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# COLONIAL PHRENOLOGICAL JOURNAL.

And Repository of Science, Literature, and General Intelligence.

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A. B. PARKER,  
Editor and Proprietor.

## EDITORIAL.

The history of the discovery of phrenology furnishes ample demonstrations of its truth. Like all the other exact sciences, every portion of it was discovered, and brought to its present state of perfection, by an observation and a classification of facts. It originated with Dr. Gall, a celebrated physician of Vienna, who noticed, in the first place, a uniform connexion between full and prominent eyes and a talent for committing to memory. By this happy circumstance, he was led to look for other signs of intellect, in other portions of the head, and, accordingly, when he ascertained that a certain servant man was pre-eminent for his kindness and goodness, he took a cast of his head, and afterwards the casts of several other persons distinguished for the same trait of character. He then made a careful examination and comparison of these several casts, and found, that although they differed in every other respect, there was one protuberance, upon the upper part of the frontal portion of the head, common to them all.

The following is the method adopted by Dr Gall in the discovery of Combativeness. After collecting a promiscuous company of ordinary persons from the streets, he ascertained from them which were cowardly, and which courageous. He then placed the former by themselves, and the latter by themselves, and then proceeded to examine and compare the respective development of the different portions of heads until he ascertained that, notwithstanding the great diversity of shape in other parts, yet the heads of the courageous ones all displayed a fullness and thickness just behind the top of the ear, and that the heads of the cowardly were all thin and depressed in that particular region. This discovery, as well as that of benevolence, was then applied to innumerable other subjects, until its correctness was fully established. The same plan was afterwards pursued by Drs. Gall and Spurzheim, in the discovery of every other organ. They travelled through many countries in Europe, visiting the various hospitals, prisons and other places where extreme cases of character might be found, and examined the heads of all the remarkable persons within their reach, and thus, slowly but surely, confirmed the discovery and location of about thirty of the phrenological organs: and in this way they collected an amount of facts sufficient to fasten conviction upon every philosophical mind that will examine. Thus, in the discovery of phrenology, nothing was theorized; but every organ was discovered, and that by observing

that certain manifestations of the mind are always accompanied by particular manifestations of the brain. Phrenology rests its claims to respect and belief upon the same ground with the sciences of chemistry, mineralogy, botany, electricity, anatomy, and all the other sciences which are deduced from an observance and classification of natural facts.

The truth of phrenology is mainly supported by an appeal to the demonstrative evidence of physical facts. In this place an allusion can be made to only a few of the innumerable facts that have already been observed in support of phrenological science. Throughout the whole animal kingdom the same organs, more especially, and in the most striking manner, are they found to be manifested in that most important and wonderful of the animal species—man.

The human head generally presents a large development of the frontal and coronal portions of the brain; and, according to phrenology, the former of these portions is the seat of the intellectual, and the latter, of the moral organs; but, in the brains of the lower animals these portions are almost entirely wanting, as their heads manifest scarcely any traces of these organs; and does not this perfectly correspond with the mental qualities of these different classes of beings? The European races (including their descendants in America), possess a much larger endowment of these organs, and also of their corresponding faculties, than any other portion of the human species. Hence, their intellectual and moral superiority over all other races of men. Franklin, Locke, Bacon, Browne, Edwards, Webster, and Drs. Richards and Jas. Rush, and, indeed, all other deep and profound reasoners, all original and powerful thinkers without a solitary exception, possess really immense causality and comparison. Among all the heads examined and noticed by Mr. Fowler, he has never seen one with so very high, broad, and deep a forehead, in which the reasoning organs are developed in so extraordinary a manner, as in that of Daniel Webster; and where do we find his superior for displaying those faculties of mind which are imparted by these organs? Men of ordinary talent possess a respectable endowment of these organs. The Hindoos, American Indians, Chinese, and the African race, still less, but much more than the lower orders of animals. Idiots, scarcely any; and the lower order of animals, none, or next to none at all.

The monkey possesses immense Philoprogenitiveness, Amativeness, and Individuality, and large secretiveness, combativeness, &c., and but very little language, causality, comparison, and moral organs: which perfectly corresponds with the character of the animal. The crow

has very large combativeness; the cat, the fox, the weasel, and all those animals which employ secretiveness, and destructiveness; the lion, the tiger, the leopard and the panther, or the feline species generally, the bear, the wolf, the fox, the hawk, the eagle, and all animals which destroy other animals and live upon their flesh, possess without an individual exception, large combativeness and immense destructiveness; while the deer, the calf, the sheep, the hen, the dove, the pigeon, and all those animals which eat no flesh, and are not savage in their nature, have small combativeness and very little destructiveness.

The dog has very large locality, and accordingly is able to pursue the deer for successive days through the deep forest, making innumerable turnings and windings, and yet, when he gives up the chase, can pursue a direct line to his home. The bear and the swine possess the same organ, and the same faculty, in a remarkable degree. The familiar fact of tying up a pig in a bag, and of transporting him in this condition, to a distance, is directly in point. It is well known that as soon as he is released, if he has the opportunity, he will draw a bee line for his home. Secretiveness is so extremely developed in the head of the cat and the fox, that the protuberance assumes the appearance of a little horn, while destructiveness, though large, comparatively retires; but in the dog and the bear, destructiveness is much larger than secretiveness; and this exactly corresponds with the character of each. In the gambols of the kitten, and the general disposition of the cat, we see a great deal more of secrecy and slyness than of destructiveness; but in the dog we see the disposition to bite and tear in places without the use of artifice or cunning. In the head of the monkey, the robin, the blue bird, the partridge, and other animals which show an extreme fondness for their young, as well as in females generally, the organ of philoprogenitiveness is very large, while in the male dog, which is a stranger to this feeling, no traces of it are to be found. The strength of this feeling in the female bear, which, as is well known, will fight so desperately for her cubs, corresponds exactly with the development of the organ in the skull of a bear now in Mr. Fowler's possession.

Facts which show the correspondence between the known characteristics of the various classes of animals and their phrenological developments, might be added to almost any extent, and their correctness demonstrated by Mr. Fowler's collection of skulls and animals.

"Life," says Emerson, "is a festival only to the wise."

*Wm. Swan by Dr. C. C. McKenney  
Feb 10, 1854*

**Phrenological Department.**

(Continued from last No.)

**CLASSIFICATION OF THE PHRENOLOGICAL FACULTIES AND ORGANS.**

[After Fowler's System of Phrenology.]

**GENUS II. Human, Moral, and Religious Sentiments**

These are feelings of a higher order than the propensities, are more elevating and ennobling in their character, and more humanizing in their influence. They are located together in the coronal or upper portion of the head, and, when large or very large, elongate, widen, elevate, and expand this part of the head; but when moderate or small, the head is lower, shorter, and narrower.

**SPECIES I. Selfish Sentiments.**

They are

11. CAUTIOUSNESS,	Abbreviated cautious.
12. APPROBATIVEFEELING,	approbativ.
13. SELF-ESTEEM,	selfe.
14. FIRMLINESS,	firm.

These, like the selfish propensities, also terminate upon their possessor, and, by disposing him to seek his own individual interest and happiness, make him selfish; yet their character and manifestations are far superior to those of the selfish propensities, especially when the religious and reasoning faculties are strong. They are located together in the superior posterior, or back part of the upper portion of the head, which is represented in the cuts by the name of the SELFISH SENTIMENTS. When these organs are large or very large, this portion of the head is extended upwards and backwards, and, when the remaining sentiments are deficient, is rendered conical.

**SPECIES 2 Moral and Religious Sentiments**

They are

15. CONSCIENTIOUSNESS,	consc.
16. HOPE,	hope.
17. MARVELLOUSNESS,	marvel.
18. VENERATION,	ven.
19. BENEVOLENCE,	beney.

These faculties create those moral, religious, and devotional feelings and emotions which enter so largely into the human character; humanize, adorn, elevate, and soften the nature of man; constitute man a moral and accountable being, and connect him with the moral government of God; create those moral duties and relations which exist between man and his Maker, and also between man and man; and produce those characteristics commonly attributed to angels, and except in a vastly greater degree to the Supreme Being. They are located in the superior anterior, or the frontal, portion of the upper part of the head, and, when large or very large, throwing a proportionally large amount of brain into this region, elevating and elongating it in this direction, as in the case of Franklin, Hirschell, but when small this portion of the head is low and slopes rapidly

**SPECIES 3 Semi-intellectual Sentiments.**

They are

20. CONSTRUCTIVENESS,	Abbreviated construct.
21. IDEALITY,	ideat.

22. IMITATION,	imitat.
23. MIRTHFULNESS,	mirth.

These faculties are of a mixed nature, participating the properties both of the human sentiments and of the intellectual faculties. They lead to the adornment and perfection of a human mind, by creating in it a taste and a talent for the fine arts and polite literature, for constructing, manufacturing, copying, and the like. They are located partly between the forehead and the portion of the head covered by hair, and partly within the latter, giving, when large or very large, a fulness and breadth to this portion of the head; but when small, the head where the hair begins to appear, is narrow and flattened.

**ORDER II. Intellectual Faculties.**

These faculties have to do exclusively with objects and things, their physical qualities, and abstract relations. They create a thirst for information, and furnish the ability to acquire knowledge in general; take cognizance of facts and conditions, and remember them, and constitute what is commonly called the intellect, understanding, or judgment.

**GENUS I. Perceptive Faculties.**

These perceive natural objects and their physical qualities, together with some of their relations. They constitute the direct medium of communication between the other faculties and the material world, and convey to the mind all the physical information it is capable of acquiring.

**SPECIES 1 External Senses**

They are

SENSATION, (that is feeling or touch), SIGHT, HEARING, TASTE, SMELL.

In accordance with the usage of his predecessors, the author has left these faculties unnumbered; but, inasmuch as they occupy each a given portion of the brain, and are also mental faculties, there evidently exists no good reason why they should not, in like manner, be numbered.

These perform the first portion of the process of observing the physical qualities of material objects. The eye, for example, may be perfectly good, yet the individual be utterly unable to distinguish between the colours of objects, or some of their other qualities; so that, in observing a colour, the faculty of sight performs the first portion of the process, and that of colour, the second. Hence, neither, acting separately, can take cognizance of the color of objects. This example will also furnish an idea of the difference existing between the other external senses, and the other perceptive faculties. Their perfection materially assists the other intellectual, and even the affective, faculties, yet, there is no absolute dependance of the functions of the one upon the functions of the other.

**SPECIES 2. Observing and Knowing Faculties.**

They are

24. INDIVIDUALITY,	Abbreviated individ.
25. FORM,	form.
26. SIZE,	size.
27. WEIGHT,	weight.
28. COLOUR,	colour.
29. ORDER,	order.

30. CALCULATION,	calcul.
31. LOCALITY,	local.

These store the mind with individual facts; furnish a general knowledge of things, their conditions, and quantities; collect statistical information; create a desire and a talent proportionate to their size, for observing and knowing; and thus render very great assistance in doing every kind of business. They are located directly about the eyes—their principal medium of communication with the external world—and, when large or very large, cause the lower portion of the forehead above the eyes, proportionally to protrude, but when they are moderate or small, this portion is proportionally depressed.

**SPECIES 3 Semi-perceptive Faculties.**

They are

32. EVENTUALITY,	Abbreviated. event.
33. TIME,	time.
34. TUNE,	tuno.
35. LANGUAGE,	lang.

These constitute a class of faculties intermediate between those which perceive objects and their physical qualities, and those which comprehend the abstract relations of things, and have to do with a class of facts which are not necessarily of a physical character. Some of these faculties are much stronger in children than in men, and their corresponding organs proportionally larger; hence, the depression generally observable in the middle of the foreheads of the latter, and the fulness and roundness in that of the former.

**GENUS II Reflective or Reasoning Faculties.**

They are

36. CAUSALITY,	Abbreviated. caus.
37. COMPARISON,	compar.

These form ideas; superintend the operation of the other faculties; perceive abstract and metaphysical relations, the connexion between cause and effect, proposition and inference, &c.; form judgment; discover truth and absurdity, &c. They are located in the superior and frontal portion of the forehead. When they are large, or very large, the upper portion of the forehead is very high, broad, and deep, as well as prominent, but when they are small, this portion of the forehead is low, narrow, and depressed.

**IMPORTANCE OF PHRENOLOGY.**

BY D. P. BUTLER.

It is of vast importance to all, that they possess the knowledge by which they can correctly determine every favorable or unfavorable condition, both mental and physical, and thus be enabled properly to appreciate themselves and others in their individual and mutual relations; also, to stimulate, restrain, and direct every function, so as to perfect and develop their entire being, and become all of which their natures will admit. No one will deny that this is the most important and desirable object to be attained in life, and that it is not only sanctioned by reason, enlightened intellect, and all that is good and worthy in humanity; by all

the laws of nature, and by God himself, but that it is imperatively and absolutely demanded by this mighty combination of all the highest authorities known to mankind.

We shall take it for granted, that all now acknowledge what the universal race of man has ever been more and more ready to admit, in exact proportion as it has become civilized and enlightened, viz: that we are governed in all our relations by immutable laws, adapted to the multiplied elements in our nature—guarding against an abuse of those elements, and providing for their rights—each securing different results, but never conflicting; all acting in beautiful harmony, and together calculated to secure the unlimited developement of humanity, individually and in the aggregate, and determining its present and future destiny in accordance with the observance or violation of such laws—These things admitted, it must also be admitted, that to attain this object, an acquaintance with these laws, or with some standard by which we can measure the absolute and relative capabilities of our natures, is indispensable; and that what that standard may comprehend demands of every man, woman and child immediate investigation as the first and greatest object of their being.

Phrenology claims to have established the fact, that there is a relation between the conditions of the human physical organization and manifestations of mind—recognizing the brain as the medium through which the mind displays itself; but that its condition is essentially modified by the condition of the body; that, consequently, a knowledge of the structure and conditions of the body is absolutely necessary in determining, not the nature of the function, but its direction and degree. It also claims that different parts of the brain are adapted to the plurality of the mental faculties, each part performing a distinct function, yet modifying all others, and itself modified by the general condition of the body.

Again: this science claims that the different portions of the brain are capable of being increased in size and activity, and that mental manifestation will be in accordance with such increase. It also holds that the health, vigor, and capacity of the bodily functions impart vigor to the brain, and render the mind correspondingly vigorous.

Thus we are possessed, in Phrenology, of a standard, or system, by which we can ascertain the nature of the different functions of our organization—the reciprocal influence of one upon another; the absolute and comparative developement of each; and the means nature has assigned for increasing, restraining, harmoniously developing, and rightly directing the entire being. Where else can we find such a system? What else, within the limits of knowledge on earth, can be of such vast importance to all, and especially to every young man and woman?

Who can be so stupid, in the present advanced state of Phrenology, as to deny the facts upon which this system is based—to deny that there is a relation between mentality and organization?—Certainly no honest person of common sense, who has investigated sufficiently

to entitle them to a right to judge in this matter. Some of our so-called learned, and would-be popular men, who sneer and "chuckle" at Phrenology, would do well to take a lesson from the following anecdote:

A certain medical student, in the absence of the senior J. D., was called upon to administer to a patient, and, after a faithful overhauling of "the books," prescribed according to the most popular authority. Upon the return of the older physician, he told him what he had done. With a hearty and contemptuous laugh, and a sneer, our M. D. informed his student that there was no authority for such treatment in such a case. The student modestly suggested that it was on such a page of a certain book. The work being produced, the old gentleman found that he "stood corrected." "Now, sir," said the student, "with due respect to your age and position, let me tell you that a man never appears so contemptible and ridiculous as when he laughs and sneers at his own ignorance."

An intimate knowledge of these laws of our nature is of incomparable value to every member of civilized society. Without this you cannot be as happy, healthy, long-lived or useful. Acquirements of other kinds, will not make up for a want of this, for it is the only true basis of human culture. Know yourself first, and other things afterwards.

Dollars and cents, or a fashionable reputation, are but as trash, in comparison with such knowledge. There is a satisfaction and enjoyment in the pursuit of this study which no other affords. Nor does any other so well discipline the whole nature, and prepare us to answer the end of our creation.

As a young man, I can well appreciate the feelings and views of youth—those powerful emotions of ambition, of the desire to be and to accomplish something worthy of one's self and of mankind—those purer aspirations of philanthropy which desire to do good and to benefit our fellowmen. From an active experience of ten years, I am prepared to say, that in no other way can you gratify these noble impulses of your nature so well as by the aid of an intimate knowledge of the comprehensive sciences, Phrenology and Physiology. If these were to be my last words, I would say to every young man and woman, study Phrenology and Physiology. No other pursuit will so well qualify you to discharge the duties you owe to yourself, your race, and your God. Could I but have the power to reach and convince every one of the young in our land—in the world—of that fact, it would satisfy the utmost stretch of my ambition. It would be doing more for humanity than any one man ever before accomplished. Then should I be prepared to say, with one of old, "I am ready to depart"—*Phrenological Rooms, 142 Washington street, Boston*

#### MEANS OF IMPROVING LANGUAGE.

"But this glorious gift is susceptible of improvement, and to an astonishing extent. Undoubtedly every reader, by duly cultivating his natural gifts and graces, might surpass our best speakers in both conversation and delivery. Cer-

tainly all can incalculably improve both. Would you, then, who hesitate in conversation, and stammer in speaking, perhaps cannot speak at all in public—you who have good ideas and glowing feelings which you would give fortunes to be able to convey, but either utterly fail or else fall so far below your conceptions as to spoil even the attempt—loam, the cause of this decline? Look for it in your having been compelled to sit on a bench and say A, or to smart under the lash or ferule every time you whispered. Or would you learn the remedy? Talk. Drive out your ideas—well if you can, and as well as possible—but well or ill, give them utterance. Join debating and speaking societies. Seek and make opportunities for engaging in conversation and public speaking. Do not quake to appear before an audience; they are only men. Let us have vastly more public speaking on temperance, science, religion and all moral and intellectual subjects. Religious meetings afford excellent facilities, where the pastor tries to bring forward his lambs, for improving this gift, and at the same time doing good. Bear in mind that its exercise is its restoration, just as inaction was its decline. Use words, oral and written, in public and private. This will discipline language and augment its power. Action—exercise—this is the sovereign mental panacea, the universal cultivation of mind.

"Conversation furnishes the very best possible opportunity for cultivating and improving style; because while others are talking, we can both listen and arrange our ideas and language. Those who cannot be really eloquent in conversation, cannot be eloquent anywhere. It lacks neither interest nor excitement, because both are brought to their highest pitch of healthy action. There is also something in the very nature of this conversational interchange of ideas and feelings—in answering, replying, and answering again—every way calculated, not only to elicit mental action and beauty of sentiment, but also to facilitate this eloquent, charming, forcible expression. In public speaking, the sentences must be cast too rapidly to allow that strength of thought, that arrangement of ideas and sentences, or that beauty of diction, amply provided in conversation. But these facilities are too little improved. Neighbours spend far too little time in this interchange of ideas and sentiments, man was made to talk much. One boon my soul desires—frequent and protracted conversations with those choice spirits occasionally met in our journey through life. Few know how to converse, or attempt to improve. Most conversation is tedious. Few talk ideas, and fewer still take pains to express them well. But when we do meet kindred souls, or those highly gifted in conversation, hours become minutes, so much more do we enjoy and live in their society, than in ordinary life. Oh! for a life-time, an eternity of such enchanting converse!

"One conversational excellence should be generally adopted. Each should speak longer at a time; say from one to five minutes, or till he has fully presented his particular idea in its various bearings. To do this effectually, a score

or two of sentences—a young speech—may sometimes be required: but let the others wait and listen without interrupting till their turn arrives, and then pursue a similar course. This will take time, but give time: for how can it be spent more pleasantly or profitably?

“Let us then cultivate this glorious gift, and improve those conversational faculties thus bestowed and even urged upon us by our bountiful Creator. Their assiduous improvement will enable us to diminish existing blemishes, and add many strokes of beauty and impressiveness perhaps enable us literally to charm mankind, by the perfection of our diction and composition and contribute more to the happiness of ourselves and fellow men than if we possessed fortunes.”

“Correspondence also furnishes another excellent arena for the exercise and consequent improvement of Language, and indeed of the whole mind. It is naturally and eminently calculated to perfect our style of expression, and should be universally practiced. If you have little time, yet take time thus to cultivate Language as well as to cement the feelings. Authorship should not be confined, as now, to the few. All should put thoughts on paper, and apply to themselves this stimulus to communicative progression. The time will come when that mass of intellect and exalted sentiment now pent up in “the million” will be developed—when men will traffic in the productions of mind as much more than in lands and goods as they now do in the latter more than in the former. Ideas will yet become the great staple of human commerce. The press is to be augmented a hundred thousand fold. Communicative and receiving ideas are yet to engross most of human time. “Knowledge shall run to and fro, and be increased illimitably. In short, the exhaustless beauties and powers of the human mind are to be developed beyond our utmost stretch of imagination, by this verbal and written intercommunication of ideas and sentiments. For this mainly was man created; and I hail with joy cheap books, cheap postage, phonography, every increased facility for the manifestation of mind, and exhort all to take and make every suitable opportunity to express their ideas.”

## Physiological Department.

### LIVE A VIRTUOUS LIFE.

BY L. R. P.

Continued.

Yet to fulfil these duties is a struggle. It is a struggle, however, in which those who carry it on wear the armor and buckler of invincibility. The shafts of malignancy and its brotherhood of demons fall harmless at their feet. They walk like the immortal Throne of ancient days unscathed amid the seven fold heated furnace of persecution. Unscathed,—we mean, in that which constitutes the real human being. Property may be taken; the loathsome dungeon may enclose the body, or the rack may distort—even fire destroy it; but that which is the centre and source of all that makes us sentient beings, cannot be reached by such means. To reap the whirlwind we must sow of the wind. To have our grasp on things eternal palsied, and to be dragged down to nothingness, the seed of corruption must first take root within us, and grow to a giant unchecked. It may not be in our power always to hinder the seed being sown, but it is in our power to root up the tender shoot and cast it from us. It is in our power also to cherish and foster those impulses which sprout from the good seed—impulses that so rapidly grow to be ruling

powers, and in whose shade all that is noxious, comes feebly up, soon to perish.

It is a struggle. There are infatigating phantasies to be resisted. There are alluring scenes, woven with a nice regard to semblance of truth, which we must not look upon. There are breezes savoring of delight which we must not inhale; for these phantasies, these scenes, these breathings of voluptuousness are the results of perversion,—they are falsities, and lead to darkness.

In obeying the laws of our physical nature we gain health, and how much of happiness is expressed in that word! Happiness of that kind which leaves no sting behind, and which generates an increase of itself, is impossible without health. We do not mean to say that perfect health alone can enable us to enjoy; but that uninterrupted enjoyment is only possible in such a state. This is self-evidently true, that the capacity for happiness in this world is graduated exactly to the degree of bodily health. Here we have a direct answer to that epicurean philosophy which, without an acknowledged name, is so often used at the present day as an excuse for vicious indulgence. God has given us fleshly passions and inclinations, it is said, why not make the most of them? Because, my friends, these are given for a higher purpose than present enjoyment. They were made to be attended with pleasure in fruition, that obedience to the laws of our nature might be agreeable; and that being the case, it is impossible for us to use them as means of enjoyment, leaving out of sight the true end to be attained, without depreciating our health, and according to the degree of depreciation taking foolishly from ourselves the powers and capacities which really show the love and beneficence of God.

Surely we have a higher nature to develop, a nature dependant upon certain bodily conditions for successful development, which we cannot neglect without failing to fulfil our true destiny as beings whose steps can never tarry, whose eyes kindle with the light that beams from afar, or dim and droop in the shadow of nether darkness. Yet we cannot cultivate a part of our complex nature exclusively, even though it be the most exalted and exalting, and escape premature destruction. That harmony which we have elsewhere considered must be preserved. No error more utterly destructive haunts the minds of men than that any part can be, in a measure, exclusively educated without injuring the individual. And yet there is no error more easily exposed,—none that has been more often and wholly refuted; still, practically, there is none more common. Of how few females in the civilized world can it be said, Approbativeness is not unduly cultivated! Of how few of either sex can it be said Amitiveness is not unduly cultivated! Of how few that Alimentiveness, Combativeness, Destructiveness! Yet many of our thinkers, our leaders,—though they grow furious and darkly indignant over the results, contribute labored treatises and volumes to the encouragement, indirectly, of this vital mistake. Some in one way, and some in another. Some by recommending a mean between extremes; some by coun-

selling a return to the habits of a time which, if it were possible for the attempt to succeed, would be, as it were, but to force the strong man back to trembling infancy to live over the same course again. Some by advising the culture of a higher organ to the neglect of the others, and some by doing nothing but cry fanaticism and monomania at the few honest reformers who, feeling that all that is, is not right, dedicate their lives and energies to the elevation of mankind. Thus do they in their several ways contribute to the encouragement of this error, and to the hindrance of true reform. But we are not to quarrel with them: “Verily, they have their reward.”

It has been seen, that to obey the laws and sustain the relations of our existence is a duty we cannot escape without being set adrift upon that dark tide, which, however pleasant it may at first appear, will with dreadful certainty bear us to the bleak shores of irredeemable misery. It has been seen that we can form no real estimate of ourselves nor of our neighbour, and consequently never know what it is to live a true life, without complying with the conditions of our state as human beings. It has been seen, that we cannot approach God in His temple nor in His works, without first taking off the sandals of artificialism, casting from us the entangling webs woven by false education, and opening the eye of the mind with entire trustfulness and earnestness; and it has been seen, that this cannot be done fully while any known vice, however small, is indulged. It has been seen that the germs of vice are nothing more or less than making our physical passions and inclinations sources of pleasure without considering the latter end for which they were given us, and that vice is ugly only when this beautiful structure which we may without boasting say is, in its perfection, a tenement worthy of a God, becomes a hollow ruin consumed by the crisping flames which such a cruse always kindles. It remains now only to be reiterated that a virtuous life is sustaining these relations and obeying these laws: that the highest inducements which can be offered to man, are the free reward of a virtuous life: that to avoid the terrors of transgression as well as to gain that beatitude which it is our privilege to reach, and to be enabled to follow the Golden Rule, which Jesus Christ made the only condition of moral goodness, are the advantages of a virtuous life. Be wise, therefore, and follow virtue, remembering that “in her right hand is length of days, and in her left hand riches and honor.”

### THE PASSION OF ANGER.

In treating this subject, I shall consider, first, those motives which are generally most powerful in conducing to the government of anger; and second, those considerations which should be most powerful in effecting the desired end from their appeals to the higher sentiments of our nature.

Foremost among the former of these motives is the desire for popularity: in other words, the beneficial exercise of approbativeness and secretiveness, in

controlling the inordinate manifestations of restiveness and excretiveness. This is unquestionably a low motive for the attainment of a high end; but there are, unfortunately, many so constituted that an appeal to the higher sentiments would be unheeded, because not understood. I am furthermore inclined to believe, that if the best of us examine our course of conduct, and duly consider the motives inducing us to adopt that course, we will find that this desire for the good opinion of our fellows has a more powerful influence in governing us in their presence, than we either supposed or are, at first, willing to admit. We may be unconscious of the fact, but still many, very many of us, labor under the mistaken notion that it is our peculiar privilege to exhibit our ill nature, without restraint, in the presence of our nearest relatives and friends, while we adopt a far more correct line of conduct in our intercourse with casual acquaintances and strangers, whose regard least affects our domestic happiness, and to whose favorable consideration we are but little indebted, for either our happiness or our success in life. It would seem that we lavish so much of good nature upon strangers that, by the time we returned home, we had exhausted the supply, and had nothing but ill nature left, with which to greet those whose happiness is bound up in our own. This is a manifest injustice to those whose rights demand a different line of conduct; and the thought naturally presents itself, if we are thus amiable in our intercourse with the world at large, which is least influenced by our amiability, how much rather should we be the more considerate in our intercourse with those who constitute the little world at home, whose happiness is our own—and whom our ill nature the most seriously and permanently affect? Shall we lavish upon strangers that which enriches them but little, but which, if withheld from the little ones at home, renders them very poor indeed? No! Let the desire for the domestic happiness of our own family circle influence our conduct as powerfully as does our desire for the approbation of the world at large!

And shall we be so cowardly as to impose upon our nearest and dearest friends that ill-natured sarcasm which mere acquaintances and strangers would quickly resent? Shall we allow fear to gain a victory over love? Shall we ruthlessly wound the tender feelings of affection, while we fearfully regard the sensibilities of indifference? No! Let our line of conduct, in reference to the latter class, remain unchanged, but let us conduct ourselves more rationally towards the former, upon whom so much depends—who expect so much for us—and from whom we have a right and a reason to expect so much in return. Let us listen, then, to the dictates of approbation and fear; but let us also cultivate, simultaneously, the promptings of inhabitiveness and friendship, and thus derive a double enjoyment from a twofold advancement towards mental balance and social bliss.

Akin to the influence of this desire for popularity is the effect excited by our monied interest. No sacrifices which this interest demands but are generally speedily if not cheerfully made. Indignation

is stifled, and the wounds of conscience and pride most carefully concealed, the cold and indifferent welcomed with apparent warmth and cordiality, and the dictates of independent manliness silenced at the magic whisperings of acquisitiveness; and we do for money that which we would not do for conscience, for ambition, for affection, or even for self-respect. Let interest demand it, and the ravings of anger are unseen and heard. What! shall we do for interest more than we do for love and gratitude? Shall a stranger buy for gold that which is purer than gold, and more precious than precious stones? Shall those who lean upon us in our pilgrimage of care, who rightfully demand at our hands, and bestow in return for the gift a pure and holy happiness—shall we deny those the most precious of boons, while we sell it to the stranger for a price? No! Let the whisperings of interest be unheard while we listen to the thunder-tones of devoted affection and undying love. The desire for domestic happiness, then, should be one of the strongest motives for the control of temper, since that and which all so much desire can by no means be attained so readily as by the careful suppression of the language of anger, which the daily routine of domestic duties is frequently so well calculated to excite.

But, aside from these motives, there is still higher and holier, which should influence all in the government of this or any other passion. I refer to that earnest desire for perfection of character which all well-regulated minds must feel, whether they are deeply imbued with the sentiments of religion or not. Indeed, it is this innate desire which is the basis of our belief in the immortality of the soul, which has found expression in the language of all the wise and good and truly great of all ages and nations and sects; and were this earnest desire for perfection to be blotted from the minds of men, a death blow would be instantly inflicted upon every system of religion, from the grossest idolatry to the most refined and spiritual Christianity.

The consciousness of the possession of a fault which mars the true perfection of character, and which not only embitters domestic life, but warps the judgment, confounds the reason, defiles the conscience, and ruins the health, must necessarily be painful and humiliating to every mind; and the pain and this humiliation must be indre deep and lasting in proportion to the depth of the happiness embittered, the strength of the judgment impaired, the brilliancy of the reason confounded, the delicacy of the conscience defiled, and the original perfection of the health untuned.

We have two melancholy examples of the truth of these remarks, in the persons of Thomas DeQuincy, the English opium-eater, and Samuel Taylor Coleridge, the poet and metaphysician. Both were men of extraordinary parts, possessing the fatal gift of genius; both fell victims to uncontrolled appetites and desires, and, while we are fascinated by the productions of their intellects, we cannot but consider their lives as a failure in every signification of the term, and must, therefore, regard the name of each as a by-word and a reproach upon

the pages of the history of literature and literary men.

Says Coleridge: "For ten years the anguish of my spirit has been indescribable, the sense of my danger staring, but the consciousness of my guilt worse, far worse, than all! I have prayed with drops of agony on my brow, trembling, not only before the justice of my Maker, but even before the mercy of my Redeemer. 'I gave thee so many talents: what hast thou done with them?'"

Similar to these are the confessions of De Quincy, who, like Coleridge, ruined a brilliant intellect, by gratifying a depraved and acquired taste for opium; and such will be the confessions of all who, in this or any similar manner, misuse God's highest gift to man.

But the first step towards any mental or moral reform is to become conscious of the reality and the guilt of our transgressions. This conviction once impressed upon the mind, renders the succeeding steps of reformation comparatively easy. We have now to set a watch at the door of the heart—to think long and deeply upon the effects of our folly—to impress upon our minds the exceeding depth of the mental, moral, and physical sin of which we are guilty—to have this sense of guilt ever present in our minds—to summon all our energies to the conquest of self, and to continue our efforts unremittingly and unweariedly through days and weeks and months, and even years, for the end to be gained is worth a life time of combat. And he who in such a struggle has the resources of religion to fly to for strength and consolation, he is doubly armed for the contest, and doubly sure of the victory.

But all these mental and moral efforts will be unattended by success if we forget the principle established in our two former essays, that this passion has most frequently an origin in the functional derangement of some one or more of the viscera contained in the cerebrum, the thoracic or abdominal cavities. The difficulty is rarely the immediate result of an unfavorable organization, but of a morbid condition, induced either directly or indirectly by unhealthy living or the infringement of the organic laws of the constitution. To this cause may be attributed much of the domestic unhappiness observable in society, to which we have had occasion to refer.

The continued infringement of natural laws induces functional derangement in many, if not all, of the internal viscera; this derangement acts alike injuriously upon the mind, which sympathizes with the body in all its distresses, and ultimately becomes so morbidly affected as to act in a reflex manner upon the body, and thus defeat all the efforts made by nature for the accomplishment of a radical cure. It therefore follows that he who would effectually overcome his passions, and bring them in subjection to his reason and higher moral sentiments, must first adopt as his watchword the axiom, "A sound mind in a sound body," and then commence the work of reformation by ascertaining the laws of his organization, the effects of their infringements, the best and most effective method of living in accordance with them, and then, in proportion as he advances in light and knowledge, bring all other

motives to strengthen his will in its determined efforts to accomplish his praiseworthy efforts. If he adopts this method of cure (I say it with reference) he will find a spare diet more effectual than many prayers, that temperance in all things will accomplish more than mere mental discipline, and that regularity and periodicity in the performance of all the duties of life will be more valuable auxiliaries than whole volumes of moral and religious homilies, or the concentrated wisdom of a thousand and one sermons. This may appear to many as exceedingly irreverent, but a moment's reflection will show that such is not the case. If unhealthy, and consequently unholy, living be the cause of the malady we seek to cure, it must be apparent to all that until the cause be removed, the effect will continue to remain the same.

The usual method of proceeding in such a case resembles the efforts of the empire to cure the headache of indigestion, while he remains ignorant of the presence and nature of the primary disorder; or, to state the principle involved, it resembles the ineffectual application of remedies to remove the symptoms, while the nature and extent of the disease itself remains unheeded, because undiscovered.

Let us review our position more clearly. Sin being the voluntary transgression of any known laws, and physical sin being the parent of much of the moral sin we see around us, it follows that however rigid one may be in the observance of moral law, he remains criminal so long as he voluntarily transgresses any known physical law. Nor can he plead ignorance as an excuse for transgression, since ignorance is in itself a sin of much magnitude in very many, if not all, at the present day. Therefore, he who would live blameless must ascertain and observe with equal exactness the laws of God, given him for his guidance in revelation, and those given him for the same purpose in his own organization, and he should consider it as much his duty to ascertain and obey the latter as he does to study and reverently obey the former. The manner and method of physical living come as much within the domain of conscience, as do the manner and method of moral living; and when all comprehend, acknowledge, and practice this principle, then will men advance most rapidly towards that mental, moral, and physical perfection which is a natural sequence of the rigid observance of moral and organic laws.

Adopting this principle, then, as our rule of action, and calling to our assistance all those mental and moral motives most likely to influence our conduct beneficially, let us order our lives in accordance therewith, and steadily adhere to that course which promises most speedily and effectually to disenthral us from the bondage of passion and its concomitants, physical sickness and moral sin.

The following "Hints to Parents," which appeared as an anonymous article in one of the periodicals of the day, contains sentiments so in accordance with those advocated in these articles, that I cannot refrain from quoting in full:

"Bad temper is more frequently the result of unhappy circumstances than of an unhappy organization. It frequently, however, has a physical cause, and a peevish child often needs more dieting than correcting. Some children are more prone to show temper than others, and sometimes on account of qualities which are val-

uable in themselves. For instance, a child of active temperament, sensitive feeling, and eager purpose, is more likely to meet with constant jabs and robs than a dull, passive child; and if he is of an open nature, his inward irritation is immediately shown in bursts of passion. If you repress these emotions by scolding and punishment, you only increase the evil by changing passion into sulkiness. A cheerful, good-tempered *one of your own*, a sympathy with his trouble—whenever the trouble has arisen from no ill conduct on his part—are the best antidotes, but it would be better still to prevent beforehand all sources of annoyance. Never fear spoiling children by making them too happy. Happiness is the atmosphere in which all good affections grow—the wholesome warmth necessary to make the heart-blood circulate healthily and freely. Unhappiness is the chilling pressure which produces here an inflammation, there an excretion; and, worst of all, the mind's green and yellow sickness—all-temper.

This method of treating this malady was recommended by Seneca, the greatest moralist of the heathen world. The following short quotations are from his "Morals," a volume containing several essays upon moral subjects, and among them one "Concerning Anger."

"He that is naturally addicted to anger, let him use a moderate diet, and abstain from wine, for it is adding fire to fire. Gentle exercises, recreations, and sports temper and sweeten the mind. Let him have a care also of long and obstinate disputes, for it is easier not to begin them than to put an end to them." "Whatever we design, we should first take a measure of ourselves, and compare our strength with the undertaking; for it vexes a man not to go through with his work, and a repulse inflames a courageous and spirited nature, as it makes one that is sluggish sad. I have known some that have advised looking in a glass when a man was in a fit, and the very spectacle of his own deformity has cured him." "There is hardly a more effectual remedy against anger than patience and consideration. Let but the first fervor abate and that mist which darkens the mind will be either lessened or dispelled. A day, nay, an hour, does much in the most violent cases, and, perchance, totally suppresses it. Time discovers the truth of things, and turns that impetuous judgment which at first was anger."

The course here recommended by Seneca is further adopted by those who advise the expediency of counting a certain number of times, before speaking, during an attack of this passion. The object to be gained is, to allow the reason and conscience time to regain the ascendancy, from which they were surprised by a quicker emotion. Others have recommended a mental repetition of the multiplication table; but it is evident that no special rule can be given adapted to all cases. You might conquer before you had counted ten, while I might continue on to a thousand, and then go on to multiply until I had arrived at twenty-five times twenty-five, and then not be in a fit condition to speak. The only rule is, take time enough, let that time be as long as it may. Another valuable suggestion is contained in this last quotation from Seneca:

"An angry man, if he give himself liberty at all times, will go too far. If it comes once to shew itself in the eye or countenance, it has got the better of us. Nay, we should so oppose it as to put on the very contrary dispositions; calm looks, soft, low speech, and easy, deliberate march,—and, little by little, we may possibly bring our thoughts into a sober conformity with our actions."

Reader, I have given you the result of my labor and experience. If it prove as beneficial to you as the labor and experience producing it has been to me, I shall be most happy in the consciousness of having been serviceable to my fellow creatures, and of having made the world at least a little wiser and better for my having lived in it.

At the house of the working man, hunger looks in but dares not enter.

## Miscellaneous.

We have received notice that Prof O S Fowler will lecture in Halifax soon. This gentleman is too well known in our province to need a word of recommendation. We shall endeavor if possible to persuade him to come as far as Pictou. We have every reason to believe that a course of lectures from the learned Professor would be well received by the inhabitants of this town and vicinity. We intend to meet the Professor in Halifax, and endeavor if possible to get him to consent to lecture in this town.

### Where doth Beauty Dwell?

BY C. P. JEROME

In bright-hued flower, in glassy lake,  
In sparkling fountain welling,  
And where the rosy morn doth break,  
Is Beauty ever-dwelling.

On golden sunsets, rainbow dyes,  
And pendant willow waving;  
Or where the surging ocean lies,  
The mountain's broad base having.

In deep recess of dark old wood,  
And fields in verdure smiling;  
With white-winged birds that skim the flood,  
Through calm and tempest toiling.

In star-spangled heights above  
With countless diamonds gleaming,  
Where worlds in heavenly concord move,  
Through night's dark curtain beaming.

Yea, in these all doth Beauty dwell—  
But from a soul lit eye she gleameth  
With loftier power and mightier spell,  
Than outward beauty dreameth.

And shines from face that speaks a homo  
Where soul and mind are dwelling;  
And over arching Reason's dom,  
With god-like thought is swelling.

Then hail! thou science taught by Gall!  
Beauty and use combining—  
Peerless in each. Speed on, till all  
Shall own thy truths refining.

HOME.—Every home should be a little world, furnishing at least a little of all that its inmates want to make them happy. Let parents see well to this, and they will not be compelled to see their children weary of home.—*Hopes and Helps.*

### PREVENTION OF PITTING IN SMALL POX.

—A writer in the *Medical Times & Gazette* says, in regard to this subject, that if the eruption be distinct, the solid stick of nitrate of silver should be applied to the pustule, previously moistened with a little water. If confluent, the concentrated solution of eight scruples to an ounce of distilled water must be applied over the whole surface; if necessary to apply it to the scalp, the hair should be previously removed. The application should be used on the second or third day of the eruption. A case of confluent small pox is related, where no punctures were made, in which the strong solution was applied to the whole of the face and ears; the pustules were immediately arrested, and in nine days the escher had come away from the face without leaving pits. Another writer recommends applying a so-

lution of the nitrate of silver, of the strength of one drachm to an ounce of water, all over the face for ten days or a fortnight, commencing a few days after the eruption makes its appearance; and if there be intense inflammatory action about the head, it may be applied over the scalp, and also to the mouth and fauces.

#### FARM WORK TO BE DONE IN JUNE.

The farmer should now improve every moment of his time, by indefatigable industry; if the planting of potatoes or corn has been neglected, it should be attended to without delay, or the crop will not repay the labor. Ground occupied by potatoes, and not sated while in fallow, ought to receive an application of fine salt between the rows, at the rate of three bushels per acre, to kill grubs, slugs, worms, and other insects; it will also destroy a large percentage of weeds. After it has lain a few days, so that the dews and rains have dissolved it, the soil should be cultivated. Many object to the use of salt, supposing it to be injurious to the roots of plants; they are right, when it is placed in contact with the roots in its pure state, but when applied to soils in which lime exists, even in minute quantities, a chemical change takes place, rendering the constituents of the salt available to the current crop.

Salt is composed of chlorine and soda, and when it comes in contact with lime the chlorine of the salt combines with the lime, forming chlorido of lime, the soda being set free in the form of carbonate of soda; both these substances are useful to the plant, but more particularly to root crops, as they require large amounts of soda, etc.

Some farmers raise fair root crops by the addition of salt as a special manure; the soil must be naturally supplied with the remaining inorganic constituents or they would receive no return for their investments. The use of any special manure is to supply the deficiency of the soil or the requirement of the crop, not to take the place of all other applications.

Prof. J. J. Mapes recommends, as well as practices, the application of six bushels of salt per acre sown broadcast, when ground is not occupied; or a week previous to planting.—Many farmers have followed this advice, and have been greatly benefitted thereby; they not only rid the land of grubs, worms, etc., but also find it a partial preventive against drouth; salt having a natural affinity for moisture.

Sugar beets and mangel-wurzel should be planted very early in the month; they are usually found to do better planted rather later than other root crops. Rutabaga turnips should not be planted until quite late in the month; if planted early, they are apt to grow thin-necked, with small-sized bulbs. Bone dust is a good addition to lands that have been salted and otherwise manured, and it is sufficient to give a large crop without any other addition. Turnips are the only crop that will be materially benefitted by an application of raw bone dust; they seem to possess greater power in abstracting the phosphoric acid locked up in bones, than any other plant. It will be found more profitable to use the preparation of bone-dust, sulphuric acid, guano, and sulphate of ammonia, known as the *improved superphosphate of lime*. In this compound you have all the requirements of the turnip crop in such a condition that none of its constituents can escape without administering to the nourishment of the plant.

White globe turnips may be sown now with profit—they gave larger returns than the rutabaga, and answer as good a purpose for early soiling of stocks.

A second sowing of corn in drills two and a half feet asunder should now be made, to keep up a constant supply of green food for stock during the season of short pasture. Farmers near cities, or those who have but small lots for pasture, usually devote a portion of their ground to raising lucern, clover, rye, or corn, as green crops for soiling or feeding to cattle in stables

or small enclosures. They claim, and with truth, that they get larger supplies of milk while the animals are kept in better condition, than when allowed to expend their energies in ranging over a poor pasture lot in search of food to satisfy the cravings of their appetites.

Stock confined should be well provided with cool and well-ventilated stables; the floors of which should be well cleaned night and morning, and dusted with plaster of Paris, charcoal dust, decomposed muck, or sprinkled with dilute sulphuric acid, any or all of which will absorb and retain all the odors and gasses given off by the excrement and the exhalations from the bodies of the animals.

The manure removed from stables should be thrown on the compost heap beneath a shed, or other shelter, instead of being thrown into an open barnyard to have all their soluble portions washed out by the rains, and the volatile escape in the air to the absolute loss of the farmer, at least so far as regards the present benefit to be derived from it. In the neighbourhood of the shed place a quantity of decomposed muck, soda, peat, charcoal, or other carbonaceous matter, prepared so as to absorb and retain ammoniacal gases. Large quantities of these materials should be mingled with the manure as it is thrown on the heap from day to day. In order to have the fermentation proceed regularly, keep the heap well moistened by the addition of water until it begins to drain. The drainage should be collected in a cistern and returned twice or three times a week to the top of the heap by means of a pump. By this operation all the soluble portions of one part of the heap will be carried to every other part, making it of equal value throughout.

The passage of water allows the admission of air, which hastens decomposition. To this cistern you may add potash, soda, sulphuric acid, dissolved bones, or any other material capable of being dissolved in water, that you may wish to place in your soil. All weeds may be added, it well suited, so as to prevent their seeds from germinating. Slight quantities of salt will hasten decomposition, while large amounts preserve substances from decay.

It is an excellent plan to mix all the manures of the farm together in one compost, you then have a manure equal to the requirements of most crops and soils. Many farmers object to having manure short before application; they assert that much of its value is lost by allowing it to get thoroughly decomposed. This is very true when done by exposure in open yards, but not so when prepared as above.

#### ACTION.

Action is a principle indelibly stamped upon every constituent part of the universe, as an indispensable necessity. The countless multitude of worlds that roll through the heavens, with all that live upon their vast surfaces; the ocean's waves, cleaving, clashing, sporting with the clouds their mist has formed; these clouds, flying on the wings of the wind, to be sprinkled by electric flash over earth's green carpet, livening up all nature; then murmuring off along the valley, or trickling down the mountain crag to be distilled in the rocky bosom of the earth, and gush forth in bubbling fountains, to return murmuring, spouting, splashing, dancing, sporting, back into its "parent ocean;" the growing plants, the falling leaf, the happy choir of feathered warblers, the sporting myriads of the deep, the buzzing, creeping, roaming multitudes of earth, and the countless achievements and contrivances of Man—his floating castles and fairly-like balloons, his iron horse and domesticated lightning, and his "Archimedean lever" called the printing-press by which humanity is hoisted upward—all bespeak the presence of this eternal, all-pervad-

ing principle, by which all things exist and travel onward.

No end can be brought about, no cause advanced, no desire gratified, no purpose gained, no enterprise pushed forward, no work accomplished, without *action*! If we expect ever to accomplish any purpose, to do *anything*, or be *anybody*, we must be unceasingly active; for unless we cultivate an unflagging activity, the only response, when duty prompts us to engage in any noble work, will be a lazy "*I can't*."

There is *now* a noble and glorious work to be accomplished, embracing a field large enough to be accomplished, embracing a field large enough for all to labor in—a cause momentous as it is glorious: *The full physical, intellectual, and moral development of man, and all the action of all minds must be aroused and brought into faithful, earnest, energetic, and wholesouled exercise in the "one common cause,"* in order to its consummation. We are *ourselves* the agents appointed by the great Supreme Intelligence to bring *ourselves* unto perfection; and can we expect to fulfil our divine mission by sitting with our arms folded and our countenances upturned to heaven, wishing that it might open its blissful portals and send its swift-winged messengers to bear us thither, without troubling us to lift a finger to our own assistance? No! we never can accomplish this heaven-appointed work without unwearied action. We must be "up and doing" *now*, at all times, and in all places, must "pull off our coat" of slothfulness and "go to work" with our might, and all our might, must put forth all our action, and that unceasingly, if we would see the great cause of Human Progress swiftly rolling on.

How many young men and women of our land, who are reposing in the gloomy shades of unthoughtful inactivity, and plodding on "unknowing and unknown" through the dull, monotonous round of dressing, eating, flirting, humming, sleeping—"wake up!" and "be somebody." Call all your energies into action, and direct them to this glorious work of mankind's elevation, commencing "*at home first*," that you may confer upon yourselves and future generations that rich reward which the Supreme Eternal Fountain of all things has fixed as the inevitable result of faithful, well-directed action.

Let our watchword be *action*! *ACTION*! unflagging, earnest, persevering *action*! that we may be able nobly to

"Bear the banner with this strange device,  
EXCELSIOR—and still EXCELSIOR!"

A PHRENOLOGICAL FACT.—In passing through an Alms-House Hospital, some months ago, in company with the attending physician, I remarked of one of the patients, "That man is a superior mechanic." "How do you know?" said he. "His phrenological developments indicate it," said I. "You are right," said he, "he is an excellent mechanic," and in proof showed me a superior hat of the man's making, which he had upon his head. "But," he added, "I thought we physicians made it a point to disbelieve Phrenology?" "Many undoubtedly do," I answered, "but I make it a point to examine for myself, and reject nothing on another man's ipse dixit." I have since succeeded in turning his attention to the science, and hope ultimately to learn of his entire conversation.

A. B. F.



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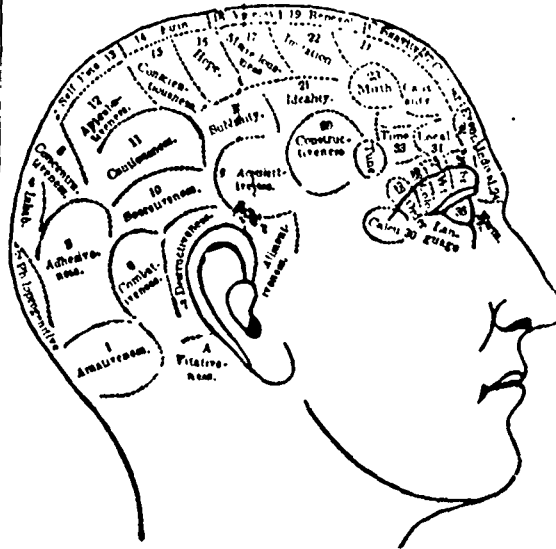
We have already visited several counties, and taken a large number of subscribers. Our agents in these places will please attend immediately to the collection of those subscriptions, and forward us the money. We have to pay for every particle of work done for us before we send the paper.

All letters, orders for the paper, and money, can be forwarded to Mr SAMUEL KELLY, Picton. He is authorized to conduct business for this paper, and give receipts for all payments made. All orders for the paper must be sent to him, as the proprietor will be absent from the office the greater part of the summer.

**SHOWING CHILDREN EXPERIMENTS.**—This principle directs that we show them experiments chemical, philosophical—of all kinds. "What?" objects one, "teach them chemistry, natural history, philosophy, and science generally, before they can read?" This doctrine is strange as well as new. "But what says their nature? Can they see and remember—that is, exercise Individuality, and Eventuality, long before they they are old enough to read? Then why postpone education thus long? Our course recommends beginning to educate them even much earlier than now. Before they are three years old they can both remember stories and explanations, and be taught the whole process of vegetation, from the deposit of the seed in the earth all along up through its swelling, taking root, sprouting, growing, budding, blossoming, and producing seed like that from which it springs. And what if, in learning these and other intensely interesting operations of nature, they destroy now and then a valuable stalk or flower, will not the instruction and pleasure gained repay a thousand fold? Show them how acorns produce oaks, peach and cherry pits, peach and cherry trees, which reproduce other peaches and cherries, and thus of all the ever-changing operations of nature. Put vinegar into water, and stirring in ashes or pearl-ash, mark their delight at seeing the mixture foam, and explain the cause. Tell them how pearl-ash is made by draining water through ashes, which makes lye, and which, boiled down, becomes potash, by refining which pearl-ash is obtained.—*Memory.*

**LOVE OF STUDY.**—Those who love their studies will exercise and thus discipline their minds ten times as fast as those who, though equally capable, dislike them; because the former occasions this spontaneous action which improves both organ and faculty, while the latter does not.—*Memory.*

**AN EXPERIMENT.**—The Chicago Tribune discourses a profound question in Science. Hear it: Not many days ago a very interesting experiment was tried in this city to ascertain the amount of oxygen necessary to support life. Six hundred persons were placed in a hall in one of the hotels, all the doors and windows were closed, and the experiment began. During the first half hour nothing special was observed except an universal drowsiness, which was warded off as long as possible by an ingenious device of the experimenter, in the shape of an eloquent lecture. During the second half hour several sank into a deep sleep, from which it was impossible to rouse them, and a few fainted. At the end of the third half hour it was deemed unsafe to continue the experiment longer, and the fact was considered and established, that, under those circumstances, life would not become extinct within the space of 95 minutes.



DEFINITION OF THE FACULTIES  
[According to their numbers.]

MORAL SENTIMENTS.

15. *Conscientiousness*—Justice; integrity; sense of duty, and of moral obligation. Abuse: *Scrupulousness; self-condemnation; remorse; unjust censure.* Deficiency: No penitence for sin, or compunction for having done wrong.

16. *Hope*—Expectation; anticipation; looking into the future with confidence of success. Abuse: *Ext. avagant promises and anticipations.* Deficiency: *Despondency; gloom; melancholy.*

17. *Spirituality*—Intuition; perception of the spiritual; wonder. Abuse: *Belief in ghosts, witchcraft, and unreasonable isms.* Deficiency: *lack of faith; incredulity, scepticism.*

18. *Veneration*—Reverence; worship; adoration; respect for antiquity. Abuse: *Idolatry; superstition; worship of idols.* Deficiency: *Disregard for things sacred; impudence.*

19. *Benevolence*—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: *Giving alms to the undeserving; too easily overcome by sympathy.* Deficiency: *Extreme selfishness; no regard for the distresses of others.*

SEMI-INTELLECTUAL SENTIMENTS.

20. *Constructiveness*—Mechanical ingenuity; ability to use tools, construct, and invent.— Abuse: *A loss of time and money in trying to invent perpetual motion.* Deficiency: *inability to use tools or understand machinery; lack of skill.*

21. *Ideality*—Love of the perfect and beautiful; refinement; ecstasy, poetry. Abuse: *a disgust even for the common duties of life.* Deficiency: *Roughness; want of taste or refinement.*

22. *Sublimity*—Fondness for the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. Abuse: *Extravagant representations; fondness for tragedies.* Deficiency: *Views the terrific without pleasure or emotion.*

23. *Imitation*—Power of imitating; copying; working after a pattern. Abuse: *Mimicry; servile imitation.* Deficiency: *inability to conform to the manners and customs of society.*

24. *Mirthfulness*—Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh.— Abuse: *ridicule and sport of the infirmities of others.* Deficiency: *gravity; indifference to all amusements.*

INTELLECTUAL ORGANS.

24. *Indiv. quality*—Ability to acquire knowledge by observation, and desire to see all things. Abuse: *an insatiable desire to know all about other people's business; extreme inquisitiveness.* Deficiency: *a want of practical knowledge, and indisposition to notice external objects.*

25. *Form*—Memory of the shapes, forms, faces; the configuration of all things; it enables us to readily notice resemblances; when fully developed we seldom forget countenances.

Deficiency: a poor memory of faces, shapes, &c.; not a good artist.

26. *Size*—Ability to judge of size, length, breadth, height, depth, distance, and weight of bodies by their size; of measuring angles, &c. Deficiency: *Unable to judge between small and large.*

27. *Weight*—Gravity; ability to balance one's self, required by a marksman, or dancer; also the ability to "carry a steady hand," and judge of perpendiculars. Abuse: *Excessive desire to climb trees, or go aloft unnecessarily.* Deficiency: *Inability to keep one's balance; liability to stumble.*

28. *Color*—Judgment of the different shades, hues, and tints, in paintings; the rainbow, and all things possessing color, will be objects of interest. Abuse: *Extravagantly fond of colors; a desire to dress with many colors.* Deficiency: *Inability to distinguish or appreciate colors.*

29. *Order*—Method; system; arrangement; neatness and convenience. Abuse: *more nice than wise; spends too much time in fixing; greatly annoyed by disorder; old-maidish.* Deficiency: *Slovenliness; carelessness about the arrangement of books, tools, papers, &c.; seldom knows where to find anything.*

30. *Calculation*—Ability to reckon figures in the head; mental arithmetic; to add, subtract, divide, multiply; cast accounts and reckon figures. Abuse: *a disposition to count everything.* Deficiency: *Inability to understand numerical relations.*

31. *Locality*—Recollection of places; the geographical faculty; desire to travel and see the world. Abuse: *a roving, unsettled disposition.* Deficiency: *Inability to remember places; liability to get lost.*

32. *Eventuality*—Memory of Events; love of history; anecdotes, facts, items of all sorts; a kind of walking newspaper. Abuse: *Constant story-telling, to the neglect of duties.*

33. *Time*—Recollection of the lapse of time; day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head.— Abuse: *Drumming with the foot and fingers.* Deficiency: *Inability to remember the time when things transpired; a poor memory of dates.*

AGENTS.

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