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PHRENOLOGICAL JOURNAL.

And Repository of Science, Literature, and General Intelligence.

VOL. I. No. 1.]

PICTOU, N. S., MAY, 1860.

[\$1.00 A YEAR.

A. B. PARKER, Editor and Proprietor.

OUR FRIENDS AND CO-WORKERS in Phrenological and Physiological Science will, we have no doubt be much pleased to see this journal make its appearance...

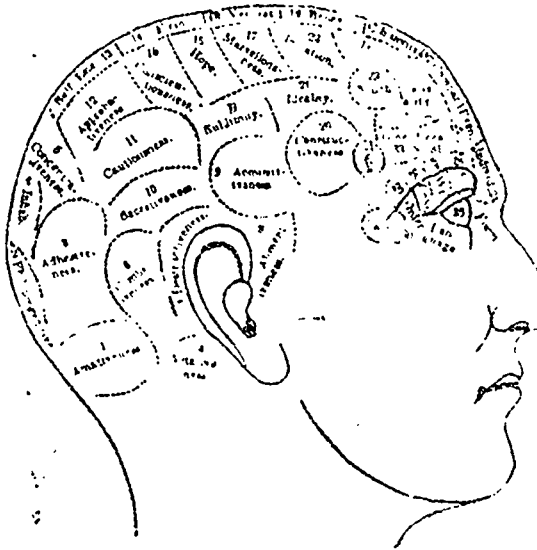
We shall endeavor to supply its columns with such truths as are intimately connected with our social, physical and spiritual happiness...

We intend this journal to be the pioneer in the reform spirit of the Colonies knowing no party or sect, as regards politics or religion...

We have now made the attempt to establish such a journal. We trust the public will give it a fair and candid reading...

We have now made the attempt to establish such a journal. We trust the public will give it a fair and candid reading. At present it is quite small, but after the first six months we anticipate a circulation which will authorize its enlargement to double its present size...

HANTS COUNTY.—We promised to send to several individuals in Hants County, charts of their Phrenological developments. We expected to have a number of charts meet us at Truro, but we have been disappointed, and consequently could not avoid disappointing our friends...



RELATIVE PROPENSITIES.

E. VITATIVENESS.—Love of life; youthful vigor even in advanced age. Abuse: Extreme tenacity to life; fear of death. Deficiency: Recklessness, and unnecessary exposure of life.

6. COMBATIVENESS.—Self-defense; resistance; the energetic go-a-head disposition. Abuse: a quick, fiery, excitable, fault-finding, contentious disposition. Deficiency: Cowardice.

7. DESTINY.—Executive power; propelling power; the exterminating feeling. Abuse: The malicious, retaliating, revengeful disposition. Deficiency: Tameness; inefficiency.

8. ALIMENTIVENESS.—Appetite; desire for nutrition; enjoyment of food and drink. Abuse: Gluttony; gormandizing; drunkenness. Deficiency: want of Appetite; abstinence.

9. ACQUISITIVENESS.—Economy; disposition to save and accumulate property. Abuse: Avarice; Thrift; extreme selfishness. Deficiency: Prodigality; inability to appreciate the true value of property; lavishness and wastefulness.

10. SECRETIVENESS.—Policy; management. Abuse: Cunning; sly; to lie low; keep dark; disguise. Deficiency: Want of tact; bluntness of expression.

11. CAUTIONSNESS.—Prudence; watchfulness; reserve. Abuse: Timidity; and incentives for making the world angry. Oh, how much genius the world might have if...

Vanity; self-praise. Deficiency: Indifference to one's own character, and disregard for personal appearance.

13. SELF-ESTEEM.—Dignity; manliness; love of liberty; nobleness; an aspiring disposition. Abuse: Extreme pride; arrogance; an aristocratic domineering, repulsive spirit. Deficiency: Lack of self-respect and appreciation.

14. FIRMNESS.—Decision; stability; perseverance; unwillingness to yield, to concede. Abuse: Obstinacy; willfulness; mulishness; inflexibility; stubbornness.

To be continued.

CLASSIFICATION OF THE PHRENOLOGICAL FACULTIES AND ORGANS.

[After Fowler's System of Phrenology.]

The Faculties are divided into Two CLASSES, or ORDERS, and these are subdivided into several GENERA, and these again into various SPECIES.

ORDER I.—Effective Faculties or Feelings.

From these faculties originate the propensities, desires, emotions, sentiments, and the whole range of mental operations denominated feelings. They constitute by far the largest, most powerful, and most powerful class of the mental operations, and whenever their legitimate stimuli are presented, rush into involuntary activity, and frequently without awaiting the mandate of reason, or listening to the voice of propriety; and, although the internal excitement necessarily produced by the presence of these stimuli cannot be avoided, yet, an open expression of this excitement need not take place; or, in other words, we are not always obliged to express all that we feel. The organs of these faculties occupy that portion of the head commonly covered by the hair.

letters mailed at the same time duly reached us; and we fully expected, at the time we promised our friends in Hants, to receive a supply at Truro. We expect, however, shortly to receive a new supply of charts from the Chatham office, when we will make it a point to fill them up and forward them as agreed. We trust our friends will also be pleased to call the "common sense" of the world to our attention, in our business in manufacturing...

Phrenological Department.

DEFINITION OF THE FACULTIES

[According to their numbers.]

DOMESTIC PROPENSITIES.

1. AMATIVENESS.—Conjugal love; the attachment of the sexes to each other, adapted to the continuance of the race. Abuse: Licentiousness and obscenity. Deficiency: Want of affection to the opposite sex.

2. PHILOPROGENITIVENESS.—Parental love; fondness for pets, and the young and helpless generally, adapted to the infantile condition. Abuse: Excessive indulgence; dandizing and spoiling children by caresses. Deficiency: neglect of the young.

3. ADHESIVENESS.—Friendship; love of company; disposition to associate, adapted to man's requisition for society and concert of action. Abuse: Excessive fondness for company. Deficiency: Neglect of friends and society; the hermit disposition.

4. INHABITIVENESS.—Love of home; desire to be permanently in one place, adapted to the necessity of a home. Abuse: Prejudice against other countries. Deficiency: continual roaming.

A. UNION FOR LIFE.—Conjugal Love; desire to pair; to unite for life; and to remain constantly with the loved one. Abuse: Excessive tendency to attachment. Deficiency: Wandering of the conjugal affection.

5. CONTINUITY.—Ability to sustain the thoughts and feelings, and dwell continually on one subject until it is completed. Abuse: Prolixity; tediously dwelling on a subject. Deficiency: Excessive fondness for variety; "too many irons in the fire."

James W. Collier

GENUS I. Propensities.

These embrace those mental functions which pertain to man as an animal, or to his physical relations. They stimulate the other faculties: impart efficiency, impetus, and physical force to the whole character; originate the various animal impulses, instincts, desires, passions and propensities to act; and are located in the inferior posterior, or back and lower, portion of the head, causing, when large or very large great breadth and fulness between, behind and over the ears, when small, this portion of the head is thin and narrow, as in the head of Franklin. Nearly all the brain of animals is developed in this region, and their characters are made up, chiefly of the functions pertaining to the corresponding faculties.

SPECIES 1. Domestic Propensities.

They are

- 1. Amativeness,
2. Philoprogenitiveness,
3. Adhesiveness,
4. Inhabitativeness,

Abbreviated amat. philopro. adhes. inhab.

These constitute man a gregarious animal, lay the foundation for his civil institutions, make him a social and domestic being, create his family attachments and relations; have a direct reference to the marriage state, and originate most of its duties, its relations and its pleasures. When large, or very large, they cause an elongation and fulness in the middle and lower portion of the back of the head; but when they are small, this part of the head presents a depressed and flattened appearance.

5. Concentrativeness,

concent.

This is sui generis, or, unique in character; and, therefore, referable to no specified class of faculties, but acts as a kind of regulator or modifier of all the other faculties.

SPECIES 2. Selfish Propensities.

The selfish propensities are,

- 6. Combatiiveness,
7. Destructiveness,
8. The entire-

Abbreviated combat. destruct. acqui.

Individual possessing their interests, wants and happiness. They are located upon the sides of the head, around the ears, and, when large or very large, give it a thick and rounded appearance, and make the sides of the head spherical, but when moderate or small, the head is thinner and more flattened in this region.

These propensities receive their direction and their modification mainly from the relative influence of the sentiments and intellect.

(To be Continued)

[We shall give the second Genus in our next, which constitutes the Moral, Human, and Religious Sentiments of man.]

PHRENOLOGY.

Points out those connexions and relations which exist between the conditions and developments of the brain, and the manifestations of the mind, discovering each from an observation of the other. Its one distinctive characteristic feature is, that each class of mental functions is manifested by means of a given portion of the brain, called an organ, the size of which is the measure of the power of function. Thus the benevolent feeling is manifested and indicated by means of brain in the frontal part of the top of the head, and in proportion to the development of brain here, will be one's spontaneous flow of kind, obliging feeling, and so of every other quality of mind.

Its classification of the mental faculties also furnishes a complete system of intellectual and moral philosophy, by resolving all the operations of the human mind, whether simple or complex, into their primary elements or faculties.

These phrenological relations either do, or do not, exist, and therefore, that phrenology is fundamentally true or else untrue, is a

self-evident proposition; and by applying to it, as we proceed, the following philosophical axioms, which are the proper tests and touchstones of the truth of any and every science, the truth of phrenology, or its want of it, can be speedily and certainly ascertained.

Axiom 1. If phrenology is fundamentally true, it forms an important part of this great system of things called the universe, developing those laws and unfolding those principles, physical, intellectual, and moral, in accordance with which "God created man," and also the whole range of animated beings. Consequently, as every portion of the universe originated in the same Divine Mind, and as each part of it is adapted to every other part, phrenology, if true, is adapted to, and must therefore perfectly harmonize with every other fact and principle in nature with which it is capable of being compared.

But if it be erroneous, then, since God is the author of nature, and man of phrenology, the two will clash with each other, because man could never devise a system of facts and principles capable of dovetailing the laws and operations of nature. Truth will always harmonize with truth, but with truth only. Error cannot tally with truth, nor with error. Hence, by comparing phrenology with the known principles and operations of nature, its truth or erroneousness can be ascertained from its harmonizing with them, or being in opposition to them.

2. If true, its origin is Divine, and like every other portion of the Creator's works, its own inherent beauty, simplicity, perfection, and naivete, will stamp it with the Divine impress; but if not true, it is human in its origin, and therefore necessarily a bundle of imperfections and absurdities throughout.

3. If true, it develops the constitutional principles, and analyzes all the phenomena of the human mind, beautifully unravelling the whole web of thought and feeling, and fully explaining the vast and entire range of the mental manifestations, besides unfolding laws of physiology; but if untrue, its fallacy can easily be detected by its inability to accomplish these ends. To illustrate, the rise of unattainable objects is a peculiar property or fault of

employing a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart and other writers of that school.

Among the thousands of prominent men in ranks and stations of life, who are not only believers in the fundamental principles of Phrenology, but who have approved, preached and practiced it in their daily avocations, we may name the following—

- Dr. John W. Francis, Hon. Wm. B. Sward,
Dr. C. A. Lee, Hon. Horace Greeley,
Dr. J. V. C. Smith, Hon. Horace Mann,
Dr. McChuteck, Wm. C. Bryant,
Dr. John Bell, Anna Dean,
Prof. C. Caldwell, Rev. Orville Dewey,
Prof. S. G. Morton, Rev. John Pierpont,
Prof. S. G. Howe, Rev. H. W. Beecher,
Prof. George Bush, Hon. S. S. Randall,
Judge E. F. Harbat, Hon. T. J. Rusk,

Phrenology shows how the bodily conditions influence mind and morals—a most eventual range of truth. Horace Mann remarks: "I look upon Phrenology as the guide to philosophy, and the hand-maid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

It likewise develops nature's original type of complete humanity, the Creator's best ideal of perfect men and women, namely, those in whom all the human functions are vigorous, well proportioned, and rightly exercised.

And this perfect type, shows individuals and communities wherein they depart from it, and thereby discloses both the real origin of human sins and sufferings, as well as the means of obviating them by returning to this type.

Phrenology teaches the true system of Education. To educate any thing, we must first know its nature. By analyzing all the mental faculties, the science of Phrenology shows how to develop and how to discipline each separately, and all collectively, into as perfect beings as our hereditary faults will allow. Indeed, moderate educational improvements, and most of its departments are Phrenologists.

Phrenology teaches parents for what occupation in life their children are adapted, and in which they should be engaged, and how to secure their happiness and success in the world.

Horace Mann remarks: "I look upon Phrenology as the guide to philosophy, and the hand-maid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

UTILITY OF PHRENOLOGY.

Phrenology is the most useful of all modern discoveries; for while others enhance creature comforts mainly, this Science teaches life and its laws, and unfolds human nature in all its aspects.

Its fundamental doctrine is, that each mental faculty is exercised by means of a portion of the brain called its organ, the size and quality of which are proportionate to its power.

Its proof is Universal Nature. All animals, as compared with all others, and all human beings, as contrasted with all others, and with all animals, furnish living demonstration that it is interwoven through all nature. Professor Stillman bears the following testimony:

"Phrenology undertakes to accomplish for man what philosophy performs for the external world; it claims to disclose the real state of things, and to present Nature unveiled and in her true features."

A good Phrenologist will prove it to your own consciousness, by delineating your character, talents and peculiarities far more accurately than your own mother can do.

It embodies the only true Science or Mind and philosophy of human nature ever divulged. It analyzes all the human elements and functions, thereby showing of what materials we are composed, and how to develop them. On this point hear Bishop Whatley, the greatest logician of his time, who says:—

"Even if all connexion between the brain and mind were a perfect chimera, the treatises of Phrenologists would be a great value from their

ator, observes:— "When a man properly understands himself mentally and physically, his road to happiness is smooth, and society has a strong guarantee for his good conduct and usefulness."

It also teaches parents the exact characteristics of children; and thereby how to manage them properly; to what motive or faculties to appeal, and what to avoid, what desires to restrain and what to call into action, &c.

Most of all, Phrenology teaches us our own selves; our faults and how to obviate them; our excellencies, and how to make the most of them; our proclivities to virtue and vice, and how to nurture the former and avoid provocation to the latter.

Properly applied by a judicious Examination, it becomes a Practical Guide to Self Culture, telling us specifically what faculties to cultivate and what to restrain, and how to model ourselves into as superior beings as natural capabilities will allow.

Nor can money be expended to greater practical advantage than in obtaining this scientific and therefore reliable knowledge of ourselves and our fellow men.

PHRENOLOGY AND ITS OPPOSERS.

At the present time, the evidence of the truth of Phrenology are so abundant and broad-based, and so powerfully appealed to the common sense of every community, that wholesale unbelief on this subject are exceedingly rare. But as objectors have always existed, and probably always will, to all subjects, however reasonable, truthful, and important, it cannot be reasonably expected that Phrenology should be an exception, especially, considering the comprehensiveness of its claims and its general diffusion. The objections urged are various, and are the result of

peculiar organizations, education and circumstances of their authors.

The first class, and by far the most numerous, consists of those who, as they frequently remark themselves, "believe there is something in it," that is, admit its general principles and bearings, but reject it in its details and minutæ. Upon examination, it is almost universally true of such, that their investigation of the science have been quite limited, as they themselves are ready to acknowledge. Putting this fact with another, namely that unbelief always gives way, upon more thorough investigation, the evidence seems very conclusive that ignorance is both the foundation and top-stone of skepticism upon this subject. Another class are those who neither have examined nor desire to investigate for themselves, but rely simply upon what they may have heard others say, who were, in reality, quite as ignorant as themselves, and yet by whom they have been accustomed to be blindly led on other subjects, and are consequently willing dupes to anything the ignorance or prejudice of their leaders may suggest. Others oppose, because Phrenology does not, or as they suppose it does not, ascribe to them all the talent their egotism may claim, or the goodness their vanity and dishonesty might desire others to suppose them to possess. Again: there are others who have been educated to denounce everything new, or which has not been included and expressed in a particular set of stereotyped views which have been handed down to them from the darker ages, and been modified only as a matter of necessity, in order to continue in existence. Such persons, also, make it a rule of life, never to admit anything to be true or useful of which they, or their still more conservative, anti-progressive predecessors, have not been the originators or discoverers. If, by chance, evidences of their error become so conclusive as to intellectually convince them against their will, they will still denounce, for they have expressed an opinion upon the subject, and they would consider it weakness to take back anything once uttered, however apparent an palpable the error, or to think differently from what they did fifty years ago.

Another class is the try-to-be fashionable, would-be aristocracy, with both soft hands and soft rains—who look down upon what they are pleased to call the "common people"—but who are in reality the most honest, industrious, and useful portion of the community, and upon whom such trash in human form is dependent for the very bread they eat. Such reject because they fear it is not popular, or because they cannot endure the idea of being engaged in the pursuit of any object in which the "common class" is interested, but such cannot escape the just penalties of nature's violated laws—which are weak bodies and weak minds. Nature has made ample provision for the ridding of herself of such miserable apologies of human nature. Such must reform or die out.

(To be continued.)

LIVE A VIRTUOUS LIFE.

BY L. R. P.

What are the advantages of a virtuous life?—Briefly these:—We gain the greatest happiness thereby; we do our duty to ourselves, and render ourselves capable of following the Golden Rule. We develop much more extensively the capacities, moral, intellectual and physical, with which the great God has endowed us, and thus—only thus are enabled to realize the destiny which it is our privilege, yea more, our duty to fulfill.

To elaborate them as they demand would be to multiply pages beyond the patience of all.—We must therefore be content to seize upon the bolder points, leaving the remainder to the private reflections of the reader.

We are born into this world for a two-fold purpose,—Social and Physical. (By the former we mean moral, mental, and religious. We give them the name Social because their legitimate working is always of that kind.) Our social relations are imperative as our physical relations immutable. In the former we have countless duties to perform—self-denial and forbearance to exercise in the latter sublime laws to obey—

In failing to perform the duties of the former we do ourselves infinite injury,—directly by depriving ourselves of the necessary stimulus to the development of the faculties concerned in our social relations, and which are indispensably requisite to our well-being, and by calling upon us the direct weight of penalties which society instinctively inflict upon those who thus fail.—Indirectly by sending forth a poisonous, that, in so far as it corrupts the general body, reacts with heavy and wide force upon the individual. In failing to obey the laws of the latter, the result is more dreadful. We thrust a dart barbed with many sorrows, and poisoned with the most corroding evil into our heart of hearts, there to fester and ulcerate until the dungeon of forgetfulness alone can confine the raving fiends that ever come to take up their abode in a structure once so passingly beautiful, now, when health and hope have forsaken it, haggard and wretched.

In fulfilling our social duties we gain self-respect and contentment, the genial influence of an approving conscience, and the cheering smile of the good and noble, everywhere. We place ourselves in a condition to become socially developed, thus enlarging our capacity for enjoyment, and increasing the power to enlarge that capacity. We make practical our acknowledged belief in the mortality of man, in the efficacy of Christ's mission on earth, and secure that sublime consciousness of doing our Master's will, which is attended with a satisfaction more sweet and lasting than aught else. Our eyes are opened to the manifold beauties of the mind and soul of man; we are enabled to enter deeply into their mysteries, and there read of the merciful and loving God who creates and supports them in their wondrous workings and progress; and, too, read of His justice, awful, yet worthy of his infinitude.

(To be continued.)

WHAT MAKES THE DIFFERENCE?

Of the ten thousand boys who have grown up to manhood in your own city or county, reader, within a few years, only one or two, perhaps, have become distinguished, either in state, or church, or business. All the rest are living out a "so-so" life—some working for day-wages, some owning a small house, and doing a tolerable business in manufactures or merchandize, but no way distinguished. Yet a few of all this ten thousand have shot out from the general dead-level, and become stars—one in the monetary world worth his hundreds of thousands, and redoubling every few years; another an intellectual star, on whose lips or pen the multitude hang for mental food and moral sustenance.—He is not merely looked up to by thousands and tens of thousands, but depended on. What he says is true law and gospel. He sways almost unlimited influence over them, and moulds them, like potter's clay, into whatever vessels he chooses. He is indeed their prophet.

Now why all this difference among men? It is not caused by circumstances; for the same schools, churches, soil, atmosphere, and general influences operate in all. Nor do the more minute family circumstances cause all this difference. These three causes are mainly instrumental:

First, PARENTAGE—the hereditary faculties, and their primitive direction—what they are by nature; that is, their Phrenology and Physiology. Without favorable conditions here, no one can ever become good or great. As no one can think without a brain, so no one can think powerfully without a good one. But,

Secondly, many have good brains who do not use them. And this is the special point we would present. Their talents are where California gold was twenty years ago—there—but there undiscovered, buried, and therefore useless. None, even great men, begin fully to employ all their gifts. The most talented are far more so by nature than by practice, much more those in every day life. With little to stimulate them, they doze on, and waste, in life's commonplace avocations, energies which, if equally cultivated and rightly directed, would outshine their distinguished playmate. Unused iron rusts out.—So of unused brains. Action increases power, while inertia begets weakness. Say, readers,

which of you comes anywhere near up, in practice, to your original capabilities?

To bury one talent is bad enough. To bury five, five times the worse. We have examined the heads of public men enough to know that as good ones—even better—are to be found by thousands in private life. Great occasions are sure to produce great men. That is, they already possessed the talents which the occasion developed. As far as natural capabilities are concerned, your plodding farmer, or poor blacksmith, might have outshone, not merely your minister and lawyer, but very likely your State's senator. Reader, have you felt, while listening to a distinguished speaker, that placed exactly in his situation, you could have done better—could have worded this sentence more handsomely, and presented that argument more forcibly, or avoided committing the other error or impropriety? And very likely you could. Yet, mark, they deserve better than you, because they use their powers to the best of their capabilities, while you do nothing with those you think still superior. Better do poorly with inferior capabilities, than nothing with good ones. Mental inertia—what, applied to body, we should call sheer laziness—stifles and buries the great majority of human talents. And this inaction is consequent partly, perhaps mainly, on a want of something to stimulate these powers—something to enkindle, arouse, electrify, and incite to exertion. Hence, religious meetings and revivals deserve public thanks for furnishing this needed stimulus; to young converts, and even elder members; for every meeting at which laymen officiate, even if only leading in worship, calls out, only to re-increase, the mentality of every one who "takes an active part." Debating, and other similar Societies, are doing a like work of human development for their participants and should be got up everywhere—in every school district even. Political meetings are calling out other species of talents, temperance meetings other minds, and singing schools and other meetings others still, so that every gathering, open to all for participancy, is a public benefaction.

All hail, then, to that country and those institutions which thus arouse and develop human talent! In the old world, few such motives, no such facilities and incentives for making the first attempt exist. Oh, how much genius the old world stifles!

IMPORTANCE OF A PHRENOLOGICAL EXAMINATION.

Once, mere curiosity prompted the idle or the doubter to "have his head examined;" or, more vulgarly speaking, his "bumps felt." Once, "a long time ago," school teachers invited the Phrenologist to "test the new science" upon their pupils, and point out, if he could, their peculiar traits. He was also invited to visit prisoners in their cells, and name the crimes committed, if he could, on phrenological principles. When travelling—when in church or private circles, he was invited to "give an opinion" of this man, or that, even when not permitted to "lay on hands;" and thus entertain and amuse the listener. But, while thus occupied, the Phrenologist took occasion to enquire into the correctness of his statements and observations; and by experience or comparison, to confirm or refute his opinions. In the lower walks among profligates, bets were sometimes made upon the relative size or influence of this or that organ of faculty, and the opinion of the Phrenologist decided the bet.

But what a change have a few short years wrought in the estimate in which Phrenology was then and is now held! Now, it is looked upon in a very different light. Now, it is consulted by all classes—rich and poor, learned and ignorant—as an oracle of wisdom; and the instruction, advice, and direction of a competent Phrenologist is as conclusive as that of an inspired prophet. He is consulted in regard to the training, management, and government of children, to the particular occupation and pursuit to which they are best adapted, and in which they would be most successful; to the qualities most essential in a companion, to render the matrimonial relations happy and permanent—to enable persons to adapt themselves to

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

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

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

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

SELF SUPPORT

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

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

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

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

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

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

The sons of the wealthy, who are called in early life to brave the rough, to engage in the business and manly professions like Washington, and thus develop high and noble aspirations and energies; but in the mean the sons of the rich are too apt to become like hot air balloons, by over-inflating and bursting, and thus they are smothered, weakened, and spoiled.

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

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

IS PHRENOLOGY DEMORALIZING IN ITS TENDENCY?

BY H. C. FOSTER.

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

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

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

RANK NO MEASURE OF MERIT.

BY ANNA M.

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

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

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

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

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

PHRENOLOGY AND MATRIMONY.

The following test of Phrenology, and its value in forming the most important relation in life, requires a brief explanation. A few months since, a stranger wrote to Mr. L. N. Fowler, from a distance, requesting a written opinion of a person from the sizes of the organs, as marked by some other phrenologist, which the writer enclosed. He made no statement, except that the person was a female; and the opinion was written by inference from the figures indicating the size of the phrenological organs. It was as follows:

If the size of the organs be correctly given, the following must be the character of the person:

She has very strong passions and impulses, without restraining power or refinement of feeling. She has strong sexual and social impulses, is somewhat fond of children, but more fond of company—will seek male, rather than female company, and prefer home to going abroad. She is exceedingly combative, irritable and contrary, and when excited, quite passionate. She can be very energetic and forcible; is acquisitive, and liable to be selfish, except towards those whom she loves. She is open-hearted, and likely to be indiscreet in expressing her feelings, yet is somewhat watchful, evasive and suspicious, and cannot endure to be found fault with. She is dictatorial, and will not submit to dictation; is liable to be very stubborn and unyielding, especially if opposed. Her mental faculties are full, and if circumstances are favorable to their exercise, may have a modifying influence, though they do not control the conduct. At times she may be quite respectful and obedient, but not uniformly so—She does not really lack kindness, but would exhibit more love than sympathy, and at times is liable to show more temper and stubbornness than either. She is almost destitute of skill and ingenuity—could not learn a complicated trade—has but an average degree of taste and refinement of feeling, lacks the power to appreciate the sublime, cannot take into the mind an enlarged or sublime idea, and is quite defective in the power to copy, imitate or mimic; but laughs heartily; is fond of physical sports and that kind of fun that excites the feelings. Observation rather full; but is not very expert in committing to memory, in remembering countenances, or in judging of proportions. She lacks the power to balance and keep the centre of gravity, is liable to stumble, is a poor judge of colors—but neat, fond of order, and capable of keeping things in their place; is very poor in figures, and would not succeed in mathematics.—She has a fair memory of events and of places, and can remember ages and time when, in appointments. Musical talent is wanting—has fair powers of conversation, but not copious; is lacking in the ability to think, understand, comprehend, compare or appreciate, or appropriate thoughts and principles. She lacks sagacity and intuition, and is not particularly agreeable and pliable.

This written character was sent to the person requesting it. The following is his reply:

DEAR SIR.—I have received your description of the character indicated by the chart I sent you I must say it is correct almost to the very letter. I could not have described it half so correctly myself!

I acknowledge with much regret, and some shame, that the person described is a woman (then a widow,) to whom I was married last May, after high recommendations from respectable men, whose acquaintance, like mine, proved to have been partial. My family being in rather straitened circumstances, (owing to the death of my wife,) advised a rather hasty marriage. You see the result, for she is all that you have said. Nothing pleases her more than a minute at a time. She is always suspicious (jealous) and lives upon the faults of others. She is so restless that she has been noted for jumping out of her bed in her sleep, complaining of something wrong; and so contrary, that she would go up Niagara Falls backwards! I have often heard her wish her children dead, (how must I and mine fare!) yet she thinks very much of them. She always justifies herself, and condemns everybody else. She cannot construct

anything, and even knit a mitten, and I could show you several instances.

Now, dear sir, what shall I do with such a piece of furniture? Oh, that I had sent the chart to you in season! Oh, Mr. F., pull up these circumstances as a warning to others. But what shall I do with this loving bird? (for she exceedingly loves some one,) what shall I do with her?

My friends say that they will believe no more in my Phrenology, because I have been deceived with it all (no fault of Phrenology evidently), but I want this printed in your excellent Journal, as a warning. Respectfully yours,

A SUBSCRIBER.

HUMANITY TRUE TO ITSELF

The human race, however battered and perverted, has still much in it that is lovely, and which serves to indicate its high origin and immortal destiny. If we look on society with a fault-finding disposition, we can discover enough to deprecate. We shall find selfishness, jealousy, anger and malice; but if we look candidly we shall see far more than will make us love our race. This child, following the guidance of its native instincts, the very warp of its being, rushes into the sunshine, and hunts, for poisonous weeds, but for fragrant flowers. The fear that nature bids him weep, is irradiated with a smile before it leaves his cheek; and when he turns his trusting face upwards, it is to admire the glories of the gorgeous day or the brilliant beauty of the starry night, not to frown on clouds or to search for approaching storms. In like manner he looks trustingly into the face of humanity, expecting to find truth, purity and affection. Nature teaches him to expect that which belongs there, and if he finds it not, how keen the disappointment.

We, who are children of larger growth, should imitate his example. We should look for sunshine, for flowers and smiles—for truth, benevolence and justice in our fellow-men; and treat all, however rough and uncouth the exterior, as if we were dealing with those who have a yearning for love, righteousness, and immortal blessedness.

The dirty urchin, barefooted and ragged, that hails us for a penny on the street corner at night, when the chilly wind whistles or the pelting storm rages, may be a noble boy struggling heroically to save a sick mother and starving sisters—or he may have been sent there hungry and cold by a drunken father, to beg for money to buy rum, under the penalty of a flogging if he goes back empty-handed. Spurn not the little fellow rudely; an angelic nature is his—a diamond in the rough it may be, and needs only to be polished to shine lustroously. Give him a bath, a dinner and a smile, and the good and the beautiful of his nature will be brought to the surface, appreciable by all. Human Nature, after all, is a kindly thing, and capable of all sorts of virtues. The very fact that we blame error and sin, shows that we appreciate virtue and goodness, and expect them from our fellow-man.

As we stroll through the marts of trade, where all that is selfish in man is supposed to prevail, or wander through those precincts of the great city where the poor and the abandoned are packed into mean and filthy abodes, we are often reminded that the spirit of goodness still lives in man, however much it may be obscured from general observation. We saw a wretched, dirty, rum-ruined loafer wandering to find a friend to treat him, or a sixpenny job that he might treat himself—we saw this man passing a little, sickly, half-clad beggar child as she sat crouched by a hatchway. Well-dressed man had scorned her plaintive supplication, and repelled her little skinny hand; but this vagabond gazed a moment at the child, and while his eyes moistened and his lip quivered, hunted through the empty pockets of his tattered garments and at last found a solitary penny, which he placed in the child's hand, saying: "there, take that; it is all I've got, I wish it was more." He passed on, and we thought of the good Samaritan and the widow's two mites.

We saw a lady rich and fashionable enough, one would suppose, to be fearless, imperious and utterly selfish, waiting to cross Broadway through the crowd of carts and stages, when a

liberous man who was passing with his little daughter, kindly offered to escort her over; she accepted his assistance, but while protecting the lady he received a blow from a passing vehicle which injured his arm and ruined his coat. The lady, seeing how much he had risked and suffered on her account, and the utter dismay with which he and his little girl regarded the ruined garment, told him to come to her house, No. — street, and she would not only give him another coat or the means to buy one, but also an entire suit for his little daughter, together with an order for a year's tuition in one of the best select schools in the city. We turned away with swimming eyes, and left the little group expressing to each other their mutual thanks, assured by these little incidents, which a single stroll and brought us to witness, that human nature, whether in rags and wretchedness, or fluttering in silks and laces, is, after all, God's own handiwork, and capable of goodness and happiness.

Let us, then, give it the smile of recognition—a word of hope and encouragement; and, whenever we can, a strong hand to help and protect it. God bless humanity, and lead it to a due sense of its powers and its worth, of its duty and high destiny.

JOHN WESLEY AND PHRENOLOGY.

Perhaps many of the readers of the Phrenological Journal will be pleased to know that John Wesley, the founder of the Methodist society or denomination, believed in the principle of Phrenology. To prove this beyond all controversy we give a quotation from his sermon on "Wandering thoughts;" the quotation will be found in the first volume of his sermons on the 373rd page. "They," evil spirits, "well understand the very springs of thought, and know on which of the bodily organs the imagination, the understanding, and every other faculty of the mind, more immediately depends. And hereby they know how, by affecting those organs, to affect the operations dependent on them." The above language is so very plain, comment is not necessary.

A METHODIST MINISTER.

The above is a good word for some of our ministers.

John Wesley possessed a clear and comprehensive judgment, and was well calculated to discern the difference between Phrenology and Infidelity. Some ignorant enthusiasts cannot see a shadow of dissimilarity. Poor creatures, you had better try the barshhook, and then see if you can discern the difference between cutting bushes and preaching.

DULL CHILDREN.

No fact can be plainer than that it is impossible to judge correctly of the genius or intellectual ability of the future man, by the indications of childhood. Some of the most eminent men in all ages were remarkable only for dullness in their youth. Sir Isaac Newton, in his boyhood, was inattentive to his study, and ranked very low in school until the age of twelve. When Samuel Wythe, the Dublin schoolmaster, attempted to educate Richard Brinsley Sheridan, he pronounced the boy an "incorrigible dunce." The mother of Sheridan fully concurred in this verdict, and declared him the most stupid of her sons. Goldsmith was dull in his youth, and Shakspeare, Gibbon, Davy and Dryden, do not appear to have exhibited in their childhood even the common elements of success.

When Berzelius, the eminent Swedish chemist, left school for the university, the words "Indifferent in behaviour and of doubtful hope" were scouted against his name; and after he entered the university he narrowly escaped being turned back. On one of his first visits to the laboratory, when nineteen years old, he was taunted with the inquiry whether he understood the difference between a laboratory and a kitchen. Walter Scott had the credit of having the "thickest skull in the school," though Dr Blair told the teacher that many bright rays of future genius shone through that "thick skull." Milton and Swift were justly celebrated for

stupor in childhood. The great Isaac Barrow's father used to say that, if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising. Clavius, the great mathematician of his age, was so stupid in his boyhood, that his teachers could make nothing of him till they tried him in geometry. Caracci, the celebrated painter, was so imapt in his youth, that his masters advised him to restrict his ambition to the grinding of colors.

"One of the most popular authoresses of the day," says an English writer, could not read when she was seven. Her mother was rather uncomfortable about it, but said, as everybody did learn, with opportunity, she supposed her child would do so at last. By eighteen, the apparently slow genius paid the heavy but inevitable debts of her father from the profits of her first work, and before thirty, had published thirty volumes." Dr. Scott, the commentator, could not compose a theme when twelve years old; and even at a later age, Dr. Adam Clarke, after incredible effort, failed to commit to memory a poem of a few stanzas only. At nine years of age, one who afterwards became a chief justice in this country, was, during a whole winter, unable to commit to memory a little poem found in one of our school books.

Labor and patience are the wonder-workers of man—the wand by whose magic touch he changes dross into gold, deformity into beauty, the desert into a garden, and the ignorant child into a venerable sage. Let no youth be given up as an incorrigible dolt, a victim only to be laid upon the altar of stupidity, until labor and patience have struggled with him long enough to ascertain whether he is a "natural fool," or whether his mind is merely enclosed in a harder shell than common, requiring only a little outward aid to escape into vigorous and symmetrical life.—*Journal of Education.*

The foregoing statements deserve the serious consideration of every parent.—We could add to this list, that of a lad at eighteen whom his preacher pronounced too dull to make a decent parson, and after a six month's trial of Latin, advised his return to the farm, who has however acquired a very extensive reputation in the world of intellect.

But it is rather to the philosophy involved in these facts than to the facts themselves, that we would invite special attention. As nature waits till her trees have become well grown before she loads them with fruit, so for children to bear large crops of mental fruit while growing, abstracts so much strength from them that too little remains for growth. If children do not make body and brain at the growing season, or up to twenty, they cannot of course have them to use in subsequent life. To consume on work or study those vital powers requisite for the formation of brain, dwarfs them mentally for life. The energies of these dull boys were all exhausted during this stupid period, in laying a deep and powerful physical foundation to support their future herculean cerebral exertions. We like lazy boys. They are laying in the strength requisite for becoming powerful men. But these bright lads are killing the goose that lay the golden egg. The greatest error of modern juvenile education is hurrying them forward, to the neglect and premature exhaustion of their physical power, which soon wilts; and then mind, too, wanes, and premature death follows.

A fellow in Albany is going to have his life insured, so that when he dies he can have something to live on, and not be dependant on the cold charities of the world, as he once was.

Physiological Department.

PHYSIOLOGY.

The following very sensible remarks we copy from the Providence, R. I., *Mirror*, of Dec. 27, and we commend them to the careful consideration of all. Than the subject of learning the laws of the body, and how to preserve health, the greatest of physical blessings, nothing except a knowledge of the mind itself can be more important. Nor can the latter science be successfully studied and understood without a knowledge of the former. How preposterous the idea for parents to take in charge the training and development of a child, bodily and mentally, with no more knowledge of the laws of Phrenology and Physiology than they have as farmers, of navigation, or as navigators, of managing a cotton manufactory, a paper-mill, making watches or steam-engines. We claim of him who makes our boots an education to the business he assumes to practice. We would prosecute a man as a charlatan and a swindler who, without an apprenticeship to the art, mystery and philosophy of the trade should attempt to shoe a horse and injure him in the process. The physicians, when it can be proved, through ignorance of his profession, he has killed a patient, is justly tried for manslaughter. But the mother assumes the duty of feeding, clothing, medicating, and managing her children with as little knowledge of the laws of their bodies as a street-paver has of the mechanism of a watch. Parents and teachers assume the management of the immortal minds and characters of children, who are as ignorant of the laws of mind as the tailor is of practical blacksmithing or shipbuilding.

How long shall this ignorance be regarded as unimportant, not to say morally criminal? Do we think more of the proper qualification for his vocation of him who makes our shoes or those of our horses, than we do of those who mould the minds and care for the health and development of the bodies of our children? Alas for the health and lives and morals of society, it is too true.

But it shall not be our fault if this ignorance in some good measure be not chased away from the horizons of public sentiment. Thousands yearly go to untimely graves, and other thousands to untimely and unnecessary degradation and misery, who might have been saved to themselves and to society by such mental and physical training as any person of common capacity to learn can adopt by reading a single volume of the Phrenological Journal. Any mother who is capable of administering her culinary department, who can make a loaf of bread and dress a steak for her family, can learn so much of Physiology and Phrenology as would make her equally qualified to conduct their mental and physical management.

PHYSIOLOGY.—This is the most important yet most neglected branch of Education. Very few of the teachers of our schools understand any part of it, and yet they are considered perfectly competent to teach the young and rising generation. Since Mr Wieting commenced his course on the subject, in this city, one of our female teachers was asked if she intended to attend his lectures. Her answer was that she did not, for it was a subject she was not interested in at all!! A young lady—a teacher, and not interested in the subject of Physiology!—Suppose one of her scholars should ask her—and children often ask questions that require knowledge to answer—why the heating of school rooms, with the windows and doors closed and no chance for ventilation, makes her head ache and produces an irritation of the lungs so that nearly all the scholars begin to cough like so many little consumptives? Why, 'I am not interested in it! What else could she say?

"The fact is, education goes like everything else—by fashion, and it is fashionable to learn, not only all English branches, but French, German, Latin, instead of the far more important science of Physiology. A child is early taught that it is highly necessary to learn how to die right, but they never hear of learning how to live right in a physical sense. They see and hear

lamentations of woe at the loss of children and friends, to be resigned to the will of Providence,' but they are not taught that these premature deaths and all this distress come from man's own transgression, and that Providence is sure to help and keep in the vigor of life and health those who know how to, and do actually take the best care of themselves. We protest against this impious practice of charging the consequence of our own sins to Providence. It is almost blasphemy. Let us learn all about 'the house we live in,—the way best to take care of it—the best diet and drink, the value of air, exercise and cold water, and not be complaining about 'mysterious dispensations,' as long as we are constantly bringing them on ourselves.

"Dr Wieting is now lecturing in our city. He has manikins that he can take apart and exhibit all parts of the human body, and can give more information in one lecture than could be studied—without the skeletons and manikins. Whoever neglects to go and get information at so cheap a rate should never complain if they are doomed to swallow all the doctor prescribes, and foot the bill to the bargain."

MISMATIC FEVERS AND THEIR TREATMENT.

BY SOLOMON FRIESE, M. D.

The symptoms of fever are so well known where they prevail that it is hardly necessary to mention them here. I will, however, say that the leading premonitory symptoms are headache, aching of the limbs, bad taste in the mouth, furred tongue, and generally constipations of the bowels.

The first thing to be done when these feelings are experienced, is to stop eating, and take about two wet sheet packs, of an hour each, a day, and wear a wet bandage around the bowels the rest of the time. After the fever has fairly set in, which is usually accompanied or preceded by a chill, and the characteristics of bilious remittent, or intermittent are manifested, they must be treated accordingly, but the same general principles of treatment will be applicable to each.

If there is a foul stomach and a disposition to vomit, drink freely of warm water to assist the vomiting. If the bowels are constipated, give copious tepid water injections to move them.—If there is fever, whether it be continued, as in Billious and Remittent, or periodical, as in Intermittent, the object must be to reduce it. For this purpose fill a half-bath, or common wash-tub, about two thirds full of water, 80 or 90 degrees temperature, get the patient into it, and pour water of the same temperature over the head and body, till the fever is well subdued, and the pulse reduced to its natural standard, or nearly so. Colder water will accomplish it quicker, but I think not so well, in most cases. Frequently there is chilliness at the time of the fever. In such cases, I consider water of ninety degrees, cold enough. If the cooling process is continued too long, a fit of rigors may be brought on. This must be guarded against, and you will not be so likely to do it with tepid, as with cold water. There need generally be no fear of this, as long as the pulse is above 80, when the patient is composed, even if there is chilliness present. The cold wet sheet, changed as often as it becomes warm, will accomplish the same object as the other baths, and may be better in some respects, but it is more troublesome to use them. As often as the fever arises it should be reduced, if it is three or a dozen times a day.—After cooling, as above recommended, the extremities will often become cold: in such cases, warm applications may be made to them, or they may be rubbed with the hands of an attendant. At any time when the feet are cold and the head hot, this should be attended to, and cold cloths applied to the head.

Wet sheet packs are generally proper at any time, and should be taken as much as twice a day, whether the fever is continued or intermittent, but I do not recommend a cold sheet at the time of the chill. At this time, I have used a full warm bath with advantage, and greatly mitigated the suffering, but a tepid bath with active rubbing is preferable. A wet bandage should be worn around the bowels most of the

time. Local compresses, hot or cold, as is most agreeable, may be used for local pains.

There may be other applications in each particular case that would be found useful, but the plan I have given will generally be sufficient; and when not the judgment of the practitioner must supply what is wanting, as I cannot, in one short article, give full prescriptions for every case. Do not neglect to keep the sick room well ventilated, and have the clothes frequently changed. Let no food be eaten for several days, and very little until the fever is broken up, let it continue long as it may; and a rigid diet should be kept up for several weeks after recovery, or relapse may be brought on. No grease or animal food should be used.

By following out this plan vigorously and perseveringly, without turning aside to listen to any number of benevolent individuals, who will be volunteering their advice, and recommending a hundred remedies, you will seldom fail to restore your patient to health. Occasionally death may, and very probably will occur, under this, as well as other modes of treatment, though I have never known of such an occurrence. But the proposition of deaths cannot be near so great as under the drug treatment, and there will also be less suffering and no poisonous drugs in the system, to engender future disease and life-long poisons in the victim, to be brought forth anew in his or her posterity.

Those who wish further information on the subject of treating fevers, will find some excellent recommendations in Dr. Trall's Encyclopaedia, which I would advise every one to procure.

In many places where these fevers abound, there are Water Cure physicians, and those who abhor drug poisons, and will treat themselves rather than employ a physician who gives them, this article is prepared. I make no apology for the unscientific style in which it is written.

I should have stated that there should be no discouragement if health is not restored in a day or two. Often a week will be sufficient, sometimes less, generally it will take more. But should it take two or three weeks, it will be far better than to stop it with calomel, and arsenic, and quinine, or either of them to appear again in a week or two, or six months, or a year; and thus lay the foundation for a life of future disease and suffering.

The treatment should be kept up for some time after disease is arrested, or it may return, particularly when the patient is exposed to the causes that produced it. But as the water treatment is a purifying process, instead of a corrupting one, only good can result by its continuance, so long as there is danger of recurrence of the disease.

ANATOMY AND PHYSIOLOGY OF DIGESTION.

BY A. P. DUTCHER, M. D.

THE FUNCTION OF DIGESTION.—Having presented a brief outline of the alimentary canal, and the subsidiary organs, we will give a short sketch of the functions of digestion. The food, after being masticated and impregnated with saliva in the mouth, is conveyed by the oesophagus into the stomach, here it is subjected to the action of the gastric juice, by which it is gradually converted into a soft grayish fluid, called *chyme*. The *chyme*, as fast as it is formed, is conveyed through the pylorus into the duodenum. It there meets with the bile from the liver, and the juice from the pancreas. By the action of these two fluids, the *chyme* is changed into two distinct portions—a milk-white fluid named *chyle*, and a thick yellow residue. The *chyle* is then taken up by absorbent vessels, called *lacteals*, or milk-bearers, which are extensively ramified on the inner membrane of the intestines. From the *lacteals*, the *chyle* is carried through the mesenteric glands into the *thoracic duct*, which empties itself into the jugular vein, close behind the collar bone, and thus the nutrient matters separated from the food by the digestive process become mingled with the blood, and after being submitted to the action of respiration, are rendered fit for nourishing and supplying the wastes of the body. The yellow residue, passing on through the intestines, is

ultimately ejected *per annum* from the system. Thus, in the process of digestion, five different changes are observed; 1st, The chewing and admixture of the saliva with the food; this process is called *mastication*. 2d, The change through which the food passes into the stomach by its muscular contractions, and the secretion from the gastric glands; this is called *chymification*. 3rd, The conversion of the pulpy *chyme*, by the agency of the bile and pancreatic secretion, into a fluid called *chyle*; this is *chylification*. 4th, The absorption of the *chyle* by the lacteals, and its transfer through them and the thoracic duct, into the jugular vein. 5th, The separation and excretion of the residue.

THEORY OF DIGESTION.—If we begin to review the theories, which have been advanced at different periods of the world, to account for the changes through which aliment passes in the stomach, we shall find some of the most fanciful vagaries that have ever been produced by the mind of man. Although apparently simple in its nature, yet it has been a most prolific source of speculation and philosophical disputation.

First came the theory of that grand old father of medicine, Hippocrates, which supposed the change was produced in the aliment by what is termed *concoction*, a term derived from the change observed to take place in substances when they have been exposed to a certain degree of temperature in a close vessel. This doctrine was generally received, until the middle of the seventeenth century, when it was overthrown by the chemical sect of philosophers who established on its ruins, the hypothesis of a peculiar fermentation, by means of which the aliment was macerated, dissolved and precipitated. This system did not retain its ground long, but was replaced by another much less reasonable—the doctrine of *trituration*, or grinding down of the aliment by the contraction of the stomach. Following this theory, came the doctrine of *chemical solution* which is nearly allied to that of fermentation. This supposed the action of the gastric juice to be similar to that of a chemical solvent, and it appears to come still nearer the truth than any that had preceded it, but it is encumbered with difficulties that are insurmountable. The most recent theory, however, is the *nervous*. It makes the function of digestion depend exclusively, and

nervous system. We have thus presented a brief outline of the various theories which have been broached, to account for this interesting and wonderful process, no one of which is free from objection, or alone satisfactory to the physiologist. The researches of modern science have, however, enabled us to refute these exclusive dogmas, and put the stamp of improbability, at least, upon many of their pretensions. We look now to a combination of causes for the digestive function. Chemical, mechanical, and nervous forces each bear an important part in this complicated operation. And we believe that the celebrated John Hunter was as near right as any of our modern physiologists, when he affirmed that the function of digestion is a peculiar one; that its nature is not to be likened to that of any other known operation, and that to use his own expressive language, "to account for digestion some have made the stomach a mill, some would have it to be a stewing pot, and some a brewing trough; yet, all the while, one would have thought that it must have been very evident that the stomach was neither a mill, nor a stewing-pot, nor a brewing trough, nor anything but a stomach."

To be continued.

PHYSIOLOGICAL LAW.

BY T. P. C.

I am now twenty one years of age, with poor strength of system, and great nervous apparatus. My father, a tall man, was exceedingly slim, so much that the tailor pronounced him the thinnest man he had ever measured. At an early age, he married a stout, healthy woman, by whom he had ten sons, seven of whom are now living, and all of whom are larger and more robust than their father. But

his second marriage was to a small, delicate woman, with feeble vitality, and a very great predominance of the nervous temperament. After the birth of four children by this connection, he died aged 52, of pulmonary consumption. But see the consequence of such a violation of physiological law. The youngest died when an infant. The only daughter fell when blighted by consumption just as she had stepped upon the threshold of womanhood.—The oldest son died from the same disease immediately after reaching manhood. And myself, the only surviving one, at this early age, am now suffering from all the symptoms of pulmonary consumption, pronounced by my friends past all recovery. An affectionate mother, too, who is almost heart broken at the desolation that has already fallen upon her family, awaits in fearful anxiety the issue of the attack upon her only son, and should it prove fatal, she will probably sink into her grave, crushed by a stroke more afflictive than any she has yet experienced.

Miscellaneous.

FIRMNESS.

BY PHEBE CARBY.

DEFIANCE.

Well, let him go, and let him stay—
I do not mean to do;
I guess he'll find that I can live,
Without him, if I try.
He thought to frighten me with frowns
So terrible and black.
He'll stay away a thousand years
Before I ask him back.

He said that I had acted wrong,
As I foolishly beside;
I won't forget him after that—
I wouldn't if I died.
If I was wrong what right had he
To be so cross with me?
I know I'm not an angel quite—
I don't pretend to be.

He had another sweetheart once,
And now when we fall out,
He always says she was not cross,
And that she didn't pout!
It is enough to vex a saint—
It's more than I can bear;
I wish that girl of his was—
Well, I don't care where.

JEALOUS.

He thinks that she was pretty, too—
Was beautiful as good;
I wonder if she'd get him back,
Again, now, if she could?
I know she would, and there she is—
She lives almost in sight,
And now it's after nine o'clock—
Perhaps he's there to night.

PENITENCE.

I'd almost write to him to come—
But then I've said I won't;
I do not care so much, but she
Shan't have him if I don't.
Besides, I know that I was wrong,
And he was in the right;
I guess I'll tell him so—and then—
I wish he'd come to night!

STOP THAT BOY.—Stop that Boy! A cigar in his mouth, a swagger in his walk, impudence in his face, a care-for-nothingness in his manner. Judging from his demeanor he is older than his father, wiser than his teacher, more honored than the Mayor of the town, higher than the President. Stop him! he is going too fast. He don't see himself as others see him. He don't know his speed. Stop him ere tobacco shatter his nerves; ere pride ruins his character; ere the loafer master the man; ere good ambition and manly strength give way to low pursuits and brutish aims. Stop all such boys! They are legion, the shame of their families, the disgrace of their town, the sad and solemn reproach of themselves.

THEY SAY.

Well, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say — Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's rejoinder, who thus menly strikes one whom he dares not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the rumor as nothing.

They say — Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known; or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

They say — To whom do they say it? To those who have no business with the affair? To those who cannot help it or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

They say — Well, do they say it to him? Or are they very careful to whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another, which he is not ready to speak in his own ear.

They say — Well, suppose it is true. Are you not sorry for it, or do you rejoice that a brother has been discovered erring? Oh, pity him if he has fallen into sin, and pray for him that he may be forgiven and rest red.

If it should be true, don't bruit it abroad to his injury. It will not benefit you, nor society, to publish his faults. You are as liable to be slandered, or to err, as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to him.

EARLY RISING.—Too many use the hours which ought to be appropriated to sleep for the purpose of reading or study, a practice commencing early, but one which will be dearly paid for if long continued. The best time for a healthy exercise of the mind or body is in the early hours of the morning; and that both of these employments may be combined in daily practice, but let one hour be first given to active exercise, as distinguished from the slow and listless motion of the pedestrian who knows that his health requires him to adopt this plan, but is glad when the duty is performed. One hour of this active motion will better fit him to apply the succeeding hour to mental improvement than two hours of less active motion, for it is with the muscles as with the mind—the benefit in either case arising more from the power exerted while engaged than from the time given. If it be objected that the noises of the early morning are not so congenial for abstraction from all outward objects, I will reply with the suggestion that a habit of concentration of the mental faculties should be made a primary element in reading or study. This ability of reading and studying amid surrounding noises is one that should be early taught in our schools, and will be found of great utility in after life, so liable as we are to be placed in situations where quiet is not to be obtained.

"Massa, one ob your oxen's dead—todder too—was 'fraid to tell you ob 'em bof at once, 'fraid you couldn't bore it."

We send a number of copies of this journal to some of our friends that have not had an opportunity of subscribing. If they do not feel disposed to continue as subscribers, they can return the first No.: if they do not, we shall consider them as subscribers. We do not intend this for any that have subscribed for the Journal

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TERMS, 5s. per annum in advance—6s. 3d. at the end of the year. All subscribers are expected to forward their cash on receipt of the first No.

POOR PRATT.—We intended to have noticed this case of parent-abused humanity, but our space will not permit. We shall notice it in our next.

Our agents will please do all in their power to give this journal a circulation. We feel assured that hundreds will subscribe if the journal is presented to them. We never visit a place and lecture without securing from twenty to thirty subscribers.

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, consequently we need immediate payment to sustain us.

All letters, orders for the paper, and money, can be forwarded to Mr. SAMUEL KELLEY, Pictou. 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.

The editor expects to visit Cumberland County during this month. He will be in Kings County about the first of June.

Call on Mr. James McPherson, if you wish to get good garden Seeds, or Books. He is able to sell cheaper than any other stationer in this town.

We return our thanks to the inhabitants of Albion Mines. We have now on our subscription list eighty names from that place.

We were pleased to learn that the Anniversary of the "Oriental" Division, came off satisfactorily. We regret that our business prevented us from attending. We have every reason to believe that the Sons of Temperance are exerting a good influence on the inhabitants of this town. The division, of which we have so recently become a member, is in a prosperous state. May every success attend it.

Acknowledgments.

W. J. Beck, \$1; Alex. Thomson, \$0.25; Edward Kinnear, \$0.25; H. B. Allison, \$0.50; William Lippincott, \$0.50; Andrew Sutherland, \$0.50; Gideon Woodlaver, \$1; Alex. Fraser, \$0.50; F. R. Parker, \$1.

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24th APRIL, 1860.

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ON and after THURSDAY, 1st May next, the trains will depart and arrive as follows:—

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Leave Truro at 6 a. m.
Arrive at Halifax at 10 a. m.
Leave Truro at 4 p. m.
Arrive at Halifax at 7.30 p. m.
WINDSOR BRANCH.
Leave Halifax at 7.30 a. m.
Arrive at Windsor at 7.00 p. m.
Leave Halifax at 4.15 p. m.
Arrive at Windsor at 7.00 p. m.
Leave Windsor at 7.45 a. m.
Arrive at Halifax at 10.30 a. m.
Leave Windsor at 4.30 p. m.
Arrive at Halifax at 7.5 p. m.
Passengers and Freight taken up and set down at intermediate stations, by every train.
May 1860. J. McCULLY.