

'Tis well that their contentedness
Without fine dress or fame,
Suits such as can't afford fine dress,
Nor a distinguish'd name.

They're no more thankful than the rich,
Who feel no love of note,
Such are as happy in a ditch,
As in a silken coat.

---

*CAUTIOUSNESS is small
In those fearless all.

SELF ESTEEM. SMALL.

SELF ESTEEM small is the most use,
When weak VENERATION is small;
SELF ESTEEM small may humble us,
When VEN'RATION small can't avail.

They're never blinded by self love,
So blind as their own faults to hide;
They seldom of themselves approve
More than of neighbours all aside.

FIRMNESS. SMALL.

By doing many things first day,
Second day many things,
Third day making new display,
Strengthen the nervous strings.

LOSS
BY SMALL ORGANS.

LOSS BY SMALL ORGANS OF THE MORAL SENTIMENTS.

CONSCIENTIOUSNESS small
Always acts inconscionable;
HOPE small
Never ventures as much as able.

WONDER small
Incredulously acts;
VENERATION small
Irreverence effects.

BENEVOLENCE small
Disapproves of charity;
IDEALITY small
Relishes vulgarity.

IMITATION small
Not very imitative;
WIT small
Not very inventive.

LOSS BY SMALL ORGANS OF THE INTELLECT.

INDIVIDUALITY small
Seldom notes individuals;
FORM small
Seldom notes forms or models.

SIZE small
As poor judge of size as of distance;
WEIGHT small
As poor judge of weight as resistance.

COLOUR small
Hardly distinguishes colour;
ORDER small
Allows conduct irregular.

NUMBER small
Hardly casts the price of goods;
LOCALITY small
Easily gets lost in woods.

EVENTUALITY small
Facts cannot remember;
TIME small
Takes July for November.

TUNE small
Hardly learns tune by rote;
LANGUAGE small
Hardly works language out.

COMPARISON small
Is small and weak in reasoning,
CAUSALITY small
Hardly tells cause of any thing.

D

LETT

VERSES
ON
DIFFERENT OCCASIONS.

LETTER FROM A TIMID YOUNG GENTLEMAN TO A LADY.

The first impression by your charms,
Beyond the art of painting,
Induces me to claim your arms—
Though subject to fits fainting.

Though panegyrick I disdain,
When true love is inspirer,
Though adulations all are vain,
Confess I'm your admirer.

By socialness I cannot charm,
'Tis my sincere confession;
And by the shake of hand and arm.
I fear I'll scribble trash in.

You'll think I'm writing to shun jaunts,
Unwell I write this letter;
I now have the St. Vitus dance,
Will go when I am better.

This dire disease the limbs convulse.
My arms I cannot quiet;
The dance in one side of adults,
Is dang'rous sitting by it.

Having the dropsy in my chest,
My pulse in one side beating,
On one side only I can rest,
And have to sleep while sitting.

By having the asthmatic wheeze,
My dreams are always frightful;
By paroxysms both nights and days,
My brightest days are nightful.

The palpitation in my heart
Beats too hard to endure it,
Defying all physician's art,
And medicine to cure it.

By my pulse beating arteries,
And by my heart vibrating,
Combin'd with love indulgences,
There's fear of my heart breaking.

By tremb'ling two years constantly,
A shaker as a quaker,
To keep my weak nerves quietly.
I'm living a peacemaker.

I've told you of my shakes and gasps,
To guard against collision;
You need not fear my weakly clasps,
Except by your permission.

My shaking will suit shaking hands,
When cur'd of billious fever;
Then we will talk of wedding bands,
When I'm cur'd in the liver.

And if to my abode you come,
Next Sabbath, if fine weather,
I'll let you hear my heartstrings drum,
If we can't speak together.

My heart will beat uncommon loud,
If you come very near me—
Although like other men endow'd,
The ladies often scare me.

If my faint heart by fear gets broke,*
I'll live a heartless lover;
But should I win the prize by yoke,
My troubles will blow over.

If nature has giv'n you a pow'r
To cure my shakes and whimsies,
I wish you'd write or bring a cure,*
To give my shaking limb's ease.

Should you think a prescription† safe,
I wish you'd send it quickly—
If you conclude to bring relief,‡
Come now while I am sickly.

When you peruse these love line hints,
You will observe two choices—
To write, or bring ingredients‖
To cure my borrow'd crosses.

If Madam, you ne'er learnt to write,
I must be the more fervent;
I wish you happy day and night,
And I your humble servant.

---

*The Lady's company. †Love letter. ‡Lady's company.
‖The Lady's company.

THE LADY'S ANSWER.

I receiv'd your letter
Last spring, in the coach.
But was suited better
Than reading your broach.

When I thought of writing,
Nigh six months ago,
Another, inviting,
Sat near my elbow.

So thought I to swop him,
For one I knew not,
Would be worse than drop him;
As on him I dote.

Though you say you'll come,
When of the dance* better,
Your come means stay home,
Like Sambo the waiter.

---

*See his fourth verse.

My charming inviter
Makes promises new,
When he calls by night here,
Appoints the next woo.

He's not chicken-hearted,
Nor crack'd in the brain;
Chief he fears when parted,
He'll not the prize gain.

The tame chickens mostly
Of wild birds are shy,
But use to them closely,
Love having them nigh.

When we are together
I think of the birds,
How they meet spring weather
In flocks, as the herds.

Can't wait till October
Before they migrate,
Lest time will be over
For charming the mate.

The social bird, magpie,*
Cares not for boughs plain,
More than for boughs jaggy;
So they can roost twain.

Together in hedges
They roost wing and wing,
But in diff'rent cages
Are untun'd for spring.

Remain in your cage,
You're too young in pother,
A girl to engage,
Engag'd to another.

Farewell now for ever,
May God give you rest;
My lover is clever,
And I love him best.

---

*The Magpie lives for life as in married state.

ZEKE AND CATE'S RUNAWAY MATCH AFLOAT.

Tuesday I axt the appy Priest,
Without one ungry wedding guest,
Wensday prepar'd with Priest and boat,
We urried with the wedding knot;
About a arf a mile from shore,
The yokclaw all was read all o'er;
Then the Priest said kiss Cate now Zeke,
While she is andy very quick.
Me urrying to give the kiss,
O'erboard ead first fell in the seas;
Besides ead first fell on the shark,
That auld* my left boot off first jerk.
While they aul'd me with the boat 'ook,
The tother boot the feller took;
When I seed Cate elping to pull,
Said I, ov thanks my eart is full;
Though cowide boots I've left beind
Good boot† I've gain'd ov umankind;
Though cowide boots ave quit my frame,
My uman boot‡ olds fast er claim.
By aving boots too loose to tow,
Appen'd to slip and let me go;
Stead ov in ellish shark jaws wide,
I'me ooked safe by Cate my bride.

*Haul'd † Good Kate. ‡Kate with the boathook.

THE DYING WILL OF A DOTARD.

This is my will, I am now nearly dead,
I find grim death will soon inlay my head;
I see my Nell and Susan by my side,
Blind to the world with my eyes open wide.

Now Nell if you by chance before me die,
I'll then entail your lot both high and dry;
These offspring tails to landed property,
Leads entail'd heirs through much difficulty.

I was your slave, and will not own your son,
But own you true as my old crooked gun;
I now leave all to my child Susan Hill,
To you and your son's wife I leave my will.

EPITAPH.*

With pray'r and will and codicil,
I was prepar'd for death,—
Before my Ill created chill,
To fly off with my breath.

---

*Composed by himself.

INK AND NANN'S COURTSHIP IN A CELL.

Afore I grow'd eighteen year old
The old fokes uff't me in a scold—
Calling me a obbarddeoy,*
Cause I was courting Nanny Foy.
Sixteen years old years arter next,
Enough they said to make em vext;
Next thing I know'd I was shet up
In high room nigh the ouse top;
Besides a chimbly flue I know'd,
About as wide as I was broad.
I was detarmin'd to scroudge out,
Although afraid I'de choke with soot;
Though scroudging out was ard enough,
Yet not as ard as on the roof,
Arf down the gable end roof cave,
Eels over ead I lost my cleave,
Fell twenty foot and urt my ead—
Breaking the otouse† and plant bed.
Glad that the otouse‡ glass got broke,
Stead of my neck when my ead struck;
My neck was sav'd by the loose airth,
When my ead sunk and stopt my breath.

---

*Hobbarddehoy. †Hothouse. ‡A dry hothouse in the garden.

When I auld my ead out ov ground,
Felt ov it finding it was sound,
I then rund for the cell, where she
I know'd would be expecting me,
Night being dark didn't see my ands,
Nor face as black as chimbly brands;
Nor never thort on when I nockt
At the cell door and in ad walkt,
With face as black as acy spades,
Fair image of the nigger's eads,
Nann—thinking me a chimbly sweep,
Who ad call'd in the night to sleep—
Didn't make a very loud ubbub,
Till I stept nigh er at wash tub.
Scar'd then she screecht, and at my face,
Dasht scalding water till the lass
Ad washt the soot all off amost,
And seed my face white as a ghost,
And know'd me and my pardon beg'd,
Pardon'd I said, I don't feel plagu'd,
When I telld Nann the chimbly scrape;
Ow I got blackt afore my scape,
I got a very loving ug,
Tight as erself was uged snug;
Then I thort it no more nor right,
That I should stay with Nann the night;
Then in the night first thing I knew,
An airthqurke burst the cell in two,

And throw'd my carcass out ov doors,
On ands and knees, and on all-fours—
While trying to get up to stand,
Bearing on one knee and one and,*
The earthquake throw'd me back again,
Within about two feet ov Nann—
When Nann axt me ow I got ome,
Throw'd in, said I, quick as a bomb,
Through the same burst where I was throw'd
Out ov the cell from the abode.
Unurt in knees, ips, arms or ands,
I'me ready now for wedding bands;
And when you're ready for a spouse,
I'll ire a priest to ty the noose.

THE HUMAN RACE.

De bracks† fust come wid scores,
From dis and eb'ry place;
De way dey run rac'd on all-fours,
Dat means de human race.

Eve's fall from de tree limb,
Made tieves a cuss to ground;
Fust whites come den in tievin trim,
To spread more cusses round.

---

*Hand. †Blacks.

De Lor' gabe whites one cuss,
De cuss means no sweep flues,
Neider clean boots, fear dey strut worse,
Him word dey darn't abuse.

De white tief neber sweep,
Dey lib so mean, dey beg,
Deir heels hab no holt when dey creep,
Him underneaf de leg.

Eb'ry colour'd brack boy
Hab leg brac'd hind de foot,
Deir heel trong made for dat employ,
Dey lub to be wid soot.

How de mulat fust come,
No one but hisself knows,
Dat colour is de werry scum
Ob all refige dat grows.

Gib me all colours brack,
Me tinks ob de white tief;
Neber de heel make um tief track,
Rader steal sheep dan beef.

Fust human's lib'd so long,
Deir heads grow'd ober moss,
Wid roots so werry tick and trong,
To scrape um labour loss.

Dey lef folks naked den,
Noting for bed but trees;
Galls not so tick'lar den wid men,
Excomposein de knees.

De way dem times, not now,
Ob libbin widout clothes,
No freedom colour'd galls allow,
But treadin on sock toes.

De foot no show de king,
De bottom sole so white;
Me tank de Lor' for one good ting,
De white is out ob sight.

Some spose de whites hab souls,
Same de brack human* beans;
De whites like brutes hab hairy joles,
Dey werry poor mashsheens.

---

*Human beings.

THE SOT AND THE DEVIL.

O'erturn'd with a sprain'd arm,
Or leg inebriated,
Unable to do harm,
He's by the Devil hated.

Why Satan hates a sot,
When he's thrown down and senseless,
The sot inclines to rot,
More than active offences.

Cast in mud, lying low,
Prevents an active combat;
When like a dirty sow,
Or dog turn'd to his vomit.

Unfit to prowl by night,
The Devil gets more duped,
Than dup'd by any bite
Of any sinner stupid.

At highwater a sluice
That cannot use the shutter,
Is like a sottish douse,
After a sottish sputter.

No sin the Devil hates,
But a sot's puddle douses;
Unfit to help his mates
Set fire to neighbour's houses.

Besides the Devil knows,
By his excessive drinking,
That while he puddles clothes,
He's too drunk for ill thinking.

The Devil hates likewise
To be by sots displayed,
Puddled o'er face and eyes,
In dirty clothes arrayed.

He'd rather be expos'd
By smooth fac'd indecency,
Than inward works disclos'd,
By phiz efflorescency.

THE HAPPY PAIR.

When lies and secrets hate the cage,
And act like sick fiends in a rage,
'Tis thought they may die with old age,
  But their death is a fable—
Like wines are us'd at public meals,
While slipping out like hellish eels,
  And running round the table.

They sometimes blow out in a calm,
As soothing as the healing balm,
The preface to a pray'r or psalm,
  To clear the praying spirit;
Soon as they get the second blow,
The blowers may both feel and know,
  How much will be the merit.

The secret that is quell'd by wit,
With lies that are a kin to it,
They're never heard out of the pit,
  Disturbing neighbours quiet;
But where they do once get the slip,
Between the tea-cup, tongue and lip,
  'Tis true they raise a riot.

THE FIRST CAST OUT INTO OUTER DARKNESS.

De outer darkness
Ob de human race,
All ober de same brackness
Ob old fader's face.

HEREAFTER TORMENTS.

Whites herearter
Niggers drivein,
Wid de hoss goad spear,
Massa batter,
Bracks while livein
Here, herearter here.

Me tink de way de bracks ort do,
Jist use deir long heel pegs,
Wheneber massa gib um blow
Kick up, same hoss, hind legs.

HUMAN GIFTS.

First brack short human nose
Had big broad nosterls wide,
So dat de Lor'de two fust blows
Blow'd breath ob life inside

Brack fokes wid de pout lips,
Longer dan de long jaws,
Can kiss widout de short nose clips,
Cordin wid naters laws.

Brack galls wid bonnets on,
Aldough de rims shoot out,
De lips out farder run,
To suit de kiss salute

Wid bonnets same wid hats,
Bracks in de night can kiss,
Widout de rims or de nose bats,
Can kiss de lubly phiz.

ADAM'S FALL.

Why Adum took de tievin Dame,
Widout de weddin band,
Dere was no priest to marry dem,
No oder gall nigh hand.

De Debil tell'd Eve to transgrease,
So dat he would be nam'd
De root ob bottomlass abyss,
And root ob all assham'd.

Consarnin de fust tievin deeds,
De time wid fruit dey chokt,
Deir chokein bursted de eyelids,
Strangl'in wid fruit uncookt.

De raw fruit did no oder harm,
Wid goin in de mout,
Dat which come out ob mout is crime,
De deb'lish swearin oat.

e,

ime,